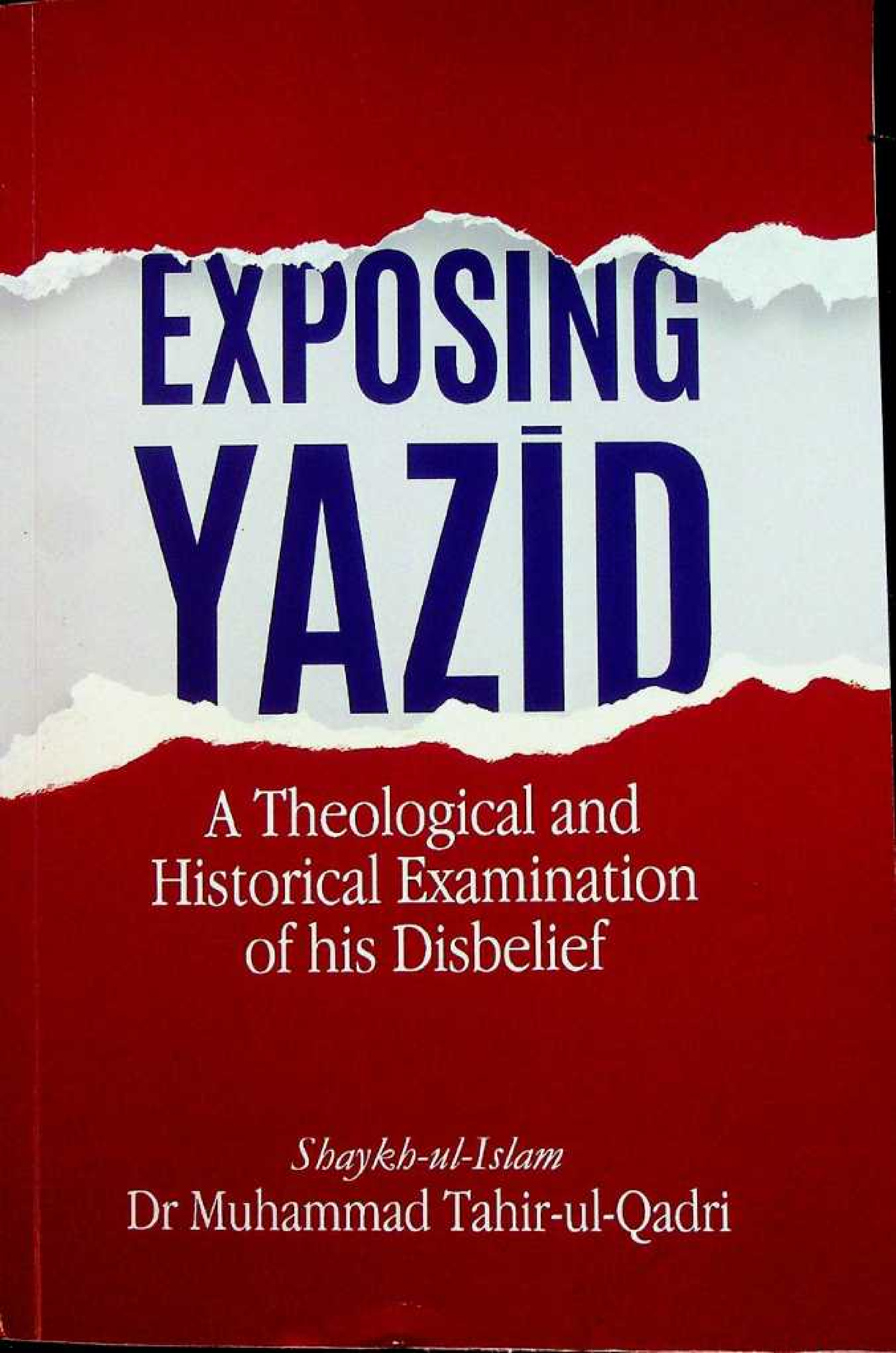

EXPOSING YAZĪD

A Theological and Historical Examination of his Disbelief

Shaykh-ul-Islam
Dr Muhammad Tahir-ul-Qadri

Unveil the truth with Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri's thorough an examination of Yazīd's disbelief. This ground-breaking work brings together clear and compelling evidence from the Qur'ān and hadith, affirming the authentic beliefs of Ahl al-Sunna wa'l-Jamā'a.

Dr Qadri's research presents a well-organized compilation of scholarly arguments, drawing on the wisdom of revered predecessors and the authoritative Fatwa of al-Imām al-A'ẓam Abū Ḥanīfa. This book sheds light on the tragedy of Karbala, cutting through the myths and misconceptions to reveal those truly responsible behind this historic event.

In this meticulous study, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri demonstrates with clarity Yazīd's undeniable role in the martyrdom of Imam Ḥusayn ﵁. *Exposing Yazīd* is not just a historical account; it is a comprehensive guide to understanding the timeless truths of our faith, offering valuable insights for those committed to upholding these principles.

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Shaykh-ul-Islam
Dr Muhammad Tahir-ul-Qadri

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Author: Dr Muhammad Tahir-ul-Qadri

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بسم الله الرحمن الرحيم

SAYING OF GOD ALMIGHTY,

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

﴾Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.﴿

[Qur'ān 33:57]

SAYING OF THE PROPHET ﷺ,

عَنْ أَبِي عُبَيْدَةَ ﵁، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ أَمْرُ أُمَّتِي قَائِمًا بِالْقِسْطِ، حَتَّى يَكُونَ أَوَّلَ مَنْ يَثْلِمُهُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ، يُقَالُ لَهُ: يَزِيدُ».

Abū ʿUbayda ﵁ reported that the Messenger of Allāh ﷺ said: 'The affair of my *Umma* will remain firmly on justice until the first to cause a fissure in it will be a man from the Banū Umayya. He is called Yazīd.'

[Abū Yaʿlā, al-Bazzār and al-Bayhaqī]

SHAYKH-UL-ISLAM DR MUHAMMAD TAHIR-UL-QADRI

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic scholars and teachers. His formal religious education was initiated in Medina at the age of 12. During his stay in Medina, Shaykh-ul-Islam often visited Madrasa al-ʿUlūm al-Sharʿiyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad ﷺ, Abū Ayyūb al-Anṣārī ؓ, opposite the Green Dome. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through five teachers, to al-Ghawth al-Aʿẓam al-Shaykh ʿAbd al-Qādir al-Jīlānī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. ʿArabī—the author of *al-Futūḥāt al-Makkiyya*—(Damascus) and al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismāʿīl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his *thabts* (detailed lists): *al-Jawāhir al-Bāhira fī al-Asānīd al-Ṭāhira* and *al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya*.

In the academic sphere, Shaykh-ul-Islam received a First-Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Shaykh-ul-Islam began to practise law in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and completed his doctorate in Islamic Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Shaykh-ul-Islam was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Shaykh-ul-Islam emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Shaykh-ul-Islam has written around one thousand books, of which over six hundred and forty have been published; and has delivered over seven thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

In 2018, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri launched his magnanimous *Qur'ānic Encyclopædia*. This encyclopaedia is the accumulation of his fifty-year long effort in studying the Qur'ān and it comprises eight volumes consisting of around five thousand subjects. The subjects have been worded according to contemporary requirements and needs. From the encyclopaedia's unique features, one will find modern, scientific and philosophic subjects addressed. It is impossible to encompass all the subjects and topics that are discussed in the Qur'ān. However, the *Qur'ānic Encyclopædia*, with its approximately five thousand subjects, is exhaustive and comprehensive in terms of contemporary needs and requirements. Last three volumes contain a comprehensive index of Qur'ānic words. This index will facilitate in accessing the shoreless oceans of meaning in the Qur'ān.

In the history of Qur'ānic translations, translators have only translated the Qur'ān into their mother tongues or national languages, which would then be rendered into other languages. Shaykh-ul-Islam completed the Urdu translation of the Qur'ān, i.e. *ʿIrfan al-Qur'ān*, in 2005. Later, in 2006, the English version of this Urdu translation was published with the title *'The Glorious Qur'ān'*. Available English translations of the Qur'ān that existed in the market at that time consisted of pre-modern literary styles of English and not in the style of contemporary modern usage. In this regard, *The Glorious Qur'ān* holds the distinction of being an outstanding contemporary English translation of the Qur'ān. Then after 17 years since *'The Glorious Qur'ān'* was published, a new and modern translation was needed for the next generation of youths in the Western world in order to understand the meanings of the Qur'ān. It was in light of this need that Shaykh-ul-Islam translated the Qur'ān anew directly from its Arabic text in a modern linguistic style with the name *The Manifest Qur'ān*. This is first time that an exegete has attained the unprecedented honour of translating the Holy Qur'ān into two languages, directly from its Arabic text.

Shaykh-ul-Islam authored a detailed Qur'ānic commentary titled *'al-Futūḥāt al-Raḥmaniyya fī Tafsīrāt al-Qur'āniyya'*, that is also known as *Tafsīr al-Qādirī*. This monumental work spans a staggering 20 volumes.

The preface to this exegesis itself comprises two volumes, unparalleled in the field of exegesis. It comprehensively covers all fundamental aspects of Qur'ānic study and interpretation, as well as various facets of its miraculous nature. The first volume of this commentary exclusively focuses on interpreting *Sūra al-Fātiḥa* (the opening chapter).

Shaykh-ul-Islam's approach to exegesis is multifaceted, encompassing diverse interpretive methods, such as traditional interpretation, rational interpretation, intellectual reasoning, textual interpretation, linguistic analysis, educational commentary, jurisprudential commentary, scientific explanations, philosophical and theoretical analysis, theological interpretations and symbolic interpretations. This comprehensive approach incorporates both intellectual insights and spiritual contemplations. In addition to this monumental comprehensive exegesis, Shaykh-ul-Islam authored three other types of exegesis. These three works combine to form a further 20 volumes.

Undertaking such a massive and ground-breaking commentary, especially by a non-Arab, is truly remarkable. Scholars readily acknowledge the vast knowledge and expertise required to interpret the Qur'ān. A proficient interpreter must possess mastery of Arabic grammar, thorough understanding of pre-Islamic poetry and comprehensive knowledge of various related sciences.

Shaykh-ul-Islam has undertaken a monumental work in the field of hadith sciences in Arabic language titled *Encyclopedia of Hadith Studies* (*al-Mawsūʿa al-Qādiriyya fī al-ʿUlūm al-Ḥadīthiyya*) in eight volumes. While works on this subject existed up to the time of Imam al-Sakhāwī and Imam al-Suyūṭī, such extensive efforts were not made in the past two to three centuries. Now this encyclopedia is an unparalleled gift for hadith-scholars, researchers, teachers, students and enthusiasts of hadith studies from every school of thought and intellectual tradition.

Among Shaykh-ul-Islam's works currently undergoing publication is the *Encyclopedia of Sunna*. This extensive collection of his printed works on hadith will consist of 60 volumes. It aims to gather all of Shaykh-ul-Islam's hadith-related work, both published and unpublished. *Encyclopedia of Hadith Studies* is the *preface* to this magnanimous work. Other notable examples include:

Jāmiʿ al-Aḥkām min Aḥādīth Khayr al-Anām ﷺ: This ten-volume book focuses on collecting legal rulings related to acts of worship, pillars of Islam, transactions, and contemporary issues, all within the framework of the Ḥanafī school of thought. It argues for the Ḥanafī position by citing evidence from the Qurʾān, Sunna, and the sayings of Companions, Successors, and righteous ancestors. This book is considered unique and highly beneficial.

Minhāj al-Sunna: This massive ten-volume book covers chapters on virtues, including those of worship and individuals. It also delves into the five pillars of faith and other important topics. Shaykh-ul-Islam aimed to tailor these discussions to the needs of the contemporary Muslim community.

al-Rawḍ al-Bāsim min Khuluq al-Nabī al-Qāsim ﷺ: This four-volume book compiles more than 2,000 hadiths about the Holy Prophet's ﷺ character, citing verses from the Qurʾān, sayings of the Companions and Successors, and the righteous ancestors. It aims to illustrate the Holy Prophet's ﷺ noble morals.

Marwiyyāt ʿAlī b. Abī Ṭālib ؓ: By composing the narrations of Imam ʿAlī ؓ, Shaykh-ul-Islam addressed and rectified issues of conflicting reports that had been circulating for centuries. He gathered around 15,000 hadiths attributed to ʿAlī ؓ, whereas previously, less than 600 hadiths were attributed to him. This book encompasses everything reported from ʿAlī b. Abī Ṭālib ؓ, including hadiths and *āthār* (sayings). It boasts a comprehensive 12 volumes and stands as a unique and extensive collection of his narrations.

Mukhtaṣar al-Jāmiʿ al-Kabīr is a concise version of the Jāmiʿ al-Kabīr by Imam al-Suyūṭī. However, Shaykh-ul-Islam arranged it in alphabetical order, and he did not just take the text of the *Jāmiʿ al-Kabīr*, but he took the hadiths from the original sources and relied on them. In *Mukhtaṣar al-Jāmiʿ al-Kabīr*, you will find about five thousand hadiths with complete references. This book is distinguished by the fact that Shaykh-ul-Islam adhered to taking only the sound (*ṣaḥīḥ*) and fair (*ḥasan*) hadiths without the weak (*ḍaʿīf*) hadiths.

From these previous books in the science of hadith, the *Encyclopedia of Sunna* is formed, comprising about 60 volumes. It is important to know that all of these scientific projects of Shaykh-ul-Islam, which are mentioned or not mentioned here, confirm the beliefs of *Ahl al-Sunna wa'l-Jamāʿa* and guide people to tolerance and moderation in their thoughts and actions keeping them away from extremism and rigidity in opinions, as they contain the statements of the correct creed, which is the creed of the mainstream of the *Umma*.

Shaykh-ul-Islam is also the founder and head of Minhaj-ul-Quran International (MQI), an organization with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore (MUL), which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society (MES), which has established more than 610 schools and colleges in Pakistan; and he is the chairman of Minhaj Welfare Foundation (MWF), an organization involved in humanitarian and social welfare activities globally.

Shaykh-ul-Islam has spent his life, in an indefatigable effort to counter religious extremism and promote peace and harmony between communities. His painstaking research into the Qurʾān, hadith and classical Islamic authorities has resulted in landmark works, many published, and others soon to be published, demonstrating Islam as a religion that not only safeguards human rights, but promotes peace, tolerance and socioeconomic progress. He has travelled extensively to lecture at the invitation of government and non-government institutions and has organized and taken part in international conferences in order to promote peace. He has arrayed spiritual and educational training programmes across the Western world with a focus on addressing the roots of religious extremism. He is recognised for his commitment to interfaith dialogue, with over 12,000 people attending his Peace for Humanity Conference in 2011, probably the largest interfaith gathering ever held in the UK, and which announced the London Declaration, a charter for world peace, signed online by a quarter of a million people. He has been politically active in his native Pakistan, organizing massive pro-democracy and anti-corruption demonstrations. When not travelling, he is based in Canada, busy in his research activities and producing vital works of Islamic scholarship relevant to Muslims in this day and age.

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri has participated in and delivered lectures at various seminars, conferences and workshops around the world. Whether it was at the George Washington University in the United States, the United States Institute of Peace (USIP), the Brookings Institution in Washington, D.C., or the Global Peace & Unity (GPU) event in the United Kingdom, Shaykh al-Islam has spread pearls of knowledge and wisdom at all these notable world-renowned institutions. So, the scope of his services has spread from the east to the west. He has also addressed the New South Wales Parliament in Australia. Similarly, Shaykh-ul-Islam is also a member of the Royal Aal al-Bayt Institute for Islamic Thought in Jordan. He has also given lectures at the oldest university in the Islamic world, al-Azhar University.

In connection with the efforts being made for the establishment of peace in Afghanistan, several meetings were held in Turkey. In these conferences organised by the Afghan Advisory Board of The Project for Islamic Cooperation for a Peaceful Future in Afghanistan, Shaykh-ul-Islam not only participated but also presented effective and workable solutions for the establishment of peace in Afghanistan.

In 2010, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued his historic and world-renowned fatwa on the critical matter of suicide bombings and terrorism carried out in the name of Islam. It has been regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa written in Urdu comprises 600 pages of research and references from the Qur'ān, hadith, the opinions of the Companions رضي الله عنهم, and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English, Arabic, Norwegian, French, Malaysian, Bahasa Indonesia, Hindi, Sindhi, Persian, while translation in Danish, Spanish, Malayalam, Bengali, Turkish and other major languages is also in process. The Islamic Research Academy of Jamia al-Azhar Egypt wrote a detailed description of the fatwa and verified its contents. It gained worldwide media attention and acclaim as an indispensable tool in the intellectual and ideological struggle against violent extremism.

In April 2019, an international conference on the role of education in preventing extremism and terrorism, entitled The International Conference on the Role of Education in Preventing Extremism and Terrorism: Pioneering Experiences in Inculcating the Values of Tolerance and Coexistence, was held in Riyadh, the capital of Saudi Arabia under the auspices of the OIC. A joint statement was issued at the end of this two-day conference, in which Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was named and his great services on this front were appreciated. In particular, Shaykh-ul-Islam was highly praised for the *Fatwa* issued against terrorism and suicide bombings in 2010 and for compiling the *Islamic Curriculum on Peace and Counter-Terrorism* in 2015, which consists of 50 books.

Through his participation in these international conferences and seminars, Shaykh-ul-Islam has played a significant role in promoting Islamic thought and values around the world. He has also been a strong advocate for peace and tolerance, and his work has helped to counter extremism and terrorism.

TRANSLITERATION KEY

ا/ آ/ ى	ā	غ	gh
ب	b	ف	f
ت	t	ق	q
ث	th	ك	k
ج	j	ل	l
ح	ḥ	م	m
خ	kh	ن	n
د	d	هـ/ ه	h
ذ	dh	و	ū/w
ر	r	ي	y/ī
ز	z	ة	a
س	s	ء	ʾ
ش	sh	أ	a
ص	ṣ	إ	i
ض	ḍ		
ط	ṭ	ـَ	a
ظ	ẓ	ـِ	i
ع	ʿ	ـُ	u

FORMULAIC ARABIC EXPRESSIONS

﷾ (*Subḥānahū wa taʿālā*)—an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'

﵌ (*Ṣalla-Llāhu ʿalayhi wa ālihī wa sallam*)—an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'

﵇ (*ʿAlayhiʾs-salām*)—an invocation of God's blessings and peace upon a Prophet or an angel or a pious person: 'May peace be upon him'

﵍ (*ʿAlayhaʾs-salām*)—an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'

﵉ (*ʿAlayhimaʾs-salām*)—an invocation of God's blessings and peace upon two Prophets or two angels or two pious persons: 'May peace be upon both of them'

﵈ (*ʿAlayhimuʾs-salām*)—an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'

﵁ (*Raḍiya-Llāhu ʿanhu*)—an invocation of God's pleasure with a male Companion of the Prophet Muhammad ﵌: 'May God be pleased with him'

﵂ (*Raḍiya-Llāhu ʿanhā*)—an invocation of God's pleasure with a female Companion of the Prophet Muhammad ﵌: 'May God be pleased with her'

﵄ (*Raḍiya-Llāhu ʿanhumā*)—an invocation of God's pleasure with two Companions of the Prophet Muhammad ﵌: 'May God be pleased with both of them'

﵃ (*Raḍiya-Llāhu ʿanhum*)—an invocation of God's pleasure with more than two Companions of the Prophet Muhammad ﵌: 'May God be pleased with them'

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FOREWORD

It is unfortunate that some people, not knowing the reality, confuse the discussion on the martyrdom of Imam Ḥusayn ﵇, and hold only the Governor of Iraq, ʿUbayd Allāh b. Ziyād, responsible and not Yazīd. In this manner, these speakers make contemptible attempts to absolve Yazīd of all blame or conceal his bloodshed and brutality. It is due to this creation of ambiguity that causes common people to have doubts and have misgivings as to whom should be held responsible for this painful tragedy and the martyrdom of the grandson ﵇ of the Holy Prophet Muḥammad ﷺ.

Every age has a tribulation, and the people of verity do not hesitate for even a moment to utilise all their energy and efforts to quell that tribulation; through knowledge and insight, they keep in check such mischief and those who propagate it. In this regard, one must remember that this is certainly a mindset of Khārijī and Nāṣibī nature that has given rise to various ideological, creedal and historical misunderstandings, and has given origin to discourses based on suspicion, in order to decrease the love and affection towards the person of Imam Ḥusayn ﵇ and the Pure Ahl al-Bayt ﵈. It is to remove such doubts and ambiguities that this book has been authored.

Worse still is that attempts are being made to commit the heinous crime of concealing the terrible killing and martyrdom of the grandson ﵇ of the Messenger ﷺ by such contemptible and venomous thought. They go further by claiming it to be an unintentional killing and declare the killers to be unknown as they attempt to promote a Khārijite mentality by creating doubts as to who the killers are. All praise be to Allāh ﷻ, this disgusting act has been exposed. It is a settled matter that this conspiracy originated by the Khārijite. However, the affair which is more painful is that this thought has left negative effects on the Arab world also; the Sunni leaders in the Arab world have political differences with the Shia, and it is unfortunate that they have intermingled those political differences with Islamic beliefs because of which they have associated with Shi'ism love for the Ahl al-Bayt عليهم السلام; mentioning the martyrdom of Imam Ḥusayn عليه السلام; and cursing and reproaching his killers, whereas many books clearly state the explicit quotes of the scholars of the Ahl al-Sunna with regards to cursing Yazīd. This loathsome conspiracy of tying political differences with Islamic beliefs is a dark chapter of history in our time.

Having love and affection for the Ahl al-Bayt is part of the faith and creed of the Ahl al-Sunna wa'l-Jamāʿa, and it is established by the explicit text of the Qurʾān, authentic hadiths and Prophetic practice. This creed of the Ahl al-Sunna wa'l-Jamāʿa has been continuously transmitted in every age through the Prophetic practise, the Noble Companions رضي الله عنهم, the Successors, those who came after them from the honourable scholars, the great jurists, hadith experts and imams of creed. In current times, vile efforts are being made to hide this true belief of the Ahl al-Sunna of loving the Ahl al-Bayt, by succumbing to politics; even its mere mention has decreased in the pursuance of political objectives.

Some countries have political disagreements with Iran, and, especially after the Iranian Revolution, some Arab countries began a strict surveillance of people who had Shia beliefs lest a Shia movement sprung up from there, even though their own internal politics was not at all associated with matters of creed. Every government has its own localised issues and politics, and each state has a right to do address and deal with their internal affairs as they see best. All these matters are wholly local, regional and political affairs, for which political analysis may be due but they have absolutely no connection to Islamic creed. Nevertheless, it is unfortunate that the impact of these political factors has had a direct effect on Islamic beliefs, by which people's creeds and ideologies began to take influence.

In Islamic doctrine, to conceal mentioning the Ahl al-Bayt and to neglect love for them is known as 'Khārijiyya' (Dissention), and historically, the Khārijites have continued from the first generation of Muslims. Though their ideological evolution and stability had already taken root during the caliphate of ʿUthmān al-Ghanī رضي الله عنه, their practical manifestation took place during the caliphate of ʿAlī al-Murtaḍā رضي الله عنه.

The idea that expressing love for the Ahl al-Bayt to be Shi'ism originated from that Khārijite mentality, and the political changes that have been taking effect in the last thirty to forty years, i.e. from the 1980's, are part of the continuation of that Khārijite thought. Regional, internal and border disputes took effect in various countries because of the actions, counteractions and political changes in various countries, but those governments directly took control of the ropes and reins of creed too. The affected impact of the mutual action and counteraction between Shia and Sunni countries and their political governments is understandable, but, unfortunately, the consequences of these political changes have also harmed the beliefs of the Ahl al-Sunna, i.e. political factors have also influenced Islamic creed.

The Sunni-Shia conflict in the Indo-Pak Subcontinent fanned this Khārijite mindset. Extremist groups from both sides incited their followers to create disorder, and they formed their own military wings and armed forces. As a result, killing and bloodshed took place, which opened the doors for those extremists to issue religious edicts (*fatwā*) of religious excommunication against each other and charging one another of disbelief. The truth is that political factors were behind these disturbances, some of which were linked to sectarian extremism, some to regional politics, some to governmental considerations, and others to an international plan. This was a four-dimensional agenda against the Muslim world, and excessive amounts of funding was invested to implement it.

In order to destabilise the Muslim world, that international agenda has manifested itself in the form of terrorism. These flames of terrorism have been fanned within the Muslim *Umma* exactly in the manner as the infernos of sectarianism were fuelled previously. Existing sectarian and extremist tendencies played a central role in supporting the agenda of terrorism. Internal security of various countries was put at risk by providing financial assistance to terrorists. Some countries were destabilised and the peace and security within the region was forever compromised.

Sectarian enmity, regional politics and international agenda—all three factors combined and changed the mindset of the Muslims even without realising them, and the situation has become such that they are totally unaware that they are cutting the roots of the very tree whose shade they seek. The consequence of this sectarian and ideological antagonism now is that even to mention the Pure Ahl al-Bayt is considered Shi'ism. If love for ʿAlī, Fāṭima, Ḥasan and Ḥusayn is mentioned, or if they are revered, a religious edict is issued that such are the words of Shi'ism! Likewise, if one curses the wretched Yazīd and criticism are made against him and his aides, and if their heinous crime is denounced, it is made to believe that those who speak in this manner are Shia or those who incline to them. Thus, it is in order to practically impose a presumed political agenda that this poison has been poured into the veins of the hearts and minds of the Muslims, and in their creed and theology.

This increasing ulcer and shameful thought has sullied the minds of fine people who had sound beliefs, and it has confused the commonfolk as to whether or not Yazīd was actually involved in the incident at Karbala. The situation has reached a precarious point because of that poisonous Khārijite thought that not only has it caused a distance from the love and affection for the Ahl al-Bayt but that these holy personalities are not even respected anymore. These Khārijite influences have collectively caused an atmosphere of doubt and suspicion for which I deemed it necessary to write on this subject and wipe the dust from the lenses of the minds of common Muslims with regards to the Ahl al-Bayt, and to also present the relevant creed of the Ahl al-Sunna wa'l-Jamāʿa with clarity as established in the Qurʾān, Sunna, and that which has continued for that last fourteen centuries.

It must be borne in mind that there is not even a tiny amount of relationship with the Rāfiḍiyya in loving the Ahl al-Bayt as based in the beliefs of the Ahl al-Sunna, but rather, this is the independent creedal legacy, ideological history and foundation of the Ahl al-Sunna per se. My responsibility is to protect this perspective and this huge religious inheritance of the noble scholars and Sufis, eliminate doubts and suspicions, explicate beliefs and clarify them, and to revive and defend this immensely valuable true creed of the Ahl al-Sunna wa'l-Jamāʿa concerning the love and affection for the Pure Prophetic Household.

May Allāh bestow upon us the complete understanding of the evident *dīn*, love and affection for the Pure Ahl al-Bayt عليهم السلام, respect and veneration for all the Noble Companions رضي الله عنهم, and adherence in following them.

Āmīn, by the sanctity of the Leader of the Messengers ﷺ.

Servant of the Ahl al-Bayt

Muhammad Tahir-ul-Qadri
1st Muḥarram al-Ḥarām, 1444 AH

1

MERITS OF THE AHL AL-BAYT عليهم السلام

IN LIGHT OF THE QUR᾽ĀN AND SUNNA

It is extremely worrying and intensely hurtful that the Khārijite mindset is spreading under a pre-planned strategy in order to cause confusions among simple-minded Muslims and to misguide them. It is according to a plan that the well established beliefs of the world's Muslims are subjected to ambiguities and complications. The primary target of this scheme is to weaken the link of this wonderful nation with the love and affection for the Holy Prophet ﷺ and the Pure Ahl al-Bayt عليهم السلام, so as to nullify the relationship of this Umma's love and render it a soulless torso and a lifeless corpse. The truth is that if this Umma is one body then the love for the Pure Ahl al-Bayt عليهم السلام is the youthful heart which beats in its chest. The sole objective of the Khārijite mindset is to snatch away from the body of the world's Muslims the spirit of loving the Pure Ahl al-Bayt عليهم السلام by any means necessary.

However, this is not possible, for the foundation of this connection, affiliation and love are the teachings of the Qur᾽ān and Sunna. The greatness and the glory of the Pure Ahl al-Bayt عليهم السلام are established directly by these two sources and not by any secondary or superficial source.

On the greatness of the Ahl al-Bayt عليهم السلام, Allāh عَزَّ وَجَلَّ has said:

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرًا﴾

﴾*Indeed, Allah only desires to keep all (forms and causes of) impurity away from you, O Members of the (Prophet's) Family, and purify you with a thorough purifying.*﴿[1]

Allāh ﷻ has expressed His ﷻ will in this Qur'ānic verse, that He ﷻ has blessed the Prophetic Household عليهم السلام with complete purity.[2]

It is important to note that the word '*aṭhār*' (pure) that we mention in addition to *Ahl al-Bayt* is not formed by us; it is a term given by the Glorious Qur'ān. The status of 'purity' is given to the Ahl al-Bayt عليهم السلام by Allāh ﷻ Himself.

1.1 MUTUAL CONNECTION BETWEEN *ĀYAT AL-TAṬHĪR* AND *ĀYAT AL-MUBĀHALA*

With *Āyat al-Taṭhīr*, we would also like to draw attention to the other Qur'ānic verse: *Āyat al-Mubāhala*. There is a mutual connection between the two; there are two specific locations in the Glorious Qur'ān where the greatness and superior status of the Ahl al-Bayt عليهم السلام is mentioned explicitly. In *Āyat al-Taṭhīr* of *Sūra al-Aḥzāb*, Allāh ﷻ has made the Ahl al-Bayt the subject of this verse by stating them to be preserved and secure in purity and cleanliness with the words: '*purify you with a thorough purifying*'. In this manner, He ﷻ has protected their pure nature forever. In the second Qur'ānic verse – the *Āyat al-Mubāhala*, the Holy Prophet ﷺ declared the Ahl al-Bayt عليهم السلام his own 'beloveds' – in accordance with divine instruction, and took them under his cloak of proximity and affection, i.e., they are blessed with the shade of the cloak of purity from Allāh ﷻ as well as with nearness to the Holy Prophet ﷺ. Allāh ﷻ has said in *Sūra Āl ʿImrān*, Verse 61:

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[1] Qur'ān 33:33.

[2] For further details on this, see the author's book *Qarābat al-Nabī* ﷺ in which the commentaries are mentioned that have been made on Noble Qur'ānic verses in light of Prophetic hadiths, reports of the Noble Companions رضي الله عنهم and sayings of the Successors and of those who came after them, and also the quotes of scholars.

﴿فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ﴾

﴾*If anyone (from the doubters) disputes with you (O Esteemed Prophet!) about ʿĪsā (Jesus) after the knowledge that has come to you, say: 'Come! Let us call our sons and your sons, our women and your women, and ourselves and yourselves. Then let us pray earnestly and invoke the curse of Allah upon the liars.'*﴿[1]

After the Conquest of Makka, the Holy Prophet ﷺ sent Mughīra b. Shuʿba ؓ to Najrān to proselytise Islam, but his noble efforts did not bear much positive results. Upon return from Najrān, Mughīra b. Shuʿba ؓ reported the entire situation to the Holy Prophet ﷺ, who then sent a letter to the bishop of Najrān wherein it was written:

> بِسْمِ إِلَهِ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مِنْ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللهِ (ﷺ) إِلَى أُسْقُفِ نَجْرَانَ، وَأَهْلِ نَجْرَانَ: إِنْ أَسْلَمْتُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللهَ إِلَهَ إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكُمْ إِلَى عِبَادَةِ اللهِ مِنْ عِبَادَةِ الْعِبَادِ وَأَدْعُوكُمْ إِلَى وِلَايَةِ اللهِ مِنْ وِلَايَةِ الْعِبَادِ.
>
> In the Name of the God of Ibrāhīm, Isḥāq, and Yaʿqūb, from Muḥammad - the Prophet, the Messenger of Allāh (ﷺ) - to the Bishop of Najrān and to the people of Najrān. You should accept Islam; I praise the God of Ibrāhīm, Isḥāq and Yaʿqūb to you. As for what follows: I invite you to abandon the worship of people and come to the worship of Allāh. I invite you to abandon the rule of people and accept the rule of Allah.[2]

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[1] Qur'ān 3:61

[2] Narrated by al-Bayhaqī in *Dalā'il al-Nubuwwa*, 5:385.

When the people of Najrān received this letter of the Holy Prophet ﷺ, they sent to him ﷺ a delegation comprised of sixty (60) people which included chiefs of Najrān and other nobles: fourteen (14) of their elders, of which three (3) were most reverend who held all authority. ʿAbd al-Masīḥ was from among those three, and he was such that his opinion was given preference over that of all others. The other elder was Ayham, while the third was Abū Ḥāritha b. ʿAlqama – the coordinator and manager of all their seminaries, who enjoyed much honour and fame among the Christians for his philanthropic work, and even the Christian kings had much respect for him.

When that delegation reached Madīna Munawwara, they were permitted to stay inside Masjid al-Nabawī. They faced the east when performing their manner of worship, according to their own ways, and the Holy Prophet ﷺ did not prohibit them from doing so. Talks continued between them and the Holy Prophet ﷺ for many days and on various issues and affairs. He ﷺ responded to all the questions the delegation put to him ﷺ but they were not mentally nor emotionally prepared to accept the True Faith [of Islam]. Eventually, an agreement was made between the Muslims and the people of Najrān.[1]

When this large delegation of Christians was still present with the Holy Prophet ﷺ, a command was issued by Allāh ﷻ to him ﷺ to challenge them to a *mubāhala* (mutual imprecation), and the first few verses of *Sūra Āl ʿImrān* were revealed in Madīna Munawwara during this delegation's stay there. The details of this incident are found in books of hadith, Prophetic biography and history. Here is presented, in summary, the last portion of the longer hadith reported by Saʿd b. Abī Waqqāṣ ؓ in *Ṣaḥīḥ Muslim*. He ؓ says:

لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران، ٣/ ٦١]، دَعَا رَسُوْلُ اللهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا ؑ، فَقَالَ: اَللّٰهُمَّ، هَؤُلَاءِ أَهْلِي.

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[1] Narrated by •Abū Dāwūd in *al-Sunan*: Bk: *al-Kharāj wa al-Imāra wa al-Fay'* [Land Tax, Leadership and the Spoils Acquired without Fighting], Ch.: ‘,’ 3:167 §3041. •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:358.

> When this Qur'ānic verse on mubāhala was revealed: ﴾ *Come! Let us call our sons and your sons* ﴿[1] the Messenger of Allāh ﷺ summoned 'Alī, Fāṭima, Ḥasan, and Ḥusayn, and he ﷺ said, 'O Allāh, these are my Ahl al-Bayt.'[2]

The following words of *Sūra Āl 'Imrān*, Verse 61 are notable for they mention three types of people:

﴿نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ﴾

﴾ *Let us call our sons and your sons,* ﴿.

﴿وَنِسَآءَنَا وَنِسَآءَكُمْ﴾

﴾ *our women and your women,* ﴿

﴿وَأَنفُسَنَا وَأَنفُسَكُمْ﴾

﴾ *and ourselves and yourselves.* ﴿.

The three types of people mentioned in this Qur'ānic verse, according to what the hadith and *tafsīr* experts have written that when the command to call upon one's sons was given, the Holy Prophet ﷺ summoned Imam Ḥasan and Imam Ḥusayn. This proves that Imams Ḥasan and Ḥusayn are the sons of the Holy Prophet ﷺ as per the declaration of the text of the Holy Qur'ān. It is thus noteworthy that both have been declared the sons and darlings of the Holy Prophet ﷺ in the Qur'ānic text.

Thereafter, when the command came to summon one's women, the Holy Prophet ﷺ called upon Sayyida Fāṭima al-Zahrā' and took her with him. According to the Qur'ānic text, the declared representation of women was the darling daughter of the Holy Prophet ﷺ and the Lady of Paradise, Sayyida Fāṭima al-Zahrā' ؑ.

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[1] Qur'ān, 3:61.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions], Ch.: 'The merits of 'Alī b. Abī Ṭālib,' 4:1781 §2404. •Aḥmad b. Ḥanbal in *al-Musnad*, 1:185 §1608. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of 'Alī b. Abī Ṭālib,' 5:638 §3724.

Then, when it was mentioned to bring one's own self into the fore, the Holy Prophet ﷺ brought with him ﷺ ʿAlī al-Murtaḍā ؑ. According to the Qur'ānic text, ʿAlī ؑ is the declared the soul and spirit of the Holy Prophet ﷺ.

al-Ḥāfiẓ Ibn Kathīr and other noble Qur'ānic exegetes have reported the following narration in their respective exegeses:

قَالَ جَابِرٌ: ﴿أَنفُسَنَا وَأَنفُسَكُمْ﴾ رَسُوْلَ اللهِ ﷺ، وَعَلِيَّ بْنَ أَبِي طَالِبٍ، وَأَبْنَاءَنَا الْحَسَنَ وَالْحُسَيْنَ، وَنِسَاءَنَا فَاطِمَةَ ؑ.

> Jābir ؓ said, ﴾*Ourselves and yourselves*﴿ includes the Holy Prophet ﷺ and ʿAlī b. Abī Ṭālib ؑ, our sons includes Imams Ḥasan and Ḥusayn ؑ, and our women includes Sayyida Fāṭima al-Zahrā' ؑ.'[1]

This verse designates who belong to the Prophetic household by way of Qur'ānic evidence. And likewise, it is proven by hadith that those who are mentioned in this verse are the five holy persons of the Ahl al-Bayt ؑ. In this manner, though the persons are independent and separate, the proximity in status is expressed in the manner that the Holy Prophet ﷺ brought them all together as one union and then said to Allāh ﷻ:

اَللّٰهُمَّ، هَؤُلَاءِ أَهْلِي.

O Allāh, this is my family.[2]

These five noble persons, as such, were declared the Ahl al-Bayt by way of conclusive Qur'ānic text and hadith, and Imams Ḥasan and Ḥusayn ؑ were declared his sons.

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[1] Set forth by •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 1:372.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions ؓ], Ch.: 'The merits of ʿAlī b. Abī Ṭālib ؑ,' 4:1781 §2404. •Aḥmad b. Ḥanbal in *al-Musnad*, 1:185 §1608. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of ʿAlī b. Abī Ṭālib ؑ,' 5:638 §3724.

1.2 THE GRANDEUR OF THE PURE AHL AL-BAYT ؑ

In explanation of the current topic, the grandeur of the Pure Ahl al-Bayt ؑ will be summarily mentioned in this chapter.

It is narrated by Ṣafiyya bint Shayba that Sayyida ʿĀ'isha ؓ said:

خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرٍ أَسْوَدَ. فَجَاءَ
الْحَسَنُ بْنُ عَلِيٍّ ؑ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ ؑ فَدَخَلَ مَعَهُ، ثُمَّ
جَاءَتْ فَاطِمَةُ ؑ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيٌّ ؑ فَأَدْخَلَهُ، ثُمَّ قَالَ:
﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيرٗا﴾ [الأحزاب، ٣٣/ ٣٣].

> The Holy Prophet ﷺ came out one morning and he ﷺ was wearing a mantle that had embroidery of camel litters made with black wool on it. When Ḥasan b. ʿAlī ؑ came, he ﷺ entered him into that mantle; then Ḥusayn ؑ came and also entered therein with him; then Fāṭima ؑ came and the Holy Prophet ﷺ entered her into it too; then ʿAlī ؑ came and he ﷺ also entered him into it. Then he ﷺ recited the Qur'ānic verse: ﴿*Indeed, Allah only desires to keep all (forms and causes of) impurity away from you, O Members of the (Prophet's) Family, and purify you with a thorough purifying.*﴾[1]

1.3 REPEATED EMPHASIS TO TREAT WELL THE PURE AHL AL-BAYT ؑ

1. It was narrated by Zayd b. Arqam ؓ that the Holy Prophet ﷺ said:

أَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ اللهِ فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions ؓ], Ch.: 'The merits of the family of the Prophet ﷺ,' 4:1781 §2424. •Ibn Abī Shayba in *al-Muṣannaf*, 6:370 §36102. •Ibn Rāhawayh in *al-Musnad*, 3:678 §1271. •Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba*, 2:672 §1149. •al-Ḥākim in *al-Mustadrak*, 3:159 §4707. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:149 §2680.

> بِكِتَابِ اللهِ وَاسْتَمْسِكُوْا بِهِ، فَحَثَّ عَلَى كِتَابِ اللهِ وَرَغَّبَ فِيْهِ، ثُمَّ قَالَ: وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي.
>
> "I am leaving with you Two Great Things: the first of the two is the Book of Allāh ﷻ – containing guidance and light. You must act upon it and hold on to it firmly." The Holy Prophet ﷺ urged practice upon (the teachings of) the Book of Allāh and encouraged it. Then he ﷺ said: "And (the second is) my Ahl al-Bayt. I remind you of Allāh (and ask you to fear Him) with regards to my Ahl al-Bayt; I remind you of Allāh (and ask you to fear Him) with regards to my Ahl al-Bayt; I remind you of Allāh (and ask you to fear Him) with regards to my Ahl al-Bayt."[1]

We must focus on the grand status and glory of the Pure Ahl al-Bayt عليهم السلام as mentioned in this hadith. The Holy Prophet ﷺ repeated thrice the statement: "I remind you of Allāh (and ask you to fear Him) with regards to my Ahl al-Bayt." He ﷺ did not say anything thrice in respect of the Qur'ān, though it is foremost and superior; for which case he ﷺ said: "You must act upon the Qur'ān and hold on to it firmly." He ﷺ insisted on practising its teachings and to stick to it. He ﷺ mentioned three types of insistence for it. However, when the mention of the Ahl al-Bayt عليهم السلام was made, he repeated the same sentence and the same words three times. He ﷺ was observing with Prophetic vision as to what treatment will be inflicted upon his ﷺ darling sons and his ﷺ Pure Ahl al-Bayt عليهم السلام. He ﷺ made the repetitions accordingly.

2. In another hadith, he ﷺ combined the mutual connection and relationship of the Pure Ahl al-Bayt عليهم السلام with the Glorious Qur'ān. It is narrated by Zayd b. Arqam رضي الله عنه that the Holy Prophet ﷺ said:

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions رضي الله عنهم], Ch.: 'The virtues of 'Alī b. Abī Ṭālib عليه السلام,' 4:1873 §2408. •Aḥmad b. Ḥanbal in *al-Musnad*, 4:366 §19285. •al-Lālakā' in *Sharḥ Uṣūl I'tiqād Ahl al-Sunna*, 1:79 §88. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:148 §2679.

> إِنِّي تَارِكٌ فِيْكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ: كِتَابُ اللهِ حَبْلٌ مَمْدُوْدٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعِتْرَتِي: أَهْلُ بَيْتِي. وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، فَانْظُرُوْا كَيْفَ تَخْلُفُوْنِي فِيْهِمَا.
>
> I am leaving with you two such things after me that you will never go astray if you hold on to them firmly, one of which is greater than the other: (One is) the Book of Allāh ﷻ – it is a rope suspended from the sky to the earth; and (the other is) my Progeny – my Ahl al-Bayt. They will not separate from each other such that they shall both come to me at the Pond (of al-Kawthar). So, you must take care as to how you treat them after me.[1]

The Qur'ān and the Ahl al-Bayt are mutually linked. They are bound to each other, and they are not separate from each other. Their rights to each other are so closely connected that it is as if they are inseparable parts of each other. This is the reason as to why the Holy Prophet ﷺ instructed us to always bear this in mind and never to mistreat his ﷺ Ahl al-Bayt.

The question arises as to why the Holy Prophet ﷺ had to say the words: "You must take care as to how you treat them after me." The reason for this is because the Prophetic vision was observing that some juvenile delinquents will treat the foremost individual of the Prophetic Progeny, i.e. Imam Ḥusayn, with insolence, and so he ﷺ repeatedly cautioned the *Umma*.

1.4 GRUDGE AND ENMITY AGAINST THE PURE AHL AL-BAYT IS TO PUT ONE'S FAITH AT RISK

We find explicit mention in the noble hadiths that to have any grudge or enmity towards the Pure Ahl al-Bayt ﵈ would be putting one's faith at risk, and such an individual is warned that he will be an inhabitant of the Hellfire in the Hereafter.

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:14, 26, 59 §§11119, 11227, 11578. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The merits of the family of the Prophet,' 5:663 §3788. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:45, 130 §§8148, 8464. •Ibn Abī Shayba in *al-Muṣannaf*, 6:309 §31679. •Abū Ya'lā in *al-Musnad*, 2:303, 376 §§1027, 1140. •al-Ḥākim in *al-Mustadrak*, 3:118 §4576.

1. It is narrated by Abū Saʿīd al-Khudrī ﵁ (d. 74 AH) that the Messenger of Allāh ﷺ said:

    وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُبْغِضُنَا أَهْلَ الْبَيْتِ رَجُلٌ، إِلَّا أَدْخَلَهُ اللهُ
    النَّارَ.

    By the One in Whose Hands of Power is my life, anyone who has any grudge against the Ahl al-Bayt ﵈, Allāh ﷻ will surely enter him into the Fire.[1]

There is no doubt that such an ill-willed person will go to Hell who has a grudge or enmity against the Ahl al-Bayt ﵈.

2. Jābir b. ʿAbd Allāh ﵁ narrated that on one occasion the Honourable Prophet ﷺ addressed us saying:

    أَيُّهَا النَّاسُ، مَنْ أَبْغَضَنَا أَهْلَ الْبَيْتِ، حَشَرَهُ اللهُ يَوْمَ الْقِيَامَةِ يَهُوْدِيًّا.
    فَقُلْتُ: يَا رَسُوْلَ اللهِ، وَإِنْ صَامَ وَصَلَّى. قَالَ: وَإِنْ صَامَ وَصَلَّى،
    وَزَعَمَ أَنَّهُ مُسْلِمٌ.

    "O people! Anyone who has a grudge against us, the Ahl al-Bayt ﵈, Allāh ﷻ will raise him on the Day of Judgement as a Jew." I asked: "O Messenger of Allāh, even if he prays and fasts?" The Holy Prophet ﷺ replied: "(Yes!) Even if he prays and fasts and deems himself a Muslim."[2]

In the words *"zaʿama annahū muslim"* (he deems himself a Muslim) is concealed the point that even if one considers himself a Muslim, he has left the fold of Islam because of his grudge against the Ahl al-Bayt ﷷ.

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[1] Narrated by •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:435 §6978. •al-Ḥākim in *al-Mustadrak*, 3:162 §4717. Set forth by •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 2:123. •Ibn Ḥajar al-Haytamī in *al-Ṣawāʿiq al-Muḥriqa*, 2:503.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 4:212 §4002. Set forth by •al-Dhahabī in *Mīzān al-Iʿtidāl*, 3:171 §3083. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:172.

3. Likewise, on one occasion, Imam Ḥasan ﷷ said to Muʿāwiya b. Khudayj:

> يَا مُعَاوِيَةَ بْنَ خُدَيْجٍ، إِيَّاكَ وَبُغْضَنَا، فَإِنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لَا يُبْغِضُنَا أَحَدٌ، وَلَا يَحْسُدُنَا أَحَدٌ إِلَّا ذِيْدَ عَنِ الْحَوْضِ يَوْمَ الْقِيَامَةِ بِسِيَاطٍ مِّنْ نَارٍ.
>
> O Muʿāwiya b. Khudayj! Beware of having a grudge against us (the Ahl al-Bayt), for the Messenger of Allāh ﷺ said, 'No one has a grudge against us (the Ahl al-Bayt) nor harbours envy against us except that, on the Day of Judgement, he will be driven away from the Pond of al-Kawthar with lashes of fire.[1]

In contemporary times, the evil of harbouring enmity towards the Ahl al-Bayt ﷷ is becoming commonplace, spreading rapidly like wild weeds and brambles. Nipping this tribulation in the bud is the demand of the day and the need of the times. It is the consequence of this evil that anyone who makes mention of the Pure Ahl al-Bayt in a loving manner, expressing his love and esteem for Sayyida Fāṭima, ʿAlī al-Murtaḍā and of the Imams Ḥasan and Ḥusayn ﷷ, that charges of Rāfiḍiyya (Shi'ism) is levelled against him. Therefore, sound (*ṣaḥīḥ*) hadiths on subjects as these have indicated towards suchlike issues. The reality must at all times remain present that to hold a grudge against the Ahl al-Bayt ﷷ is entirely misguidance. It is Khārijiyya and Nāṣibiyya to feel hatred towards ʿAlī ﷷ and His Household. However, this sacrilegious ideology has, unfortunately, also entered the educated class among us. Thus, it is essential to end it.

1.5 LADY OF THE WORLDS SAYYIDA FĀṬIMA ﷷ IS A PART OF THE HOLY PROPHET ﷺ

It is only the blessed person of the Lady of the Worlds – Sayyida Fāṭima al-Zahrā' ﷷ – who is honoured with the unique status of being a 'Part of the Prophet ﷺ'. Anyone who angers her عليها السلام, angers him ﷺ. It is worth noting that the issue of the disbelief of Yazīd and the permissibility of cursing him is based upon his grudge and enmity towards the Holy Prophet ﷺ and his ﷺ Pure Progeny. If any ill-willed person who is not concerned for his own salvation in the Hereafter seeks to defend the enemies of the Ahl al-Bayt عليهم السلام, it would be binding upon every Muslim to stand against them to stand for the honour of the Ahl al-Bayt عليهم السلام. The reality of this topic is that love for the Pure Ahl al-Bayt عليهم السلام is the crux of true faith.

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:39 §2405. Set forth by •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:172.

It is stated in an Agreed Upon (*muttafaq ʿalayhi*) hadith which Miswar b. Makhrama رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.

> Fāṭima is a part of me; anyone who angers her, angers me.[1]

The Holy Prophet ﷺ has declared explicitly here that anyone who upsets Fāṭima عليها السلام must know that they have upset not [only] her, but rather they have upset him.'

1.6 To Harm the Lady of the Worlds Sayyida Fāṭima عليها السلام is to Harm the Holy Prophet ﷺ

Miswar b. Makhrama رضي الله عنه narrated that he heard the Holy Prophet ﷺ saying upon the pulpit:

فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا.

> My daughter is indeed a part of me; anything that upsets her, upsets me; anything that offends her, offends me.[2]

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of the relatives of the Messenger of Allah ﷺ,' 3:1361 §3510 & in Bk.: *al-Manāqib* [The Virtues], Ch.: 'The Virtues of Fatima عليها السلام,' 3:1374 §3556. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil al-Ṣaḥāba* [The Excellent Merits of the Companions رضي الله عنهم], Ch.: 'The merits of Fāṭima عليها السلام, daughter of Allah's apostle ﷺ,' 4:1903 §2449.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [Marriage], Ch.: 'A man defending his daughter from jealousy and ensuring fairness towards her,' 5:2004 §4932. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil al-Ṣaḥāba* [The Excellent Merits of the

1.7 HAPPINESS OF THE LADY OF THE WORLDS SAYYIDA FĀṬIMA ؓ IS HAPPINESS OF THE HOLY PROPHET ﷺ

1. Miswar b. Makhrama ؓ reported that the Holy Prophet ﷺ said:

   فَاطِمَةُ مُضْغَةٌ مِنِّي، يَقْبِضُنِي مَا قَبَضَهَا، وَيَبْسُطُنِي مَا بَسَطَهَا.

   Fāṭima is a part of me; anything that worries her, worries me; anything that pleases her, pleases me.[1]

2. In another hadith, the Holy Prophet ﷺ said:

   فَاطِمَةُ بَضْعَةٌ مِنِّي، يُغِيْظُنِي مَا يُغِيْظُهَا، وَيَنْشُطُنِي مَا يَنْشُطُهَا.

   Fāṭima is a part of me; anything that angers her, angers me; anything that pleases her, pleases me.[2]

1.7.1 EXPLICATIONS BY IMAMS AND HADITH EXPERTS

1. In the commentary to this hadith, Imam Sharaf al-Dīn al-Nawawī has written in *Sharḥ Ṣaḥīḥ Muslim*, as has Imam Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*:

   تَحْرِيْمُ إِيذَاءِ النَّبِيِّ ﷺ بِكُلِّ حَالٍ، وَعَلَى كُلِّ وَجْهٍ، وَإِنْ تَوَلَّدَ ذَلِكَ الْإِيْذَاءُ مِمَّا كَانَ أَصْلُهُ مُبَاحًا.

   The prohibition of causing offence to the Holy Prophet ﷺ stands in every situation, in every aspect, and in every means,

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Companions ؓ], Ch.: 'The merits of Fāṭima ؓ, daughter of Allah's apostle ﷺ,' 4:1902 §2449. •Aḥmad b. Ḥanbal in *al-Musnad*, 4:328 §18946 & in *Faḍā'il al-Ṣaḥāba* 2:756 §1328. •Abū Dāwūd in *al-Sunan*: Bk.: *al-Nikāḥ* [Marriage], Ch.: 'Women whom it is disliked to combine between (in marriage),' 2:226 §2071. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'What has been related about the virtue of Fāṭima bint Muhammad ﷺ,' 5:698 §3867. •Ibn Mājah in *al-Sunan*: Bk.: *al-Nikāḥ* [Marriage], Ch.: 'Jealousy,' 1:643 §1998. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:147 §8518.

[1] Narrated by •Aḥmad b. Ḥannabl in *Faḍā'il al-Ṣaḥāba*, 2:758 §1333. •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:64 §13173. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 58:159.

[2] Set forth by •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 3:257.

be that offence by an act that is in essence permissible.[1]

Imam al-Nawawī and ʿAllāma al-ʿAynī have explicated that the offence mentioned in the hadith to which the Holy Prophet ﷺ has indicated refers also to any act that arises from that which is permissible in its original ruling, i.e. that it was not legally a sin to commit such an act but was allowed, but however, such an act somehow caused offence to Sayyida Fāṭima al-Zahrā' ؓ, upset her, worried her and caused her concern, in which case this act also causes offence to the Holy Prophet ﷺ. These scholars said, and they did so without specifying any act, that all matters, be they in essence legally permitted or not, by which Sayyida Fāṭima al-Zahrā' ؓ is offended, the Holy Prophet ﷺ is also offended by them.

2. The explication to this hadith which al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has written in his *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*—its words are noteworthy. He says:

قَدْ جَزَمَ بِأَنَّهُ يُؤْذِيهِ ﷺ مَا يُؤْذِي فَاطِمَةَ ؓ.

The Holy Prophet ﷺ has conclusively stated that whatever causes offence to Fāṭima ؓ also causes offence to the Holy Prophet ﷺ.

He further writes:

فَكُلُّ مَنْ وَقَعَ مِنْهُ فِي حَقِّ فَاطِمَةَ ؓ شَيْءٌ فَتَأَذَّتْ بِهِ، فَهُوَ يُؤْذِي النَّبِيَّ ﷺ بِشَهَادَةِ هَذَا الْخَبَرِ الصَّحِيحِ.

Therefore, anyone who performs any act or says any word by which Fāṭima ؓ is caused offence to, the Holy Prophet ﷺ is directly offended by it, as evidenced by this sound (*ṣaḥīḥ*) hadith.

According to al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī, this hadith is sound

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[1] Set forth by •al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim b. al-Ḥujjāj*, 16:3 §2449. •al-ʿAynī in *ʿUmdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 15:34.

(*ṣaḥīḥ*), and it is testimony to the truth that any person who does or says anything by which Sayyida Fāṭima al-Zahrā' عليها السلام is offended or if her status is demeaned then the Holy Prophet ﷺ is directly offended by such an act or word of such an individual.

Thereafter, he writes:

لَا شَيْءَ أَعْظَمُ فِي إِدْخَالِ الْأَذَى عَلَيْهَا مِنْ قَتْلِ وَلَدِهَا.

> What act could be more painful than the offence caused to Fāṭima al-Zahrā' عليها السلام by the murder of her dear son (Imam Ḥusayn عليه السلام)!

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has explained this point in detail that the offence and pain referred to in this hadith was that of minor acts, but what act can be of greater offence to Sayyida Fāṭima al-Zahrā' عليها السلام that her dear son – Imam Ḥusayn عليه السلام – was martyred! Nothing can cause greater pain than the intensity suffered by Sayyida Fāṭima al-Zahrā' عليها السلام and the Holy Prophet ﷺ upon the martyrdom of Imam Ḥusayn عليه السلام.

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī further writes:

وَلِهَذَا عُرِفَ بِالْاِسْتِقْرَاءِ مُعَاجَلَةُ مَنْ تَعَاطَى ذَلِكَ بِالْعُقُوْبَةِ فِي الدُّنْيَا، وَلَعَذَابُ الْآخِرَةِ أَشَدُّ.

> This reality is well known in all its detail and in light of proofs that anyone who committed it (i.e. the killing of Imam Ḥusayn عليه السلام), they will very soon be punished in this world whereas the punishment in the Hereafter will certainly be more severe for them.[1]

In this manner, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has mentioned the martyrdom of Imam Ḥusayn عليه السلام and the cruelties that were inflicted upon him عليه السلام. He has also written in this explication that the one who killed Imam Ḥusayn عليه السلام has caused offence to Sayyida Fāṭima al-Zaḥrā' عليها السلام, in which case anyone who was involved in this despicable act will very soon experience punishment in this world whereas the punishment in the Hereafter will surely be much more severe for that ill-fortuned wretch.

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[1] Set forth by al-ʿAsqalānī in *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, 9:329 §4932.

3. ʿAllāma al-Munāwī writes in *Fayḍ al-Qadīr*:

اِسْتَدَلَّ بِهِ السُّهَيْلِيُّ عَلَى أَنَّ مَنْ سَبَّهَا كَفَرَ.

> Imam al-Suhaylī has deduced from this that anyone who insults Fāṭima al-Zahrā᾽ ﵍ is a disbeliever (*kāfir*).

In other words, anyone who causes offence to Sayyida Fāṭima al-Zahrā᾽ ﵍, directly insults her ﵍ person, commits insolence against her ﵍ or violates the honour of her dear sons ﵉ (who are very beloved to her), then such a person has thrust his head into the noose of disbelief.

Thereafter, ʿAllāma al-Munāwī quotes the saying of ʿAllāma al-Samhūdī as proof for the authenticity of Imam al-Suhaylī's statement:

قَالَ الشَّرِيْفُ السَّمْهُوْدِيُّ: وَمَعْلُوْمٌ أَنَّ أَوْلَادَهَا بَضْعَةٌ مِنْهَا، فَيَكُوْنُوْنَ بِوَاسِطَتِهَا بَضْعَةٌ مِنْهُ.

> ʿAllāma al-Samhūdī has said, 'It is already known that her children are a part of her, so by her connection, they are a part of him (the Holy Prophet ﷺ).'[1]

This means that just as Sayyida Fāṭima al-Zahrā᾽ ﵍ is a part of the Holy Prophet ﷺ, her ﵍ pure children – Imams Ḥasan and Ḥusayn ﵉ – are also a part of him ﷺ by virtue of being her ﵍ progeny. Therefore, whoever offends or harms them ﵉ or is a cause of it, he offends not only Sayyida Fāṭima al-Zahrā᾽ ﵍ but directly offends and harms their maternal grandfather – the Beloved Prophet Muḥammad ﷺ.

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[1] Set forth by al-Munāwī in *Fayḍ al-Qadīr Sharḥ al-Jāmiʿ al-Ṣaghīr*, 4:421.

1.7.2 Hadiths Against Causing Offence to Sayyida Fāṭima al-Zahrā' ؑ Being Applied to Imams Ḥasan and Ḥusayn ؑ

According to the details given in the last few pages, Imams Ḥasan and Ḥusayn ؑ are, by means of Sayyida Fāṭima al-Zahrā' ؑ, *baḍʿat al-rasūl* (a part of the Messenger ﷺ). Based upon this, in all the hadiths where the Holy Prophet ﷺ has mentioned against causing distress to Sayyida Fāṭima al-Zahrā' ؑ, it shall, by the means of her ؑ, apply to those who cause distress to Imams Ḥasan and Ḥusayn ؑ.

ʿAllāma al-Munāwī uses another hadith as evidence to prove this. He says:

> وَمِنْ ثَمَّ لَمَّا رَأَتْ أُمُّ الْفَضْلِ ؓ فِي النَّوْمِ أَنَّ بَضْعَةً مِنْهُ وُضِعَتْ فِي حِجْرِهَا. أَوَّلَهَا رَسُوْلُ اللهِ ﷺ بِأَنْ تَلِدَ فَاطِمَةُ غُلَامًا فَيُوْضَعَ فِي حِجْرِهَا.
>
> For that reason when Umm al-Faḍl ؓ saw in her dream that a piece of the flesh of the Holy Prophet ﷺ has been placed into her lap, the Messenger of Allāh ﷺ interpreted it that Fāṭima al-Zahrā' ؑ will bear a child who will play in the lap of Umm al-Faḍl.'[1]

One must bear in mind that the Holy Prophet ﷺ said in an Agreed Upon hadith:

> مَنْ رَآنِي فَقَدْ رَأَى الْحَقَّ.
>
> Whoever sees me (in a dream) has seen the truth.[2]

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[1] Ibid.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Taʿbīr* [Dream Interpretation], Ch.: 'Someone who sees the Prophet ﷺ in a dream,' 6:2568 §6595. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ru'yā* [Visions], Ch.: 'The saying of the Holy Prophet ﷺ: He who sees me in a dream in fact sees me,' 4:1776 §2267. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:306 §22659.

Generally, when someone sees a dream, its interpretation is sought, for which he would need to visit someone who can interpret dreams. However, when any common person sees the Holy Prophet ﷺ in a dream, he ﷺ said that 'it is the truth', i.e. anyone who is honoured with the visit of the Holy Prophet ﷺ in his dream and privileged with seeing him ﷺ, he has in actual fact been visited by the Holy Prophet ﷺ and honoured with seeing him ﷺ for real. It must be believed for certain that no one who is honoured with seeing the Holy Prophet ﷺ in his dream would need to go to any dream interpreter; Shayṭān (Satan) cannot take the image or likeness of the Holy Prophet ﷺ.

According to the hadith in discussion here, Umm al-Faḍl ﵂ sees a dream and the Holy Prophet ﷺ himself interprets it, which makes this statement true and definitive. In other words, the Holy Prophet ﷺ declared his darling grandsons – Imams Ḥasan and Ḥusayn ﵉ – to be immediate parts of his body; they are parts of the holy body of Sayyida Fāṭima al-Zahrāʾ ﵅ as well as that of the Messenger of Allāh ﷺ; they are indirect parts of the sacred person of the Holy Prophet ﷺ as well as his ﷺ immediate parts.

A solid foundation is built here, in light of the opinions of honourable scholars, as to what refers to causing offence to the Messenger ﷺ, and also the relationship which constitutes that which, if offended, would be to offend him ﷺ. It is proven by strong evidence that to offend the progeny of Sayyida Fāṭima al-Zahrāʾ ﵅ would be to directly offend the Holy Prophet ﷺ.

1.7.3 THE CORRECT CREED: EVERY SAYING OF THE HOLY PROPHET ﷺ IS LEGISLATIVE

As Muslims, it is not our belief that when the Holy Prophet ﷺ mentioned anything in specific words relating to anyone that they were issued based on human needs. (Allāh-forbid!) To claim such would cause one to leave the fold of the true faith of Islam.

Whenever the Noble Master of Both the Worlds – the Holy Prophet ﷺ – would state anything specific in favour of any particular person or persons, a class of people, or a household or family, be it on the glorious position of Abū Bakr al-Ṣiddīq ﵁, of ʿUmar b. al-Khaṭṭāb ﵁, of

ʿUthmān al-Ghanī رضي الله عنه, of ʿAlī al-Murtaḍā رضي الله عنه, of the Noble Companions رضي الله عنهم, or of the Pure Ahl al-Bayt عليهم السلام, his ﷺ words carry the status of legislative value and not merely the expression of human emotions. In this regard, it ought to be remain clear that any word issued by the blessed lips of the Holy Prophet ﷺ is not a statement like that of us mere Ummatīs (followers of Holy Prophet Muḥammad ﷺ) which we make for our children and grandchildren.

In common life, a father says that his children are his beloved darlings and a part of him, a paternal grandfather says the same of his grandchildren, as does a maternal grandfather. 'Do no cause them distress, for I will be sorrowful if anyone harms them.' There is no legal status of such statements; these are not words on which anything legal can be applied, nor can anything be applied against anyone who does contrary to them. They are merely the expressions of natural emotions and human sentiments.

1.7.4 Declaring the Sayings of the Holy Prophet ﷺ an Emotional Statement can Put Our Faith in Danger

Nothing of this sort can even be conceived of with regards to any words that are issued by the sacred tongue of the Holy Prophet ﷺ – that he ﷺ too has expressed human emotions; that his ﷺ such statement holds no legal value; that nothing of legal ruling would apply to anyone who does contrary to it; or that the *Umma* is not bound by this command. Never! If we do take it to be the same, then we would have claimed the statement of the Prophet ﷺ of Allāh ﷻ to be an emotional expression. This claim would render us faithless (and out of the fold of Islam), and our relationship with the Holy Prophet ﷺ and our being Ummatī of his ﷺ would be severed. (Allāh-forbid! We seek forgiveness from Allāh!)

As such, it is our belief that whenever the Holy Prophet ﷺ pronounces any statement, it holds legal value, legal ruling and legal implementation and application. There also comes with it the effects of obedience to it as well as that of going against it. We must comprehend the fact that when our Master – the Holy Prophet ﷺ – said, 'Fāṭima is a part of me. Anything that worries her, worries me; anything that causes distress or harm to my Fāṭima, it causes distress and harm to me,' it becomes a legal ruling, and going against the ruling of the Messenger ﷺ is a deviation from the Muḥammadan Sharīʿa.

1.8 ON LOVE FOR AND GRUDGE AGAINSWT ʿALĪ AL-MURTAḌĀ

The mention of ʿAlī al-Murtaḍā is made in the following way on his status and position in the faith and the relationship a believer must have with him.

1. Zirr b. Ḥubaysh narrated that ʿAlī swore and said:

    وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ: أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ.

    By the One Who split open the seed and created the living! The Holy Prophet ﷺ made a vow to me that only a believer would have love for me and that only a hypocrite would have a grudge against me.[1]

2. In another narration, ʿAlī al-Murtaḍā reported that the Holy Prophet ﷺ said to him:

    إِنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

    (O ʿAlī!) Only a believer will have love for you, and only a hypocrite will have a grudge against you.[2]

3. Mother of the Believers Sayyida Umm Salama narrated that the Messenger of Allāh ﷺ said:

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Īmān* [Faith], Ch.: 'The love of Anṣār (helpers) and ʿAlī is (an Ingredient) of Īmān and (one of) its signs, and hatred against them is a sign of dissemblance,' 1:86 §78. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:47 §8153.

[2] Naratted by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtures], Ch.: 'The virtues of ʿAlī b. Abī Ṭālib,' 5:643 §3736. •al-Nasā'ī in *al-Sunan*: Bk.: *al-Īmān* [Faith], Ch.: 'The sign of faith,' 8:115 §5018 & Ch.: 'The sign of a hypocrite,' 8:117 §5022. •Ibn Mājah in *al-Sunan*: *al-Muqaddima*, Ch.: 'The vitures of ʿAlī b. Abī Ṭālib,' 1:42 §114. •Abū Yaʿlā in *al-Musnad*, 1:250 §291.

لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يَبْغَضُهُ مُؤْمِنٌ.

> No hypocrite loves ʿAlī and no believer has a grudge against ʿAlī.[1]

4. It is reported by Abū Saʿīd al-Khudrī ؓ who said:

إِنَّا كُنَّا لَنَعْرِفُ الْمُنَافِقِيْنَ، نَحْنُ مَعْشَرَ الأَنْصَارِ، بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ.

> We, the Anṣār (Helpers), would recognise the hypocrites by their grudge against ʿAlī b. Abī Ṭālib ؑ.[2]

It is proven by this hadith that the criterion of faith according to the Anṣār among the Noble Companions ؓ was the person of ʿAlī al-Murtaḍā ؑ. If they needed to identify a hypocrite, they would see if he had a grudge against ʿAlī ؑ.

1.9 THE CRITERION OF FAITH IS LOVE FOR ʿALĪ ؑ AND THE CRITERION OF HYPOCRISY IS GRUDGE AGAINST HIM ؑ

According to the aforementioned hadiths, if any distinction was to be made between belief and hypocrisy in the eras of the Noble Companions ؓ, the Successors, those who came after them, and of the pious predecessors, then, apart from the person of the Holy Prophet Muḥammad ﷺ, the criterion of belief was ʿAlī ؓ. This statement has never been made specifically nor in mentioning a name in reference to anyone among the Noble Companions ؓ of the Holy Prophet ﷺ and nor for any other personality. The Holy Prophet ﷺ had himself set this criterion, and the Noble Companions ؓ said that it was their common manner of identifying a hypocrite; if they perceived grudge against ʿAlī ؓ in that person's speech or demeanour, they would understand that he is not a believer but a hypocrite; if love for ʿAlī ؓ shone through one's actions, deeds and sayings, they would understand that he is a believer. The criterion of belief which the Holy Prophet ﷺ and the Noble Companions ؓ determined at that time was that of love for ʿAlī ؓ whereas the criterion of hypocrisy was for anyone to have grudge against him ؓ.

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of ʿAlī b. Abī Ṭālib ؑ,' 5:635 §3717. •Abū Yaʿlā in *al-Musnad*, 12:362 §6931. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 23:375 §886.

[2] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of ʿAlī b. Abī Ṭālib ؑ,' 5:635 §3717. •Abū Nuʿaym in *Ḥilyat al-Awliyāʾ*, 6:295.

It seems, these days, some ignominious individuals seek to alter the criterion given by the Holy Prophet Muḥammad ﷺ. The Holy Prophet ﷺ and the Noble Companions ؓ declare that love for ʿAlī ؓ is the criterion of faith and they declare the holding of grudge against him ؓ to be the criterion of hypocrisy, yet some short-sighted and blind people cannot see this crystal-clear criterion due to their lack of sight and absence of awareness. Beware! No one has any right to change this standard and criterion. If we are to protect our belief and faith then we must adopt the manner of the Noble Companions ؓ, the Pure Ahl al-Bayt ؑ and of the pious predecessors.

1.10 ʿALĪ AL-MURTAḌĀ ؓ IS THE GUARDIAN OF EVERY BELIEVER

ʿImrān b. Ḥuṣayn ؓ reported in a lengthy narration that the Holy Prophet ﷺ said:

إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي.

> Surely, ʿAlī is from me and I am from him, and, after me, he is the guardian (*walī*) of every believer.[1] [2]

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:437 §19942. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of ʿAlī b. Abī Ṭālib ؑ,' 5:632 §3712. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:373 §6929. •al-Nasāʾī in *al-Sunan al-Kubrā*, 5:132 §8474. •Ibn Abī Shayba in *al-Muṣannaf*, 6:372–373 §32121. •Abū Yaʿlā in *al-Musnad*, 1:293 §355. •al-Ḥākim in *al-Mustadrak*, 3:119 §4579. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 18:128 §265.

[2] For a detailed study on the various narrations, chains of transmission and narrators of this hadith with respect to the *wilāya* of ʿAlī b. Abī Ṭālib ؑ, see the author's books *al-Kifāya fī Hadīth al-Wilāya* and *al-Sayf al-Jalī ʿalā Munkir Wilāya ʿAlī* ؑ.

1.11 The True Criterion of Faith and Hypocrisy is That Which the Noble Companions ؓ Established

It must remain clear that all of the aforementioned hadiths have been taken from popular books of the Ahl al-Sunna. Moreover, explications of the prominent scholars from the Ahl al-Sunna wa'l-Jamā'a have also been quoted to make it apparent to everyone that this was the manner and approach in our history.

At this point, I would like to draw the special attention of all the scholars, teachers and students of all the schools of thought within the Ahl al-Sunna, be their affiliation to any such school, to think deeply and contemplate as to what we, the Ahl al-Sunna, used to be, what we should have been, but what we have gradually become. What changes are coming to our creedal thought? The current scene is such that anyone from among the Ahl al-Sunna who mentions and promotes love for ʿAlī ؓ, propaganda instantly starts that he has become a Shia. Anyone who speaks of love for ʿAlī, for Fāṭima, for Ḥasan and Ḥusayn ؑ, it is announced that 'he has reneged on the Ahl al-Sunna and has become a Rāfiḍī.'

Scholars and students must ponder over the fact that the aforementioned sound (*ṣaḥīḥ*) hadiths are from the hadith books of the Ahl al-Sunna and upon which our creed was based, is still established, and should remain so.

The application of the hadith in which the Holy Prophet ﷺ said: "ʿAlī is from me and I am from him, and, after me, he is the guardian (*walī*) of every believer,' is that it is essential for every believer to keep his association with ʿAlī ؑ. This by no means refers to not loving or not having connection with anyone else. Never! The dust off the feet and footwear of all the Noble Companions ؓ is the crown of our heads. It is our creed and belief that our masters Abū Bakr, ʿUmar, ʿUthmān, and ʿAlī ؓ are all the Rightly-Guided Caliphs and that their sequence of caliphate is true. All of the Noble Companions ؓ are inimitable shining stars of guidance for us, such that the status of any *quṭb* (spiritual pole) or *ghawth* (chief spiritual guardian) cannot be equal to even that of a single Noble Companion who was honoured with seeing or accompanying the Holy Prophet ﷺ merely once, had pledged his allegiance upon his ﷺ holy hands, and had then passed away, and had died as a believer. It is an inexorable fact that the *abdāl* (spiritual substitutes), *najībs* (spiritual nobles), *naqībs* (spiritual leaders), *quṭbs*, *ghawths*, in fact all of the noble saints and friends of Allāh ﷻ cannot equal the status of any Noble Companion of the Holy Prophet ﷺ.

The matter seeking attention is that for one to remove the love for the Pure Ahl al-Bayt عليهم السلام from people's hearts by speaking on the greatness of the Noble Companions ﵃; to erase affection for the Pure Ahl al-Bayt عليهم السلام from people's hearts by speaking on the topic of respect, honour and reverence for the Noble Companions ﵃; and to declare that any mention of love for the Pure Ahl al-Bayt عليهم السلام is Rāfiḍiyya, etc. is such a dangerous evil and obvious misguidance than can and does destroy one's faith. The criterion of faith is only that which the Noble Companions ﵃ have determined, and they learnt it from the Holy Prophet ﷺ. Our criterion must also be the same.

1.12 AFFIRMATION OF LOVE FOR THE HOLY PROPHET ﷺ IS MADE BY LOVING THE PURE AHL AL-BAYT عليهم السلام

The Holy Prophet ﷺ declared that the criterion to love him ﷺ and to follow him ﷺ is to love his ﷺ Pure Ahl al-Bayt عليهم السلام. ʿAbd Allāh b. ʿAbbās ﵄ narrated that the Holy Prophet ﷺ urged his *Umma* to love his ﷺ Ahl al-Bayt by saying:

أَحِبُّوْا اللهَ لِمَا يَغْذُوْكُمْ مِنْ نِعَمِهِ، وَأَحِبُّوْنِي بِحُبِّ اللهِ، وَأَحِبُّوْا أَهْلَ بَيْتِي لِحُبِّي.

> You must love Allāh ﷻ for the blessings He ﷻ has given you; love me for the sake of loving Allāh ﷻ; love my Ahl al-Bayt for the sake of loving me.[1]

The path to loving the Holy Prophet ﷺ is to love the Ahl al-Bayt, as declared in this hadith. He ﷺ gave us a criterion that 'you must love me so that the love of Allāh ﷻ might reach you, and you must love my Ahl al-Bayt for my love to reach you.' These are the criteria which he ﷺ has given us. If, today, we were to begin changing these criteria, or if we were to cause misunderstandings among people by inserting ambiguities into their hearts, then this would be a severe violation against the *dīn* of Islam and against the true faith. Therefore, we must never divert from the approach of our predecessors; only that is the correct approach which all our forerunners firmly adopted.

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The merits of the family of the Prophet عليهم السلام,' 5:664 §3789. •al-Ḥākim in *al-Mustadrak*, 3:162 §4716. •al-Bayhaqi in *Shuʿab al-Īmān*, 1:366 §408.

1.13 THE LOVE OF THE MESSENGER OF ALLĀH ﷺ FOR IMAMS ḤASAN AND ḤUSAYN ﵉ WAS INTENSE AND INIMITABLE

Just observe the intensity of the love of the Holy Prophet ﷺ for Imams Ḥasan and Ḥusayn ﵉ that the Holy Prophet ﷺ would become restless if Imam Ḥusayn ﵇ would cry, and if the Holy Prophet ﷺ would be prostrating in ritual prayer and Imams Ḥasan and Ḥusayn ﵉ would jump onto his ﷺ back, if the Noble Companions ﵃ would attempt to remove them, the Holy Prophet ﷺ would gesture to them ﵃ during the prostration to let them ﵉ be.

1. ʿAbd Allāh b. Masʿūd ﵁ narrated:

> كَانَ النَّبِيُّ ﷺ يُصَلِّي، فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ وَالْحُسَيْنُ ﵉ عَلَى ظَهْرِهِ، فَإِذَا أَرَادُوْا أَنْ يَمْنَعُوْهُمَا أَشَارَ إِلَيْهِمْ أَنْ دَعُوْهُمَا، فَلَمَّا صَلَّى وَضَعَهُمَا فِي حِجْرِهِ.
>
> The Holy Prophet ﷺ was performing ritual prayer (in Masjid al-Nabawī). When he ﷺ prostrated, Imams Ḥasan and Ḥusayn ﵉ (leapt and) climbed onto his ﷺ blessed back. When the Noble Companions ﵃ attempted to stop them from doing so, the Holy Prophet ﷺ gestured to them to leave them be: 'Leave them (i.e. let them remain mounted).' Then, after he ﷺ had completed his ﷺ ritual prayer, he ﷺ took them both into his ﷺ lap (of affection because of his ﷺ love for them ﵉).[1]

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[1] Narrated by •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:50 §8170. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 2:48 §887. •Ibn Abī Shayba in *al-Muṣannaf*, 6:378 §32174. •al-Bazzār in *al-*

By forbidding them ﵃ from removing Imam Ḥusayn ﵇ from his ﷺ back when he ﷺ was in ritual prayer, his ﷺ aim was to inform the Noble Companions ﵃ that 'the love and longing I have for Ḥusayn will not even tolerate you removing him from my back; he will be upset and disappointed, and he will feel sorrowful as to why he was removed from his grandfather's back.'

The Holy Prophet ﷺ would not bear even such grievance caused to the feelings and emotions of Imam Ḥusayn ﵇, whereas after listening to the entire events of Karbala, reading about it and explaining it, a callous individual declares it equal to the killing of an ordinary person, and claims that to kill Imam Ḥusayn ﵇ in prostration is, even though an open sin, not disbelief. This is an obvious negation of the commands of Allāh ﷻ. Allāh ﷻ issues a clear warning that the curse of Allāh ﷻ is upon those in this world and in the Hereafter who cause offence to the Messenger ﷺ, and an *ʿadhāb muhīn*, i.e. a disgraceful punishment, has been prepared for them.

2. On one occasion, the Holy Prophet ﷺ supplicated:

اَللَّهُمَّ، إِنِّي أُحِبُّهُمَا، فَأَحِبَّهُمَا، وَأَحِبَّ مَنْ يُحِبُّهُمَا.

> O Allāh, I love them both (Ḥasan and Ḥusayn), so [I ask that] You also love them, and love whoever loves them.[1]

3. In another narration, the Holy Prophet ﷺ said:

اَللَّهُمَّ، إِنِّي أُحِبُّهُمَا، فَأَحِبَّهُمَا، وَأَبْغِضْ مَنْ أَبْغَضَهُمَا.

> O Allāh, I love them both (Ḥasan and Ḥusayn), so [I ask that] You also love them, and hate whoever hates them.[2]

Musnad, 5:226 §1834. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:426 §6970. •Abū Yaʿlā in *al-Musnad*, 8:434 §5017. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:47 §2644.

[1] Narrated by •al-Tirmidhī in *al-Sunan:* Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn ﵉,' 5:656 §3769. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:423 §6967. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:39 §2618.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:49 §2651, and mentioned by •al-Hindī in *Kanz al-ʿUmmāl*, 12:55 §34279.

Anyone who doubts the acceptance of the supplication made by the Messenger of Allāh ﷺ, and is unsure in this regard, let his own faith stand in question. Such a person who has suspicions and uncertainty should be concerned that he is wandering aimlessly in the dark and blind valleys of doubt despite the clear supplication of the Holy Prophet ﷺ. This doubtful and suspicious act of his has deprived him of the love for and obedience to the Messenger ﷺ, and anyone who is deprived of these and has turned away from them has been deprived of the fortune of faith.

Any individual or group that upholds this dark blemish on the banner of history, and stands as its advocate, should always bear in mind this supplication of the Noble Prophet ﷺ before saying anything in reference to the noble persons of Imams Ḥasan and Ḥusayn ﵉: "O Allāh, I love them both (Ḥasan and Ḥusayn), so [I ask that] You also love them, and hate whoever hates them."

4. Abū Ja'far ﵁ reported:

> مَرَّ رَسُوْلُ اللهِ ﷺ بِالْحَسَنِ وَالْحُسَيْنِ ﵉ وَهُوَ حَامِلُهُمَا عَلَى مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ. فَقَالُوْا: يَا رَسُوْلَ اللهِ، نِعْمَتِ الْمَطِيَّةُ. قَالَ: وَنِعْمَ الرَّاكِبَانِ.
>
> On one occasion, the Messenger of Allah ﷺ passed by a gathering of the Ānṣār (Helpers of Madīna) ﵃ whilst [he ﷺ was] carrying Ḥasan and Ḥusayn ﵉, and they said, 'O Messenger of Allah ﷺ, what a wonderful mount!' and the Holy Prophet ﷺ replied, 'and what wonderful riders!'[1]

It was to make the *Umma* aware and remind it that 'you must always bear in mind the status and degree of these sons of mine after I am gone and never neglect them. Ḥusayn is a piece of me and my beloved; anyone who hurts him hurts me; anyone who offends him offends me; anyone who insults him insults me, and as a result, the offender is a disbeliever, accursed and Hell-bound. It is because of this special status of Imam Ḥusayn ﵇ that to apply the ruling of the killing of an ordinary

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[1] Narrated by Ibn Abī Shayba in *al-Muṣannaf*, 6:380 §32195.

Muslim to this issue would be absolutely wrong and unjust!

5. Yazīd b. Abī Ziyād reported in the hadith narrated by al-Ṭabarānī:

خَرَجَ النَّبِيُّ ﷺ مِنْ بَيْتِ عَائِشَةَ ؓ، فَمَرَّ عَلَى بَيْتِ فَاطِمَةَ ؑ، فَسَمِعَ
حُسَيْنًا ؑ يَبْكِي، فَقَالَ: أَلَمْ تَعْلَمِي أَنَّ بُكَاءَهُ يُؤْذِينِي!

> The Honourable Prophet ﷺ went out from the chamber of ʿĀʾisha ؓ and passed by the house of Fāṭima ؑ. He ﷺ heard Ḥusayn ؑ crying, and so he ﷺ asked, '(O Fāṭima!) Do you not know that his crying distresses me?'[1]

If the Noble Prophet ﷺ cannot bear even the crying of Imam Ḥusayn ؑ, then how would he ﷺ have endured the pains and agonies of the brutality, tyranny and the bloodshed that was wreaked upon his dear grandson at Karbala!

The violence perpetrated against the Pure Ahl al-Bayt ؑ; after his being martyred, the violation of the sanctity of the bodies at Karbala of Imam Ḥusayn ؑ and the other martyrs; the most heinous act of causing offence to the flower buds of the Prophetic garden (the sisters and daughters of Imam Ḥusayn ؑ); how cruelly they were taken under the shade of swords from Karbala to the court of Ibn Ziyād in Kūfa; the disrespect shown in the court to the blessed face and honourable head of Imam Ḥusayn ؑ; the pains and difficulties they were made to endure during the horrific journey from Kūfa to Damascus; the extreme injustice as to how Yazīd sat upon the throne of arrogance and pride in the court of Damascus and addressed the noble face and sacred head of Imam Ḥusayn ؑ by proudly reading out poetry and caused anguish to the ladies of the Pure Ahl al-Bayt ؑ with inappropriate words — is there any such act here that a Muslim of a sound mind and a penitent heart could allow? By Allāh! A Muslim cannot even imagine this!

Apart from those few ill-hearted wretches who, by sabotaging the faith and beliefs of this *Umma*, are promoting the agenda of the enemies of Islam, and, by stirring doubts and ambiguities, are mistaken in the thought that they might succeed in misleading the majority of the world's Muslims — let it be clear that this is their void thought and futile imagination. Fourteen centuries' old literature that is authentic, reliable, certain and irrefutable is enough to prove their propaganda wrong. One must remember that this literature is not an accumulation of the ordinary academic kind, but a treasure-trove of knowledge compiled and codified by imams of hadith, jurisprudence and the spiritual sciences, whose each word and letter the scholars of commendation and discreditation (*jarḥ and taʿdīl*) have evaluated according to the measure of caution and care, and have preserved for future generations. This literature has taught and is still demonstrating for centuries what Mawlānā Ẓafar ʿAlī Khān has presented in these words:

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[1] Narrated by al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:116 §2847.

> Forget not the favour, o Dust of Karbala
> How the body suffered upon you of the beloved of the Messenger ﷺ
> When your thirst by the blood of Islam was quenched
> With the blood of the vein of the Messenger ﷺ you were drenched
> Forever presents the martyrdom of Imam Ḥusayn ؏
> This eternal principle of life's freedom again:
> Your head be stuck on a spear when severed from behind
> But never give in to obeying Yazīd or his kith and kind.

1.13.1 THE HOLY PROPHET ﷺ WAS DISTRESSED WHEN IMAMS ḤASAN AND ḤUSAYN ؏ WERE NOT HOME

1. Lady of the Worlds Sayyida Fāṭima ؏ said: "One day, the Holy Prophet ﷺ came to me suddenly when both Ḥasan and Ḥusayn ؏ were not home. When he ﷺ did not find them at home, he ﷺ asked:

أَيْنَ ابْنَايَ؟ فَقَالَتْ: ذَهَبَ بِهِمَا عَلِيٌّ، فَتَوَجَّهَ رَسُوْلُ اللهِ ﷺ، فَوَجَدَهُمَا يَلْعَبَانِ فِي مَشْرَبَةٍ وَبَيْنَ أَيْدِيْهِمَا فَضْلٌ مِنْ تَمْرٍ فَقَالَ: يَا عَلِيُّ، أَلَا تَقْلِبُ ابْنَيَّ قَبْلَ الْحَرِّ.

> 'Where are my sons?' I replied, '‘Alī ؓ has taken them with him.' (Hearing this,) the Messenger of Allāh ﷺ set out in search for them and found them playing at the drinking place (near a spring), and there were some excess dates in front of them. He ﷺ said, 'O ‘Alī! (Be careful and) bring back my sons before the heat (becomes strong).'"[1] [2]

By this hadith, we must understand the cordial and inner connection of our Master – the Holy Prophet Muhammad ﷺ – with Imams Ḥasan and Ḥusayn ؓ. In human life, there exists a natural connection with one's children and descendants, like that of a father, paternal grandfather or maternal grandfather with their sons and daughters, grandsons and granddaughters. All this is a relationship of merely the human kind. However, the connection of our Master – the Holy Prophet Muhammad ﷺ – is not simply that of human cordial emotions, for the relationship here is distinct; in this case, emotions become faith, for the relationship of feelings of the Holy Prophet ﷺ with Imams Ḥasan and Ḥusayn ؓ is also our *din*, and to maintain it is worthy of Paradise whereas to turn away from this emotion would be to certainly become fuel for Hell. We must never even think of disregarding this.

When the Holy Prophet ﷺ went in search for them, he ﷺ said to ‘Alī ؓ: "O ‘Alī! Always take caution to take my sons Ḥasan and Ḥusayn back home before the heat becomes intense so that its severity does not harm their bodies." These are emotions of the Holy Prophet ﷺ, and you must understand the meaning of causing offence to him ﷺ just from these fine and sensitive sentiments, for 'if the heat intensifies and the sun grows slightly stronger, my sons will feel the heat, which will cause me distress and pain.' I am giving you a criterion and a standard as to how the Holy Prophet ﷺ has explicated in a wonderful manner as to what causes offence to him ﷺ.

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[1] Narrated by al-Ḥākim in *al-Mustadrak*, 3:180 §4774.

[2] One of those mentioned in the chain of narration (*sanad*) of this hadith is Muḥammad b. Mūsā, who is in fact Ibn Mashmūl al-Madīnī, and he is a trustworthy (*thiqa*) narrator. The other is called ‘Awn, and he is the son of Muḥammad b. ‘Ubayd Allāh b. Abī Rāfi‘ - both he and his father are trustworthy (*thiqa*) narrators. Umm Ja‘far is the daughter of Qāsim b. Muḥammad b. Abī Bakr al-Ṣiddīq and Asmā’ bint Abī Bakr al-Ṣiddīq is her paternal grandmother. All these narrators are nobles and trustworthy (*thiqa*).

In summary, if the issue concerns the emotions of the Holy Prophet ﷺ, then it cannot go unnoticed nor ignored by taking it as an issue of mere human sentiments, for his ﷺ feelings are the soul of our faith, and if his ﷺ feelings are hurt then his ﷺ person is caused offence against.

Just imagine the state of your emotions when if you had a child and someone was to slap him! You would certainly be infuriated and overwhelmed with anger, and you would attack that person and hurt them in rage. However, by stirring your emotions, no one would become a disbeliever! They may be sinful, immoral, wicked and cruel, and you may have them punished as you will, but disbelief (*kufr*) would not be ruled against them. As far as humankind is concerned, emotions can be the same, but, let it be entrenched in the mind that the ruling is not the same in the court of the Holy Prophet ﷺ; the passion of the Holy Prophet ﷺ with his ﷺ two darling sons – Imams Ḥasan and Ḥusayn ؑ – are far in excess of ours a billionfold, and the legal ruling for them is also distinct. If the Holy Prophet ﷺ is made to experience any pain by causing harm to Imams Ḥasan and Ḥusayn ؑ, the one causing that harm leaves the folds of Islam immediately as a disbeliever (*kāfir*) and is accursed!

2. In a narration by Imam al-Ṭabarānī, which Imam al-Haythamī has declared as fair (*ḥasan*), the Holy Prophet ﷺ said to ʿAlī ؓ:

يَا عَلِيُّ، أَلَا تَقْلِبُ ابْنَيَّ قَبْلَ أَنْ يَشْتَدَّ عَلَيْهِمَا الْحَرُّ؟

O ʿAlī! Will you not take my sons back home before the heat becomes intense for them?[1]

It is worth noting that the love of the Holy Prophet ﷺ for Ḥasan and Ḥusayn ؑ was not the typical form of love that a paternal or maternal grandfather has for his grandchildren, which is any natural love whose expression is customary. This love by the Holy Prophet ﷺ is a much loftier faith-based spiritual love whose legal status is in the degree of faith. The Holy Prophet ﷺ wanted to send the message to the entire *Umma* that 'these are not only my grandchildren; but that loving them is a means of comfort and pleasure to me, and that to love them is to love me.' This is the reason why he ﷺ said to the Noble Companions ؓ that 'anyone who loves me must love them', i.e. one must remain concerned for their feelings and emotions lest their heart is saddened, and nothing should be done that would cause them to be upset or dissatisfied, for to cause distress to them is directly an offence against me.[1]

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 22:422 §1040. •al-Dūlābī in *al-Dhurriyya al-Ṭāhira*, p. 104 §193. Set forth by •al-Muḥibb al-Ṭabarī in *Dhakhā'ir al-ʿUqbā fī Manāqib Dhawī al-Qurbā*, p. 105. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:105 §4996. •al-Haythamī in *Majmaʿ al-Zawā'id*, 10:316.

1.14 To Love Imams Ḥasan and Ḥusayn ؑ is to Love the Holy Prophet ﷺ, and To Have a Grudge Against Them ؑ is to Have a Grudge Against Him ﷺ

1. It is narrated in a hadith from Abū Ḥurayra ؓ that the Holy Prophet ﷺ said:

> مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.
>
> He who loves Ḥasan and Ḥusayn has in effect loved me, and he who has a grudge against Ḥasan and Ḥusayn has in effect a grudge against me.[2]

In this hadith, the Holy Prophet ﷺ is explaining a principle when mentioning the names of his darling princes that 'anyone who loves my Ḥasan and Ḥusayn has in fact loved me, and anyone who has begrudged them actually has hatred for me.' In other words, to love Imams Ḥasan and Ḥusayn ؑ is, in essence, to love the Messenger of Allāh ﷺ, and to have any enmity against them ؑ is, in actual fact, enmity against the Messenger of Allāh ﷺ. On account of this, every believer must take it as a principle of life that anyone who causes harm to Imams Ḥasan and Ḥusayn ؑ is an enemy of the Messenger ﷺ and will find his place eternally in Hell.

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[1] For the details of the hadiths on the topic of the Holy Prophet ﷺ loving Imams Ḥasan and Ḥusayn ؑ, please study the book by the author *Arbaʿīn: Ḥady al-Thaqalayn fī Ḥubb al-Ḥasanayn d*.

[2] Narrated by •Ibn Mājah in *al-Sunan: al-Muqaddima*, Ch,: 'The virtues of al-Ḥasan and al-Ḥusayn ؑ,' 1:51 §143. •Abū Yaʿlā in *al-Musnad*, 11:78 §6215. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:47–48 §§2645, 2648 & in *al-Muʿjam al-Awsaṭ*, 5:102 §4795.

Some people long to acquire the love of Allāh ﷻ while some others wish to become lovers of Allāh's Messenger ﷺ. The Holy Prophet ﷺ has shown the path to both these types of love, that 'if anyone wishes to be the object of divine love, they must love me, and anyone who desires my love must have love for both my beloved darling princes – Imams Ḥasan and Ḥusayn ؑ.'

2. Anyone who has a grudge against Imam Ḥasan ؑ or Imam Ḥusayn ؑ, their status in the court of the Messenger of Allah ﷺ is that anyone who has a grudge against them ؑ has, in essence, a direct grudge against the Holy Prophet ﷺ. Abū Hurayra ؓ reported:

   خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ وَمَعَهُ حَسَنٌ وَحُسَيْنٌ، هَذَا عَلَى عَاتِقِهِ وَهَذَا عَلَى عَاتِقِهِ، وَهُوَ يَلْثِمُ هَذَا مَرَّةً وَيَلْثِمُ هَذَا مَرَّةً حَتَّى انْتَهَى إِلَيْنَا، فَقَالَ لَهُ رَجُلٌ: يَا رَسُوْلَ اللهِ، إِنَّكَ تُحِبُّهُمَا؟ فَقَالَ: مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

   The Messenger of Allāh ﷺ came out to us and with him ﷺ were Ḥasan ؑ and Ḥusayn, one mounted on one shoulder and the other mounted on the other shoulder. He ﷺ was kissing them both in alternate succession until he ﷺ came and stopped by us. One man asked, 'O Messenger of Allāh, do you love them?' The Messenger ﷺ replied, '(Yes. Not only this but) anyone who loves them loves me, and anyone who has a grudge against them has a grudge against me.'[1]

3. In another narration, ʿAlī ؓ reported that:

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[1] Narrated by Aḥmad b.Ḥanbal in *al-Musnad*, 2:440 §9671. •al-Ḥākim in *al-Mustadrak*, 3:182 §4777.

إِنَّ رَسُوْلَ اللهِ ﷺ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ ؑ، فَقَالَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

> Certainly, the Messenger of Allāh ﷺ held the hands of Ḥasan and Ḥusayn and said, 'Anyone who loves me, loves these two (princes - Ḥasan and Ḥusayn ؑ), their father ('Alī ؑ) and their mother (Fāṭima al-Zahrā' ؑ), he will be with me in my degree (of the lofty position of companionship and association) in Paradise.[1]

Books of the classical scholars and of history are brimming with sayings of the Noble Companions ؓ, the Successors, of those who came after them, the imams of creed, hadith and jurisprudence that Yazīd the Accursed openly expressed his envy, dislike, grudge and enmity against Imam Ḥusayn ؑ and against the Pure Ahl al-Bayt ؑ. This grudge was made clear when, after the incident at Karbala, the noble head of Imam Ḥusayn ؑ was brought to him in his court and he poked at his ؑ blessed lips with his stick, and he said, 'I have, this day, killed Ḥusayn (ؑ) and taken revenge by it from the *Umma* of Prophet Muḥammad (ﷺ) for my elders and ancestors killed in the Battle of Badr.' That accursed Yazīd displaying solidarity with the polytheists of Makka in his poetry, which is also evidence of his disbelief (*kufr*) is detailed in Chapter 5.

According to the criterion provided and determined by the Holy Prophet ﷺ, anyone who has a grudge against Imam Ḥasan and Ḥusayn ؑ can not be a believer at all, and the worst disbeliever is he who has a grudge against the Holy Prophet ﷺ. If the explications made by the scholars as mentioned in the last few pages is borne in mind then it would be understood clearly that Imams Ḥasan and Ḥusayn ؑ are indeed parts of the Holy Prophet ﷺ; anyone who has a grudge against them ؑ has directly begrudged him ﷺ. There is no other ruling on this. It ends here.

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:77 §576. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of 'Alī b. Abī Ṭālib ؑ,' 5:641 §3733. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:50 §2654.

1.15 ONE WHO LOVES IMAMS ḤASAN AND ḤUSAYN ؑ WILL BE IN PARADISE WHEREAS ANYONE WHO HAS A GRUDGE AGAINST THEM WILL BE MADE TO ENTER HELL

1. It is narrated by Salmān al-Fārisī ؓ that the Holy Prophet ﷺ said:

اَلْحَسَنُ وَالْحُسَيْنُ ابْنَايَ، مَنْ أَحَبَّهُمَا أَحَبَّنِي، وَمَنْ أَحَبَّنِي أَحَبَّهُ
اللهُ، وَمَنْ أَحَبَّهُ اللهُ أَدْخَلَهُ الْجَنَّةَ، وَمَنْ أَبْغَضَهُمَا أَبْغَضَنِي، وَمَنْ
أَبْغَضَنِي أَبْغَضَهُ اللهُ، وَمَنْ أَبْغَضَهُ اللهُ أَدْخَلَهُ النَّارَ.

> Ḥasan and Ḥusayn are my sons. Whoever loves them loves me; whoever loves me, Allāh ﷻ loves him; whomever Allāh ﷻ loves, He ﷻ will admit him into Paradise (i.e. Paradise is guaranteed for him). Anyone who has a grudge against them has a grudge against me; whoever has a grudge against me, Allāh ﷻ will have hatred for him; whomever Allāh ﷻ has hatred for, He ﷻ will enter him into the Fire (of Hell).[1]

The Holy Prophet ﷺ has explicitly stated in this hadith that those who love Imams Ḥasan and Ḥusayn ؑ, their destiny will be entry into Paradise whereas those who have a grudge against them ؑ will eventually enter Hell as their fate.

2. This hadith has been reported with different words in a narration by Imam al-Ṭabarānī in the following manner: It is related by Salmān al-Fārisī ؓ, wherein the Holy Prophet ﷺ addressed both the darling princes – Imam Ḥasan and Imam Ḥusayn ؑ – saying:

مَنْ أَحَبَّهُمَا، أَحْبَبْتُهُ؛ وَمَنْ أَحْبَبْتُهُ، أَحَبَّهُ اللهُ؛ وَمَنْ أَحَبَّهُ اللهُ أَدْخَلَهُ
جَنَّاتِ النَّعِيمِ؛ وَمَنْ أَبْغَضَهُمَا أَوْ بَغَى عَلَيْهِمَا، أَبْغَضْتُهُ؛ وَمَنْ
أَبْغَضْتُهُ أَبْغَضَهُ اللهُ؛ وَمَنْ أَبْغَضَهُ اللهُ أَدْخَلَهُ عَذَابَ جَهَنَّمَ، وَلَهُ
عَذَابٌ مُقِيمٌ.

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[1] Narrated by al-Ḥākim in *al-Mustadrak*, 3:181 §4776.

> Whoever loves these two, I love him. Whomever I love, Allāh ﷻ will love. Whomever Allāh ﷻ loves, He ﷻ will admit him into the Gardens of Bliss. Whoever has hatred for them or oppresses them (i.e. offends them), I will have hatred for him. Whomever I have hatred for, Allah ﷻ will have hatred for him. Whomever Allāh ﷻ has hatred for, He ﷻ will enter him into the torment of Hell, and he will suffer eternal disgraceful torment.[1]

Two words have been mentioned together in this hadith:

مَنْ أَبْغَضَهُمَا أَوْ بَغَى عَلَيْهِمَا.

> "Whoever has hatred for them or oppresses them," i.e. anyone who holds a grudge against them or wrongs them by which it causes them pain.

Just review the incident at Karbala in light of these words of the Honourable Prophet ﷺ and think whether or not what happened at Karbala is the worst form of hatred and oppression. What possibilities would there remain of the faith or the probabilities of repentance for someone whose grudge is proven against the Messenger of Allāh ﷺ? Those who rely on mere jurisprudential discussions and logical issues when speaking in defence of Yazīd are deliberately committing the unforgivable sin of offending the Holy Prophet ﷺ. They must think, when committing this sin, to which destination they are leading themselves. They are committing a crime against which the Messenger of Allāh ﷺ has expressed his displeasure and detestation in clear and unambiguous words on numerous occasions.

To assume that these are merely historical events and that inaccuracies are possible is not a correct thought. There could be some minute details of improper credentials and unreliable authenticity that those who deliver sermons, i.e. *wāʿiẓ* and *dhākir* (preachers) might narrate, but that is a separate topic altogether, and it does not at all mean that the original incident at Karbala and its many important and established details should be rejected. For sure, the incident at Karbala is among those stories of oppression and tyranny that was identified by the Holy Prophet ﷺ himself as is stated in sound hadiths.[1]

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:50 §2655. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:181. •al-Hindī in *Kanz al-ʿUmmāl*, 12:55 §34284.

It is understood from this discussion that anyone who has any grudge against the two darling princes – Imams Ḥasan and Ḥusayn ﵈ – attacks them, rebels against them, stands against them, oppresses them or causes them any distress, then such a person has a grudge against the Holy Prophet ﷺ; and anyone who has a grudge against the Holy Prophet ﷺ has a grudge against Allāh ﷻ; anyone who has a grudge against Allāh ﷻ must know that He ﷻ will punish them and cause them to suffer eternal torment in Hell.

1.16 THE LINEAGE AND ANCESTRY OF THE HOLY PROPHET ﷺ ARE ETERNAL

Every person's lineage will be discarded on the Day of Judgement apart from that of the Holy Prophet ﷺ. His ﷺ relationship and lineage will continue until the Last Day.

1. ʿUmar b. al-Khaṭṭāb ﵁ narrated that he ﵁ heard the Holy Prophet ﷺ saying:

   كُلُّ سَبَبٍ وَنَسَبٍ يَنْقَطِعُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ مِنْ سَبَبِي وَنَسَبِي.

   On the Day of Judgement, every ancestry and lineage will discontinue except for my ancestry and lineage.[2]

In light of this hadith, the killing of Imam Ḥusayn ﵇ is not the killing of merely a believer, for he ﵇ is a part of the Holy Prophet ﷺ; his ﷺ relationship and connection to him ﵇ that is well established is eternal. The Holy Prophet ﷺ is the darling life of Imam Ḥusayn ؑ, and any attack on the latter ؑ is a direct attack on the former ﷺ.[1]

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[1] To study the details of the martyrdom of Imam Ḥusayn ﵇ as mentioned in noble hadiths, see the book by the author *Dhikr-e-Sahādat-e-Imām Ḥusayn* ﵇ (in light of Prophetic Hadiths), i.e., *Dhikr Mash'had al-Ḥusayn ﵇ min Āḥādīh Jadd al-Ḥusayn* ﷺ.

[2] Narrated by •al-Ḥākim in *al-Mustadrak*, 3:153 §4684. •ʿAbd al-Razzāq in *al-Muṣannaf*, 6:163–164 §10354. •al-Bazzār in *al-Musnad*, 1:397 §274. •Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba*, 2:625 §1069. •al-Dūlābī in *al-Dhurriyya al-Ṭāhira*, p. 115 §219. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:45 §2635 & in *al-Muʿjam al-Awsaṭ*, 5:376 §5606, 6:357 §6609. •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:63–64 §§13171–13172. •al-Maqdisī in *Musnad al-Firdaws*, 3:255 §4755.

1.17 THE LINEAGE OF THE LADY OF THE WORLDS SAYYIDA FĀṬIMA ؑ COMES FROM THE HOLY PROPHET ﷺ

1. In one narration, the Holy Prophet ﷺ explicated his ﷺ own noble lineage. ʿUmar b. al-Khaṭṭāb ؓ reported that he heard the Honourable Prophet ﷺ saying:

> كُلُّ سَبَبٍ وَنَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ مَا خَلَا سَبَبِي وَنَسَبِي، كُلُّ وَلَدِ أَبٍ فَإِنَّ عَصَبَتَهُمْ لِأَبِيْهِمْ مَا خَلَا وَلَدِ فَاطِمَةَ، فَإِنِّي أَنَا أَبُوْهُمْ وَعَصَبَتُهُمْ.
>
> On the Day of Judgement, every means and bloodline will be severed except for my means and my bloodline. Every child of a father has its ancestry to its father except for the descendants of Fāṭima ؑ; it is I who is their father and also their ancestry.[2]

Our Master Holy Prophet Muḥammad ﷺ said that 'all relationships of ancestry and lineage will be broken on the Day of Judgement, all except for my descendants for its connection will endure.' Then he ﷺ explicated this that 'the descendancy of all people leads back to their father whereas my descendancy are the children of my daughter Fāṭima ؑ. They are my children.' Thus, we must not take Ḥusayn ؑ as any common believer but as the essence of the Holy Prophet ﷺ. With respect to the children of Sayyida Fāṭima ؑ, the Holy Prophet ﷺ gave us this unique rule of exception which is that besides her children, the ancestry of others leads to the father, but the rule for her ؑ children is:

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[1] Imam al-Ḥākim has narrated this hadith, as well as Imams al-Ṭabarānī, al-Bayhaqī in *al-Sunan al-Kubrā*, and al-Maqdisī in *al-Aḥādīth al-Mukhtāra*. They have declared the chain of this hadith as fair (*ḥasan*). al-Daylamī has reported this hadith in *Musnad al-Firdaws* and al-Haythamī in *Majmaʿ al-Zazāʾid*, and they said: "Its chain of narration is fair (*ḥasan*)."

[2] Narrated by •Aḥmad b. Ḥanbal in *Faḍāʾil al-Ṣaḥāba*, 2:626 §1070. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:44 §2631.

> إِنِّي أَنَا أَبُوْهُمْ وَعَصَبَتُهُمْ.
>
> It is I who is their father and also their ancestry.

2. In another hadith, the Holy Prophet ﷺ explicated ancestry further. Jābir ؓ reported that the Holy Prophet ﷺ said:

    > لِكُلِّ بَنِي أُمٍّ عَصَبَةٌ يَنْتَمُوْنَ إِلَيْهِمْ إِلَّا ابْنَي فَاطِمَةَ، فَأَنَا وَلِيُّهُمَا وَعَصَبَتُهُمَا.
    >
    > The ancestry of the sons of every mother is to their father to whom they are ascribed except for both the sons of Fāṭima ؑ; for I am their guardian and I am their ancestry.[1]

There is further explanation of this sound (*ṣaḥīḥ*) hadith reported by Imam al-Ḥākim that 'the lineage of every son of a mother is linked to the father except for the two sons of Sayyida Fāṭima ؑ - Ḥasan and Ḥusayn ؑ - for it is I who is their guardian and it is I who is their ancestry. They are a part of me.'

3. Imam Abū Yaʿlā narrated the following hadith from Sayyida Fāṭima al-Zahrā' ؑ. Fāṭima bint Ḥusayn ؑ reported that the Holy Prophet ﷺ said:

    > لِكُلِّ بَنِي أُمٍّ عَصَبَةٌ يَنْتَمُوْنَ إِلَيْهِمْ إِلَّا وَلَدَ فَاطِمَةَ، فَأَنَا وَلِيُّهُمْ وَعَصَبَتُهُمْ.
    >
    > The ancestry of the sons of every mother is to their father to whom they are ascribed except for the children of Fāṭima ؑ; for I am their guardian and I am their ancestry.[2]

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 3:179 §4770. Set forth by •al-Hindī in *Kanz al-ʿUmmāl*, 12:53 §34254. •al-Sakhāwī in *Istijlāb Irtiqā' al-Ghuraf bi-Ḥubb Aqribā' al-Rasūl ﷺ wa Dhawī al-Sharaf*, p. 130.

[2] Narrated by •Abū Yaʿlā in *al-Musnad*, 12:109 §6741. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:44 §2632. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 70:14. Set forth by •al-

4. al-Khaṭīb al-Baghdādī has mentioned this narration of Sayyida Fāṭima al-Zahrā᾽ ؑ in the following words:

> كُلُّ بَنِي آدَمَ يَنْتَمُوْنَ إِلَى عَصَبَةٍ غَيْرَ وَلَدِ فَاطِمَةَ، فَأَنَا أَبُوْهُمْ وَأَنَا عَصَبَتُهُمْ.
>
> All the children of Ādam ؑ are ascribed to their father except for the children of Fāṭima ؑ; for I am their father and I am their ancestry.[1]

Just think for yourselves as to what in the world might cause offence to the Holy Prophet ﷺ if it is not the offence caused to the foremost individual of the Prophetic Progeny, Imam Ḥusayn ؑ. This is the reason why the Holy Prophet ﷺ would walk through the paths and alleyways of Madīna with Imams Ḥasan and Ḥusayn ؑ mounted upon his ﷺ shoulders – that the people might observe and witness Ḥusayn's closeness to him ﷺ and his ﷺ love for him ؑ.

1.18 FINAL NOTE

It is the safety of our faith that we rectify our mindset in reference to the love for the Pure Ahl al-Bayt ؑ and of our connection and affiliation to them, and that we adopt the approach which the predecessors and the *Sawād Aʿẓam* (Greatest Majority) did. May Allāh ﷻ protect our beliefs and actions, continue us upon the love for the Ahl al-Bayt and passion for them, as well as love, honour and veneration for the Noble Companions ؓ, that He ﷻ enable us to live and die in service to the Holy Prophet ﷺ, and may He ﷻ safeguard us from every kind of tribulation and evil. Āmīn.

Respectable readers! I have formed this introduction as the first chapter to this book so that it remains entrenched in the mind as to the reason for the ruling of disbelief against Yazīd and the curse upon him,

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Sakhāwī in *Istijlāb Irtiqā᾽ al-Ghuraf bi-Ḥubb Aqribā᾽ al-Rasūl* a *wa Dhawī al-Sharaf*, p. 129.

[1] Narrated by •al-Daylamī in *Musnad al-Firdaws*, 3:264 §4787. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 11:285. Set forth by •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā᾽iq al-Muḥriqa*, 2:547.

as well as the edict of his sinfulness and transgression. Scholars have their respective opinions in many legal cases of the Sharīʿa, and I have never belittled nor devalued any legal position, as long as it is presented with legal evidence. I always retain capacity and broadmindedness as knowledge is expansive. However, the statement that we have made against Yazīd's disbelief and his being accursed, its basis is his causing offence to Allāh's Messenger ﷺ and his insolence against him ﷺ — and there are no two opinions about it that anyone who disrespects the Messenger of Allāh ﷺ, dishonours him ﷺ or causes him ﷺ any harm or offence, such culprit is a disbeliever (*kāfir*) and will be eternally in the Hellfire. This all will be crystal-clear and evident after a detailed study of this book in the chapters that follow.[1]

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[1] It is also essential to mention here that the author has, with praise to Allāh ﷻ, already published thirty-three (33) books on the merits and virtues of the Pure Ahl al-Bayt عليهم السلام, and on various topics and subjects related to those pious souls. Referring to them has been mentioned where appropriate.

[illegible]

[illegible]

[illegible]

[illegible]

2

YAZĪD'S DISBELIEF IS BASED ON HIS OFFENDING ALLĀH'S MESSENGER ﷺ

EVIDENCE FROM THE QUR'ĀN AND HADITH, AND EXPLICATIONS OF THE EARLIER SCHOLARS

In the current age, some circles are, without any context, supporting and fervently defending Yazīd and his aides. This act is hateful and denounceable. The aims and objectives of this misdeed is not hidden from the people of discernment that it is the strenuous effort of Yazīd and his aides that a soft corner is created in the heart for him and his supporters by detailed juridical and skilful means so that, by concealing the truth, excuses can be made for his wrongdoings and tyranny.

I, in light of the Qur'ān and hadith, and based upon truthful research, feel no shame in saying that to defend Yazīd and his associates is actually an act of hatred towards the Ahl al-Bayt. Surely, this ideology of defending Yazīd is a frightening and horrible conspiracy against the honour of the Pure Ahl al-Bayt عليهم السلام. It is the logical conclusion of the same mindset by which the poisonous and misleading ideologies of the Khawārij are openly and also secretly being promoted by various means and schemes in the Muslim world.

Those who support this Yazīdī thinking are the ones who ardently claim that the martyrdom of the sacred lives of the Pure Ahl al-Bayt is like the killing of any ordinary human being. (Allāh-forbid!) They even present this feeble evidence that such an act may of itself be unlawful (*ḥarām*) but it cannot be declared as disbelief (*kufr*). Seeking the support of these jurisprudential hair-splitting issues is an audacious attempt, in reality, to conceal the unforgivable heinous crimes of Yazīd and his cronies, and their shameful, frightening and painful oppression.

Likewise, they have also raised doubts claiming that the incident at Karbala in which the Prophetic Household and the Progeny of the Messenger were dishonoured and violated are fabricated tales that are told with embellishments for mere storytelling purposes. In this manner too was the true reality lost in the dust of doubts and confusion. Thus, they assert that no ruling should be made with certainty with reference to this incident.

Come and let us observe whether the incident at Karbala in which the Prophetic Household and the Progeny of the Messenger were dishonoured and violated are merely stories fabricated by historians. If this is so, then, basing it on this principle, would all the other details in the books of hadith experts (*muḥaddiths*), imams of *jarḥ wa taʿdīl* (commendation and discreditation) and the imams of creed and jurisprudence be taken as weak (*ḍaʿīf*), fabricated (*mawḍūʿ*) or flimsy narrations? The truth is that these are irrefutable, well-established realities and tragedies that did take place, whose evidence is reliable narrations. Apart from the historians, legendary among the imams of hadith, exegesis (*tafsīr*), jurisprudence (*fiqh*) and the elders of this *Umma* have also verified them. All of these truths will be brought into discussion in the chapters to come.

In this chapter, however, it will be explicated in light of the clear and explicit evidence of the Qur'ān and hadith that to cause offence to the descendants of the Messenger is to directly cause offence to the Messenger. The justification of Yazīd being a disbeliever (*kāfir*) is, in essence, his abusing the descendants of the Messenger ﷺ, and thereby, causing insult to the Messenger ﷺ.

2.1 The Ruling Against Offending the Messenger of Allāh ﷺ

The question arises as to what is the ruling if someone offends the Messenger of Allāh ﷺ. Allāh ﷻ has said:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

﴿*Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.*﴾[1]

What is established by this Qur'ānic verse is the rule that any person who offends Allāh ﷻ and His Messenger ﷺ, Allāh ﷻ and His Messenger ﷺ have cursed them in this world and in the Hereafter, and a disgraceful punishment (*'adhāb muhīn*) has been prepared for that person. Allāh ﷻ has prohibited any offence to His Messenger ﷺ, even in simple dealings; if anyone offends the Messenger of Allāh ﷺ, Allāh ﷻ has ascribed that offence to Himself ﷻ in the manner that it is as if he has caused offence to Allāh ﷻ.

It is a matter of contemplation that it is impossible to offend Allāh ﷻ directly, for His ﷻ Holy Being is pure and free of such feelings. Just imagine the love that Allāh ﷻ, the One and Only, has for His Honourable Messenger ﷺ that the offence is made against the person of the Messenger ﷺ which Allāh ﷻ declares to be an offence against Him ﷻ. This is because obedience to the Honourable Messenger ﷺ is obedience to Allāh ﷻ, love for the Messenger ﷺ is love for Allāh ﷻ, the sanctity of the Messenger ﷺ is the sanctity of Allāh ﷻ, disobedience to the Messenger ﷺ is disobedience to Allāh ﷻ, and likewise, to offend the Messenger ﷺ is to offend Allāh ﷻ!

1. While mentioning the exegesis to the aforementioned verse of

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[1] Qur'ān 33:57.

Sūra al-Aḥzāb in his book *al-Ṣārim al-Maslūl*, ʿAllāma Ibn Taymiyya (d. 728 AH) has formed the title of a topic in a comprehensive and cultured manner: *Man Ādha'r-Rasūla fa-qad Ādha'Llāh (One Who Offends the Messenger ﷺ has Offended Allāh ﷻ)*. In this topic, he writes:

> إِنَّهُ قَرَنَ أَذَاهُ بِأَذَاهُ كَمَا قَرَنَ طَاعَتَهُ بِطَاعَتِهِ، فَمَنْ آذَاهُ ﷺ فَقَدْ آذَى اللهَ تَعَالَى. وَقَدْ جَاءَ ذَلِكَ مَنْصُوْصًا عَنْهُ، وَمَنْ آذَى اللهَ فَهُوَ كَافِرٌ.
>
> Allāh ﷻ has associated offence against the Holy Prophet ﷺ to offence against Himself ﷻ just as He ﷻ has associated obedience to him ﷺ as obedience to Himself ﷻ. Therefore, anyone who offends the Holy Prophet ﷺ has offended Allāh ﷻ. This is a literal text from Allāh ﷻ, that anyone who offends Allāh ﷻ is a disbeliever.[1]

ʿAllāma Ibn Taymiyya has issued a categorical religious edict that anyone who offends the Holy Prophet ﷺ is a disbeliever (*kāfir*).

2. ʿAllama Ibn Taymiyya has, while further explaining this fine point, written:

> وَأَنَّ جِهَةَ حُرْمَةِ اللهِ تَعَالَى وَرَسُوْلِهِ جِهَةٌ وَاحِدَةٌ، فَمَنْ آذَى الرَّسُوْلَ فَقَدْ آذَى اللهَ. وَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَ اللهَ، لِأَنَّ الْأُمَّةَ لَا يَصِلُوْنَ مَا بَيْنَهُمْ وَبَيْنَ رَبِّهِمْ إِلَّا بِوَاسِطَةِ الرَّسُوْلِ ﷺ.
>
> The sanctity of Allāh ﷻ and His Messenger ﷺ is one (and the same). Whoever offends the Messenger ﷺ has offended Allāh ﷻ, and whoever obeys the Messenger ﷺ has obeyed Allāh ﷻ, for the *Umma* can never reach their Lord ﷻ without the intermediation of the Messenger ﷺ.[2]

It has been established by this detail that the rights of Allāh ﷻ and His Honourable Messenger ﷺ are the same. And so, it is evident that anyone who offends the household of the Messenger ﷺ has offended the Messenger ﷺ; and to offend the Messenger ﷺ is, in reality, to commit blasphemy against Allāh ﷻ; and any blasphemy made against Allāh ﷻ is (undoubtedly) disbelief! Allāh ﷻ has cursed anyone who offends the Messenger of Allāh ﷺ, both in this world and also in the Hereafter, and a humiliating punishment has been prepared further to this.

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[1] Ibn Taymiyya, *al-Ṣārim al-Maṣlūl*, p. 86.

[2] Ibn Taymiyya, *al-Ṣārim al-Maṣlūl*, p. 87.

The words in discussion here of *Sūra al-Aḥzāb* – *'wa aʿadda lahum'* – are themselves an emphasis. When reproof, admonition or disciplining is intended for someone's minor mistake, they are awarded a light penalty, or a mere warning suffices, like the various examples that can be found in the Qur'ān. However, any punishment inflicted after due preparation, its effects and traces will be irremovable. This is the very reason that Allāh ﷻ has already prepared in advance the punishment for those who offend His Honourable Messenger ﷺ. Moreover, He ﷻ did not stop at the word *'torment'* but emphasised it further that such is a *'disgraceful torment'* – one which renders the eternal stay of the perpetrator in humiliation, shame and the Fire of Hell.

2.1.1 TYPES OF PUNISHMENT

The mention of torment in the Qur'ān is found in various places with different words and descriptions. The Glorious Qur'ān has mentioned numerous types of torment[1] and varying forms of punishment in this world and the Hereafter for Muslims and non-Muslims on account of their sins and crimes: the punishment is specified in proportion to the crime. To understand this issue, we shall mention here three types of punishment:

1. *ʿadhāb ʿaẓīm* (severe torment): this has been mentioned in the Noble Qur'ān fifteen (15) times.
2. *ʿadhāb alīm* (agonising torment): this has been mentioned in the Qur'ān sixty-six (66) times.
3. *ʿadhāb muhīn* (disgraceful torment): this has been mentioned in the Qur'ān fourteen (14) times.

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[1] To study the details of all the types of torment and their relevant Qur'ānic verses with translation, observe the author's multivolume *Qur'ānic Encyclopaedia* (*al-Mawsūʿa al-Qur'āniyya al-Mawḍūʿiyya*).

Let us understand this matter as to what difference lies between these three types of punishment.

1. *ʿadhāb ʿaẓīm (severe torment)*

This is mentioned for both Muslims and non-Muslims. It is for oppressors, belligerents, liars, etc., i.e., for criminals of all kinds, as it is stated:

1. In *Sūra Āl ʿImrān:*

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴾*And there is a terrible punishment for them.*﴿[1]

2. In *Sūra al-Māʾida:*

﴿وَلَهُمْ فِى ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴾*... and there is a terrible punishment for them in the Hereafter.*﴿[2]

One must remember that it is not only the disbelievers who will enter Hell, but also many Muslims for their sins, belligerences, disobediences, corruption in the land, violating the rights of created beings, wrongdoings and transgressions. As such, the threat of *ʿadhāb ʿaẓīm* is, as well as against disbelievers, also awarded against the sinful, disobedient, transgressing and oppressing Muslims.

2. *ʿadhāb alīm (agonising torment)*

This means 'a painful punishment'. In general, it is for Muslims who are liars, wrongdoers, those who do not fulfil the rights of orphans and of the poor, those who are greedy for an abundance of wealth, hoarders of essential items, those who exploit the underprivileged, those who commit murder, and those who habitually commit major sins, though this type is also for disbelievers.

1. It is said in *Sūra al-Baqara:*

﴿وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ﴾

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[1] Qurʾān 3:176.

[2] Ibid., 5:33.

﴾*And there will be a painful punishment for them because of the lies they used to tell.*﴿[1]

2. It is stated at another place:

﴿وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ﴾

﴾*The disbelievers shall have a painful punishment.*﴿[2]

It is apparent by these clear Qur'ānic verses that both the statements *ʿadhāb ʿaẓīm* and *ʿadhāb alīm* applies to both Muslims and non-Muslims.

3. *ʿadhāb muhīn (disgraceful torment)*

When the intention is to further explain the intensity of the torment, there comes the warning of *ʿadhāb muhīn* (disgraceful torment). This *ʿadhāb muhīn* is that very agonising, torturing and excruciating punishment – one that leaves the criminal humiliated and disgraced, and that would inflict such suffering to his body that he becomes a lesson of warning for others. It is noteworthy that the words *ʿadhāb muhīn* are referred to being inflicted in the Hereafter only on those who committed disbelief (*kufr*) and polytheism (*shirk*), i.e. disbelievers and polytheists. Therefore, anyone who offends the Messenger of Allah ﷺ enters the category of disbelievers and polytheists by being liable to punishment with *ʿadhāb muhīn*. In other words, he retains absolutely no connection with Islam at all.

For clarification and explication, the following are some examples of this as mentioned in the Glorious Qur'ān:

1. In *Sūra al-Baqara*:

﴿وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ﴾

﴾*There is a humiliating punishment for the disbelievers.*﴿[3]

2. In *Sūra al-Nisā'*:

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[1] Ibid., 2:10.

[2] Ibid., 2:104.

[3] Ibid., 2:90.

﴿وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا﴾

﴾*We have prepared for such disbelievers a disgraceful punishment.*﴿[1]

This is also stated likewise in verse 178 of *Sūra Āl 'Imrān*, verse 14 of *Sūra al-Nisā'*, verse 57 of *Sūra al-Ḥajj*, verse 9 of *Sūra al-Jāthiya* and verse 5 of *Sūra al-Mujādala*. In short, in all the references to punishment in the Hereafter, as indicated in the Glorious Qur'ān, the mention of *'adhāb muhīn* comes only for disbelievers.

By the Noble Qur'ān's determination of the three standards, it simplifies the specification in the entire Qur'ān of the *'adhāb muhīn* in the Hereafter being for none but disbelievers. Since it is decreed that Allāh ﷻ has prepared for them *'adhāb muhīn*, it must mean that anyone who offends the Honourable Messenger ﷺ, by directly committing this misdeed, becomes a disbeliever; in order to establish one's disbelief, there remains no need to seek further grounds or evidence, and that all avenues are now closed that would otherwise save him by seeking and forming academic, jurisprudential, legal and rhetorical discussions.

The purpose of this discussion is to establish that the martyrdom of Imam Ḥusayn ؓ cannot at all be counted within the category of the ruling of the killing of any ordinary human; it must be incorporated in the category of offending the Messenger of Allāh ﷺ and legally decreed respectively.

At this point, one must remember the rule that *'adhāb muhīn* (disgraceful torment) of the Hereafter is for disbelievers only, and so anywhere these words are mentioned, their ruling would only be against disbelievers. Their application is not against Muslims, though they might be sinful and disobedient and no matter to what extent. One may label such a Muslim as one of foul character, disobedient, accursed, sinner or whatever, but he will remain a Muslim nevertheless. Allāh ﷻ has not used the words *'adhāb muhīn* (disgraceful torment) for him. Whenever *'adhāb muhīn* of the Hereafter is mentioned, only the disbelievers will be subjected to it.

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[1] Ibid., 4:37.

2.1.2 A Believer Who Kills a Common Muslim is Sinful but One Who Causes Offence to the Beloved ؓ of the Holy Prophet ﷺ is a Disbeliever

If anyone who has an objection claims that if the ruling that Yazīd is a disbeliever and accursed is based on his causing the martyrdom of Imam Ḥusayn ؓ, then the murderer of any believer can be Hell-bound and may also be declared accursed. It may also be said that he has become an open sinner and disobedient for committing an unlawful (*ḥarām*) act, even though one who kills a believer does not become a disbeliever (*kāfir*). As such, why is there the need for the application of disbelief (*kufr*) on Yazīd? The answer to this question is that the ruling of disbelief against Yazīd is not at all based on the ruling of the killing of a believer.

The position that we have adopted with regards to Yazīd's disbelief is not based on the evidence of his taking the life of a believer. Imam Ḥusayn ؓ is a believer of the highest degree among Muslims, and that Yazīd did take the life of a Muslim and a believer, by which he is openly disobedient and sinful. Our evidence is that the issue with regards to the ruling of Yazīd being a disbeliever (*kāfir*) is not that of his killing any common believer, but rather, it is that of causing offence to the Beloved ؓ of the Holy Prophet ﷺ.

This second principle is also proven by textual evidence that there lies a huge difference in the killing of any ordinary believer and that of Imam Ḥusayn ؓ; one becomes sinfully disobedient for killing a believer, but by causing offence to the Beloved ؓ of the Holy Prophet ﷺ, the culprit becomes a disbeliever. Therefore, the ruling of Yazīd becoming a disbeliever is not based on his killing of a believer, but on his causing offence directly to the Messenger ﷺ.

Who is there to challenge the saying of the Messenger ﷺ: "Ḥusayn is from me and I am from Ḥusayn."? On account of this hadith it can be said without risk of refutation that Yazīd directly offended the Messenger of Allāh ﷺ. What greater offence can there be? To have a grudge and animosity against Sayyida Fāṭima al-Zahrā' ؓ and her pure children, to cause them pain and to insult them, which is, in reality, to have a grudge against the Messenger ﷺ, to cause offence to him ﷺ and to insult him ﷺ. Insolence and enmity against the Messenger ﷺ are explicit causes of disbelief, curse and everlasting stay in the Hellfire.

2.2 The Difference in Offending the Messenger of Allāh ﷺ and Offending the Common Believers

What is the difference between offending the Messenger of Allāh ﷺ and in offending the common believers? On this, two verses of *Sūra al-Aḥzāb* were revealed together: It is mentioned in verse 57 that those who offend the Messenger ﷺ, it is decreed that they incur the curse of Allāh ﷻ in this world and the next, and a disgraceful punishment has been prepared for them. This proves that they have become disbelievers, and its proof is that they shall receive the same punishment as the believers will.

Together with this, it is stated in the very next verse, to differentiate, the ruling against those who offend believing men and believing women. Allāh ﷻ has said:

﴿وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ
ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا﴾

> ﴾*As for those who abuse (or insult) the believing men and the believing women without having committed (any offence), they will surely bear the burden of false allegation and a flagrant sin.*﴿[1]

It is mentioned in the previous verse – verse 57 – with regards to those who offend the Messenger ﷺ, that *ʿadhāb muhīn* (a disgraceful punishment) is prepared for them, and they have been declared disbelievers and accursed in this world and in the Hereafter. In the following verse – verse 58 – it is stated with regards to anyone who offends the believers that such is committing a false allegation and a major sin.

The difference in both these verses is quite clear, and it is a conclusive verdict in terms of creed and legal ruling. Here, one who offends the Messenger ﷺ is accursed in this world and in the Hereafter, and he is declared a disbeliever by being punished with *ʿadhāb muhīn*.

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[1] Qur'ān 33:58.

It is understood by this that to consider the Messenger ﷺ a Muslim like ordinary Muslims, like our elder brother, like oneself, or to honour and respect him like the honour and respect one affords to his own, is all contrary to the distinction and commands of Allāh ﷻ; in order to state the offence against believers, Allāh ﷻ, the Lord of the universe, has revealed a separate verse, whereas He ﷻ has revealed a different one for any offence caused against the Messenger ﷺ.

ʿAllāma Ibn Taymiyya (d. 728 AH) writes on the difference between both offences:

> إِنَّهُ فَرَّقَ بَيْنَ أَذَى اللهِ وَرَسُوْلِهِ ﷺ وَبَيْنَ أَذَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، فَجَعَلَ عَلَى هَذَا أَنَّهُ احْتَمَلَ ﴿بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ [الأحزاب، ٣٣/ ٥٨]. وَجَعَلَ عَلَى ذَلِكَ اللَّعْنَةَ فِي الدُّنْيَا وَالْآخِرَةِ، وَأَعَدَّ لَهُ الْعَذَابَ الْمُهِيْنَ. وَمَعْلُوْمٌ أَنَّ أَذَى الْمُؤْمِنِيْنَ قَدْ يَكُوْنُ مِنْ كَبَائِرِ الْإِثْمِ، وَفِيْهِ الْجَلْدُ، وَلَيْسَ فَوْقَ ذَلِكَ إِلَّا الْكُفْرُ.
>
> The Qurʾān has mentioned (in clear words) a difference between the offence caused against Allāh ﷻ and His Messenger ﷺ and the offence committed against the believing men and women. On the offence against believers, it says that such (criminal) has taken the burden of ﴾*false allegation and a flagrant sin*﴿ upon himself, whereas on offending the Messenger ﷺ it says that he would be cursed in this world and in the Hereafter, and that [Allāh ﷻ] has prepared for him a disgraceful punishment. It is understood by this that any offence caused against the believers may also be included among the major sins for which the punishment is lashing, and there is no bigger crime than that but disbelief.[1]

It is the explication of ʿAllāma Ibn Taymiyya that the ruling on causing offence to the Messenger ﷺ is distinct to that of offending any common believer; the former is nothing but disbelief (*kufr*). His explication proves the fact that one who causes offence to the Messenger of Allāh ﷻ is not only committing a major sin but also committing direct disbelief, who shall suffer the misery of being cursed in this world and the next and is also subjected to the eternal disgraceful torment.

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[1] Ibn Taymiyya, *al-Ṣārim al-Maslūl ʿalā Shātim al-Rasūl* ﷺ, p. 87.

Now, you yourselves must respond truthfully, that such a person ﷺ to whom pledge of allegiance, obedience and love bestows one the honour of having the wealth of faith and becoming a believer; he ﷺ who is the source and fountainhead of faith – if one offends that great individual – the Honourable Messenger Muḥammad ﷺ – directly, or causes offence to the Pure Ahl al-Bayt ؑ by their virtue of having relations with the Messenger ﷺ, how can he be liberated or exempted from *ʿadhāb muhīn?*

2.3 The Qurʾānic Ruling Against Those Who Offend the Mother of the Believers Sayyida ʿĀʾisha al-Ṣiddīqa ؓ

There is an incident with regards to causing offence to the Messenger of Allāh ﷺ, for in that occurrence the Messenger of Allāh ﷺ was also offended. Its decree was revealed in the Qurʾān in specific words. When Mother of the Believers Sayyida ʿĀʾisha al-Ṣiddīqa ؓ (d. 57 AH) was slandered against, Allāh ﷻ said in the Noble Qurʾān:

﴿إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي
ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ﴾

> *﴾Indeed, those who accuse chaste believing women who are unaware (of indecency) shall be cursed in this world and the Hereafter. And there shall be a great punishment for them.﴿*[1]

This Qurʾānic verse was revealed in respect of Sayyida ʿĀʾisha al-Ṣiddīqa ؓ. Explaining the backdrop to the revelation of this verse, ʿAbd Allāh b. ʿAbbās ؓ (d. 68 AH) states:

إِنَّمَا كَانَ هَذَا فِي عَائِشَةَ ؓ خَاصَّةً.

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[1] Qurʾān 24:23.

This verse was revealed especially in honour of ʿĀʾisha ﵂.[1]

When the slander was made, and the offence was caused to the Noble Wives or against Sayyida ʿĀʾisha Ṣiddīqa ﵂, the Noble Qurʾān used these words:

﴿لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ﴾

﴾*... shall be cursed in this world and the Hereafter.*﴿[2]

Those who slander these innocent believing women, who are free from even the acquaintance of indecency, such slanderers are accursed in both this world and in the Hereafter. They have been anathematised in this world and the next. What is the reason for that? It is because the issue here is of the Noble Wives of the Messenger of Allāh ﷺ.

2.3.1 A POINT TO PONDER: BEING ACCURSED IN THIS WORLD AND IN THE NEXT REFERS TO DISBELIEF

Let us study verse 58 of *Sūra al-Aḥzāb* and verse 23 of *Sūra al-Nūr* simultaneously. In the former, it is stated that those who unduly slander innocent believing men and believing women, they have taken upon themselves the burden of open sin. The slanderers have not been cursed in this verse for the act of slandering. However, when the same act of slandering is done against a personality from among the Noble Wives of the Messenger ﷺ; against whom any offence is tantamount to offending the Messenger of Allāh ﷺ; whose sanctity, honour and respect is affiliated to that of the Messenger of Allāh ﷺ, the ruling against such a perpetrator of slander has changed and the culprit is accursed in this world and also in the Hereafter.

By this, one can clearly imagine the significance of offending the Noble Wives of the Holy Prophet ﷺ and the Mothers of the Believers in comparison to causing offence to any common individual. What would be the intensity of the displeasure of Allāh ﷻ if an offence is made against the person of the Messenger ﷺ and against his progeny? The

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[1] Ibn Taymiyya, *Majmūʿ al-Fatāwā*, 15:361.

[2] Qurʾān 24:23.

Noble Qur'ān has clearly distinguished the entire decree, and it declares that such a slanderer is accursed in this world and also in the Hereafter.

It is the principle of the Glorious Qur'ān that when the punishment of both this world and of the Hereafter are mentioned together, such would refer to absolute disbelief (*kufr*), otherwise the sinful and disobedient Muslims would be forgiven through intercession after having suffered punishment according to their due time in Hell and after which they would enter Paradise. The Holy Prophet ﷺ has said:

مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ؛ دَخَلَ الْجَنَّةَ.

> Anyone who says, 'There is no god but Allāh,' would enter Paradise.[1]

This Prophetic saying is in reference to the common Muslims who are sinful, by which it is understood that punishment for them in the Hereafter is not eternal. On the contrary, as for those who would be eternally accursed in the Hereafter, how would they be able to come out of Hell and enter Paradise? Therefore, anyone against whom both are made together, i.e. the punishment of this world and of the next and also the ruling of them being accursed, it indicates their being disbelievers (*kāfir*).

2.4 IS THE KILLING OF IMAM ḤUSAYN ؑ THE SAME AS KILLING AN ORDINARY MUSLIM?

Is it permissible to deem the martyrdom of Imam Ḥusayn ؑ as the killing of any common human? Is the martyrdom of Imam Ḥusayn ؑ and the killing of a common believer an equal crime? Can it be said that by martyring him ؑ a person does not become a disbeliever in spite of there being conclusive textual evidence on this matter? Can a person say that this mindset is absent of intellect and logic as it negates the understanding that the murder of Imam Ḥusayn ؑ is an act that is certainly unlawful (*ḥarām*) but not one that renders the culprit a disbeliever?

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[1] Narrated by •al-Ṭayālisī in *al-Musnad*, p. 60 §444. •Abū Nuʿaym in *Ḥilyat al-Awliyā'*, 7:172.

It is unfortunate that some perverted, and mentally estranged circles are spreading suchlike unfounded and faith-destroying thought, and thereby planting the seeds of doubt and suspicion in the minds of the youth; in this manner the schemes and agenda of misleading the young generation are being promoted. To place Imam Ḥusayn ؑ on the position of an ordinary person, or to equate the slaying of the progeny of the Messenger ﷺ to that of killing average people, is an extremely vile thought! It is from the exigencies of faith to evaluate and analyse this.

2.5 IS NOT THE MURDEROUS ASSAULT AGAINST IMAM ḤUSAYN ؑ TO DIRECTLY OFFEND THE MESSENGER OF ALLĀH ﷺ?

We shall firstly review the matter with the Noble Qur'ān whether the martyrdom of Imam Ḥusayn ؑ is the same as the killing of an ordinary person.

It must be borne in mind that the cruel murder of Imam Ḥusayn ؑ is not the issue of killing any ordinary person but rather it is the issue of directly offending the Messenger ﷺ. It has been explained clearly in the previous pages that there is no second opinion on the fact that to offend the Messenger of Allāh ﷺ is disbelief (*kufr*). It is now essential to make clear whether or not any offence made against the beloved of Sayyida Fāṭima al-Zahrā' ؑ and the rider upon the shoulders of the Messenger ﷺ, namely Imam Ḥusayn ؑ, and against the Prophetic Household ؑ is to offend the Messenger ﷺ. In this regard, Allāh ﷻ says in the Noble Qur'ān:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ
إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا
طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي
ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا
سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن
تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ
عَظِيمًا ﴾

> ﴿O believers! Do not enter the houses of the Prophet (ﷺ) unless permission is granted to you for a meal—nor (arrive too early as to) linger until the meal is ready. But if you are invited, then enter (on time). And when you have eaten, disperse (at the earliest convenience) without staying there to chat. Indeed, such behaviour would discomfort the Prophet (ﷺ). And he is too shy to ask you (to leave), but Allah is never shy from expressing the truth. And when you ask his wives for something, ask them from behind a curtain. That is purer for your hearts and their hearts. And it is not (permissible) for you to annoy the Messenger of Allah (ﷺ), nor may you ever marry his wives after him. That would indeed be a grievous offence in the sight of Allah.﴾[1]

The background of the revelation of this verse is the following:

The Holy Prophet ﷺ hosted his ﷺ Noble Companions رضي الله عنهم at his ﷺ blessed abode. When they had finished the meal, no one wished to leave the presence of the Holy Prophet ﷺ. In this yearning, they became preoccupied in conversing with each other. Consequently, conversations continued on various topics and the Beloved ﷺ was being beheld. When this continued for too long, Allāh ﷻ admonished them by revealing this verse.

This verse, by the commands and teachings it holds, removes hundreds of doubts. In the following, we shall observe the instructions that are extracted from the various portions of this noble verse.

1. First of all, Allāh ﷻ gives the order to not enter unpermitted the home of His ﷻ Honourable Beloved ﷺ:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ
لَكُمْ﴾

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[1] Qur'ān 33:53.

﴾O believers! Do not enter the houses of the Prophet (a) unless permission is granted to you.﴿

2. The second command He ﷻ gives is that 'when you are invited, you must not present yourselves in the presence of the Holy Prophet ﷺ before the prescribed time, as your attendance prior to the time causes him ﷺ offence':

﴿إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾

﴾... for a meal—nor (arrive too early as to) linger until the meal is ready.﴿

3. The next order He ﷻ gave is that 'you must attend when the Holy Prophet ﷺ invites you':

﴿وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟﴾

﴾But if you are invited, then enter (on time).﴿

4. Then He ﷻ commanded that 'you must leave immediately when you have finished the meal, and do not cause distress to My Beloved ﷺ by your staying there for too long':

﴿فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟﴾

﴾And when you have eaten, disperse (at the earliest convenience).﴿

5. After that, He ﷻ ordered that 'you must not continue to sit in the presence of My Beloved ﷺ for lengthy and futile conversations':

﴿وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ﴾

﴾... without staying there to chat.﴿

6. Why did Allāh ﷻ prohibit such affairs? The response is given in the next portion of this blessed verse:

﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ﴾

﴿ *Indeed, such behaviour would discomfort the Prophet (ﷺ).* ﴾

Just think of the acts which cause offence to the Holy Prophet ﷺ according to Allāh ﷻ? All these little doings are offensive to him ﷺ and are intolerable with Allāh ﷻ. As for the devastation wreaked upon the Prophetic Ahl al-Bayt عليهم السلام on 10th Muḥarram al-Ḥarām in the year 61 AH, imagine in that reference the state of the offences suffered by the Holy Prophet ﷺ! How restless and agitated his ﷺ soul must have been!

7. Then He ﷻ said:

﴿فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ﴾

﴿ *And he is too shy to ask you (to leave), but Allah is never shy from expressing the truth.* ﴾

Allāh ﷻ is revealing these commands personally.

8. He ﷻ then said:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ﴾

﴿ *And when you ask his wives for something, ask them from behind a curtain.* ﴾

When you should ask for something from the Noble Wives, you must remain behind a screen so that their being behind a veil is not compromised; it would cause offence to the Holy Prophet ﷺ if their veiling comes into question. Here, this is an act of paramount importance of the Noble Wives, and on the other hand, there are the noble princesses from the Ahl al-Bayt عليهم السلام being taken as captives and the ropes of their tents being cut; first taken to Kūfa, forced to travel on camels without litters; then taken to al-Shām (the Levant) and being paraded in the marketplaces of Damascus, and then the Progeny of the Messenger ﷺ being subjected to humiliating treatment! Do all these misdeeds not cause offence to the Messenger ﷺ?

9. Then He ﷻ said:

﴿وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ﴾

﴿*And it is not (permissible) for you to annoy the Messenger of Allah (ﷺ).*﴾

The word *adhiyya* (cause inconvenience/offence) is repeated here.

10. Thereafter, He ﷻ said:

﴿وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا﴾

﴿*... nor may you ever marry his wives after him.*﴾

After the apparent life of the Holy Prophet ﷺ, it is forbidden and unlawful to marry his ﷻ wife; this too will be a cause of offence to him ﷺ. Any act that would cause disrespect to any of the relatives of the Holy Prophet ﷺ even after his ﷺ apparent demise, or in the case of any act that would go against the affection for the Ahl al-Bayt عليهم السلام, it is not only offensive to them but would also certainly offend the Holy Prophet ﷺ personally and directly. He ﷺ is alive today as he ﷺ was prior to his ﷺ noble passing to the next realm.[1] Giving comfort or causing distress to, and expressing honour, reverence, respect and veneration for the Holy Prophet ﷺ is perpetual. Therefore, if anyone was to pluck a flower from the garden of the Beloved Messenger ﷺ [i.e. cause harm to any of his ﷺ household], not only would this be unpleasant to him ﷺ but will also be a means of causing him ﷺ extreme offence.

Now, just imagine the extent of the offence caused when those wretched tyrants would have slit the throat of Imam Ḥusayn عليه السلام! Would the Beloved Messenger ﷺ not have felt offended upon the martyrdom of ʿAlī Akbar عليه السلام and upon the tears dripping from the eyes of Sukayna عليها السلام and her crying and sobing? Undoubtedly, causing any offence to them is to cause offence to the Holy Prophet ﷺ; to love them is to love him ﷺ; making mention of them is to make mention of him ﷺ; and their grief is his ﷺ grief.

11. He ﷻ mentioned at the conclusion of the verse that to offend the

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[1] On the details of the topic of the Holy Prophet ﷺ being alive, please study the books by the author *Ḥayāt al-Nabī* ﷺ, and *Arbaʿīn: Ḥayāt al-Nabī* ﷺ *(al-Nūr al-Mubīn fī Ḥayāt al-Nabī al-Amīn* ﷺ*)*.

Messenger ﷺ is a grievous sin:

﴿إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

﴾*That would indeed be a grievous offence in the sight of Allah.*﴿

In the Noble Qur'ān, Allāh ﷻ has set a standard, and He ﷻ has detailed the do's and don'ts that could cause offence to the Beloved Messenger ﷺ. Some of these are those which people deem as minor acts, though what might seem minor with respect to us is deemed major in the sight of Allāh ﷻ. Now compare these seemingly minor acts and see the oppressive actions by Yazīd's army and then imagine how much pain and offence it would have caused Allāh's Beloved Messenger ﷺ.

It is a general observation that the intensity of offence caused to someone is distinct, more sensitive and emotional based on the intensity of love one has for the said individual. As the love for them increases, they become dearer in relation to it. These criteria vary from person to person, such that when love for anyone reaches its pinnacle then caution continues to increase on the part of the lover lest any act of his should harm the sentiments of the beloved.

The sentiments and emotions of loved ones are respected. Imagine the Beloved's ﷺ sentiments knowing that the blessed head of his ﷺ darling and beloved grandson عليه السلام was severed and impaled upon a spear, and that his عليه السلام blessed body was mutilated? These are such atrocious and vile acts that are among those that are akin to crossing all limits of offence. Can any sensible and believing person even think of doing this? To give a clean chit to the accursed Yazīd and to absolve him and his army of these inhumane and most heinous of crimes would be worse and more blameworthy than the commission of these ugly and base acts.

On the other hand, the Glorious Qur'ān says that the Messenger of Allāh ﷺ would be offended if you were to ask something of need from the Noble Wives without a screen in between, or if you entered the home of the Honourable Messenger ﷺ without his permission.

Just think: on the one side, the Qur'ān declares it a means of causing offence to the Honourable Messenger ﷺ if one was to seek something of need from his ﷺ home without a screen in between or if one was to enter his ﷺ house without permission; while on the other side, the Household of the Messenger ﷺ, in the year 61 AH, in the desert of *karb* (agony) and *balā'* (tribulation), was put to the sword of cruelty, the dagger of disloyalty and the spear of tyranny, their headless bodies were trampled under the hooves of horses and the severed heads were impaled on spears and humiliated in the marketplaces of Kūfa and in the court at Damascus. If today's so-called speakers claim this to be merely the killing of an average person then how would this insensitive claim not cause pain, discomfort and offence to the Holy Prophet ﷺ?

Remember! This issue is one of causing direct offence to the Messenger of Allāh ﷺ. This is no ordinary offence but an unforgivable crime!

2.6 Is the Killing of Imam Ḥusayn ؓ not Insolence Against the Holy Prophet Muḥammad ﷺ

By studying the narrations on the merits of Imam Ḥusayn ؓ it becomes clear that Imam Ḥusayn ؓ is a part of the Holy Prophet ﷺ, and therefore Yazīd is declared a disbeliever by his insolence against the Holy Prophet ﷺ. If a believer in the time of the Banū Isrā'īl would kill another believer, he would not be declared a disbeliever but sinful and belligerent; but had he killed a prophet, then he would become a disbeliever. Similarly, the murder of Imam Ḥusayn ؓ carries the same logic as it is an offence to the Messenger of Allāh ﷺ, and an offence to the Messenger ﷺ carries the same ruling as that of offending Allāh ﷻ. Likewise, the ruling against anyone causing harm to the Messenger of Allāh ﷺ is the same as causing harm to Allāh ﷻ.

It is stated in a sound narration that the Holy Prophet ﷺ placed his blessed tongue and holy mouth onto the mouth of Imam Ḥusayn ؓ, kissed him and said:

حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا.

Ḥusayn is from me and I am from Ḥusayn. May Allāh ﷻ love him who loves Ḥusayn.[1]

In other words, the Holy Prophet ﷺ declared Imam Ḥusayn ﵇ to be a part of himself ﷺ. If anyone from among the *Umma* of Prophet Muḥammad ﷺ kills any ordinary Muslim, he causes insolence against the sanctity of a believer or against the blood of a Muslim, whereas, on the contrary, to kill Imam Ḥusayn ﵇ and the Pure Ahl al-Bayt ﵈ of the Holy Prophet ﷺ is not merely an insult against one believer but against the Messenger ﷺ himself. To kill them ﵈ is not at all like killing any average Muslim that it may be deemed a violation of any ordinary Muslim; to kill Imam Ḥusayn ﵇ is to insult the person of the Holy Prophet ﷺ.

2.7 THE HOLY PROPHET ﷺ EXPRESSING SORROW AND GRIEF AT THE NEWS OF THE MARTYRDOM OF IMAM ḤUSAYN ﵇

The Holy Prophet ﷺ had prophesied the martyrdom of Imam Ḥusayn ﵇. He would often become sorrowful when seeing Imam Ḥusayn ﵇ and would mention his ﵇ martyrdom.

1. Mother of the Believers, Sayyida Umm Salama ﵂ says:

كَانَ الْحَسَنُ وَالْحُسَيْنُ ﵉ يَلْعَبَانِ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فِي بَيْتِي، فَنَزَلَ جِبْرِيْلُ ﵇، فَقَالَ: يَا مُحَمَّدُ، إِنَّ أُمَّتَكَ تَقْتُلُ ابْنَكَ هَذَا مِنْ بَعْدِكَ، فَأَوْمَأَ بِيَدِهِ إِلَى الْحُسَيْنِ. فَبَكَى رَسُوْلُ اللهِ ﷺ، وَضَمَّهُ إِلَى صَدْرِهِ، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: وَدِيْعَةٌ عِنْدَكِ هَذِهِ التُّرْبَةُ. فَشَمَّهَا رَسُوْلُ اللهِ ﷺ وَقَالَ: وَيْحَ كَرْبٍ وَبَلَاءٍ. قَالَتْ: وَقَالَ رَسُوْلُ اللهِ ﷺ: يَا أُمَّ سَلَمَةَ، إِذَا تَحَوَّلَتْ هَذِهِ التُّرْبَةُ دَمًا، فَاعْلَمِي أَنَّ ابْنِي قَدْ قُتِلَ. قَالَ:

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:172 §17597. •Ibn Mājah in *al-Sunan: al-Muqaddima*, Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn, the two aons of ʿAlī b. Abū Ṭālib ﵄,' 1:51 §144. •al-Bukhārī in *al-Adab al-Mufrad*, p. 133 §364. •Ibn Abī Shayba in *al-Muṣannaf*, 6:380 §32196. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:427–428 §6971. •al-Ḥākim in *al-Mustadrak*, 3:194 §4820. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:33 §2589.

فَجَعَلَتْهَا أُمُّ سَلَمَةَ ؓ فِي قَارُوْرَةٍ، ثُمَّ جَعَلَتْ تَنْظُرُ إِلَيْهَا كُلَّ يَوْمٍ، وَتَقُوْلُ: إِنَّ يَوْمًا تَحَوَّلِيْنَ دَمًا لَيَوْمٌ عَظِيْمٌ.

"Imams Ḥasan and Ḥusayn ؑ were playing in my house in the presence of the Holy Prophet ﷺ when Jibrīl ؑ descended and said, 'O Muḥammad, after you, your *Umma* will martyr this son of yours,' and he indicated with his hand towards Imam Ḥusayn ؑ. The Holy Prophet ﷺ became teary-eyed and pressed Ḥusayn to his own blessed chest. He ﷺ then said, '(O Umm Salama!) This earth (from the place where Ḥusayn will be martyred) is a trust with you.' The Messenger of Allāh ﷺ sniffed it and said, 'May (those who wrong my Ahl al-Bayt in) Karb and Balā' be ruined!'" Umm Salama ؓ said: "The Messenger of Allāh ﷺ said, 'O Umm Salama! When this earth turns into blood then you should know that my son has been martyred.'" The narrator said that then Umm Salama ؓ placed that earth inside a bottle and she would look at it daily and say: "(O earth!) The day you will turn into blood, that will be such a terrible day!"[1]

Imagine how grievous, heartrending and sorrowful is the incident of the martyrdom of Imam Ḥusayn ؑ and the Progeny of the Messenger ﷺ that the blessed eyes of the Holy Prophet ﷺ were full of tears when he ﷺ broke its news. How extremely grieved and sorrowful he ﷺ must have been in his ﷺ holy grave when the incident at Karbala took place!

2. It is narrated from Sayyida Umm Salama ؓ and ʿAbd Allāh b. ʿAbbās ؓ in a sound (*ṣaḥīḥ*) hadith and in a fair (*ḥasan*) hadith that the Holy Prophet ﷺ was spiritually present when Imam Ḥusayn ؑ was martyred at Karbala, and he ﷺ was miraculously collecting the blood of the martyrs of Karbala into a glass bottle. That day was the 10th of Muḥarram al-Ḥarām. After midday, the Holy Prophet

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:108 §2817. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:192–193. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:408–409. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:300–301. •al-ʿIrāqī in *al-Tathrīb Sharḥ al-Taqrīb*, 1:41–42. •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:189. •Ibn Abī Jarāda in *Bughya al-Ṭalab*, 6:2599.

ﷺ was seen in the dream of Umm Salama ؓ in Madīna, and also in the dream of ʿAbd Allāh b. ʿAbbās ؓ in Makka, and he ﷺ broke the news that Imam Ḥusayn ؑ had been martyred. Salmā narrated: "I Visited Umm Salama ؓ and she was crying. I asked, 'Why are you crying?' She replied,

رَأَيْتُ رَسُوْلَ اللهِ ﷺ، تَعْنِي: فِي الْمَنَامِ، وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ، فَقُلْتُ: مَا لَكَ يَا رَسُوْلَ اللهِ؟ قَالَ: شَهِدْتُ قَتْلَ الْحُسَيْنِ آنِفًا.

I saw the Messenger of Allāh ﷺ in a dream and his ﷺ blessed head and noble beard were covered in dust. I asked, 'What happened to you, O Messenger of Allāh ﷺ?' He ﷺ replied, 'I have just now witnessed Ḥusayn ؑ being martyred.'[1]

3. ʿAbd Allāh b. ʿAbbās ؓ narrates thus:

رَأَيْتُ النَّبِيَّ ﷺ فِيْمَا يَرَى النَّائِمُ بِنِصْفِ النَّهَارِ، وَهُوَ قَائِمٌ، أَشْعَثَ أَغْبَرَ، بِيَدِهِ قَارُوْرَةٌ فِيهَا دَمٌ. فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُوْلَ اللهِ، مَا هٰذَا؟ فَقَالَ: دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَلْتَقِطُهُ مُنْذُ الْيَوْمِ. فَأَحْصَيْنَا ذٰلِكَ الْيَوْمَ، فَوَجَدُوْهُ قَدْ قُتِلَ فِي ذٰلِكَ الْيَوْمِ.

"One day, at noon, I saw the Holy Prophet ﷺ in a dream. He ﷺ was standing with his ﷺ hair unkempt and full of dust, and in his ﷺ hand was a bottle with blood in it. I asked, 'O Messenger of Allāh ﷺ, may my father and mother be sacrificed for you, what is this?' He ﷺ replied, 'It is the blood of (my son) Ḥusayn ؑ and of his (devoted) companions. I have been collecting it all day.'" (ʿAbd Allāh b. ʿAbbās ؓ says:) "We calculated that day (when I had the dream) and we found that it was the very day when Imam Ḥusayn ؑ was martyred."[1]

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtuas of al-Ḥasan and al-Ḥusayn ؑ,' 5:657 §3771. •al-Ḥākim in *al-Mustadrak*, 4:20 §6764. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 23:373 §882. •al-Ājurrī in *Kitāb al-Sharʿiyya*, 5:2174 §1665. •al-Bukhārī in *al-Tārīkh al-Kabīr*, 3:324 §1098. •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 7:48. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:200. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:238.

Observe these authentic hadiths in reference to the martyrdom of Imam Ḥusayn ؑ and then have a think as to what degree must that group and its members be blind, wretched of heart and devoid of the love of the Pure Ahl al-Bayt ؑ who relay this heart-wrenching and piercing tragedy as mere stories and tales, and they belie these historical occurrences; they mock and deny those who make mention of these events, and they even expose their own grudges and enmity against the Ahl al-Bayt ؑ by their ridicule. This is not merely hatred and hostility but their meanest form of inner filth! The negative and harmful effects of the love for Yazīd and animosity against the Progeny of the Messenger ﷺ will deprive them of the wealth of Islām and of the value of faith, and it will make them suffer *ʿadhāb alīm* (painful torment), *ʿadhāb ʿaẓīm* (severe torment) and *ʿadhāb muhīn* (disgraceful torment), rendering them fuel for Hell.

The truth of this matter is that the significance of the incident at Karbala cannot be diminished even by all the despicable efforts of those who oppose the Ahl al-Bayt ؑ, and anyone who has the audacity to try this is in effect attempting to sever the roots of the tree of Islam. The sayings of the Holy Prophet ﷺ, of the Mothers of the Believers and of the Noble Companions ؓ, all authenticate this incident, whereas the Holy Prophet ﷺ has himself identified with regards to the killing of Imam Ḥusayn ؑ that Yazīd will be held responsible for it and will commit this bloodshed. After this, which Muslim can have the nerve to absolve Yazīd by making excuses for him and would seek justifications for him, and who can attempt to free him from the burden of this crime and sin?

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:283 §2553, 1:242 §2165 & in *Faḍā'il al-Ṣaḥāba*, 2:779 §1381. •Ibn Ḥumayd in *al-Musnad*, p. 235 §710. •al-Ḥākim in *al-Mustadrak*, 4:439 §8201. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:110 §2822. •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 7:48. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 1:142. Set forth by •Ibn ʿAbd al-Barr in *al-Istīʿāb*, 1:396. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:231. •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:194.

2.8 THE ROLE OF YAZĪD IN KILLING ḤUSAYN ؑ

How ironic it is to observe that serious attempts are being made to instil the minds with the claim that it was Ibn Ziyād who had killed Imam Ḥusayn ؑ and that Yazīd had not given a direct order for it. By presenting such an interpretation, the Nāṣibī proponents who wish to 'honourably dismiss' Yazīd from the act of killing Imam Ḥusayn ؑ are hell-bent on defacing the facts. We should assess the matter in this regard as to whether the burden of Imam Ḥusayn ؑ being killed falls on Ibn Ziyād and his army from Kūfa only or whether it is Yazīd who is directly responsible. We must also analyse as to whether or not this immense tragedy took place with the order, direction, will and planning of Yazīd. Details on this are in Chapter 4.

The fundamental question that arises is with regards to what act and role did Yazīd play in the martyrdom of Imam Ḥusayn ؑ? Is Yazīd entitled to being cursed and can he be considered a disbeliever? What are the significant features of his era of government? In this regard, what is the legal position of his supporters and those who sympathise with him?

The answer is that not only did Yazīd and his allies and cronies martyr Imam Ḥusayn ؑ – the grandson of the Messenger ﷺ – but they murdered the entire Progeny of the Messenger ﷺ; they ran horses over their sacred dead bodies; they severed their heads which they propped upon spears and then paraded them through the marketplaces of Kūfa; and they took the entire caravan of the Ahl al-Bayt captive, including Zaynab ؑ and Zayn al-ʿĀbidīn ؑ. They were taken from Kūfa to Damascus in such a brutal and ruthless way to show everyone that this was the progeny of the Prophet and Messenger ﷺ of the Muslims! This head is Ḥusayn's – who would ride upon the shoulders of the Holy Prophet ﷺ. All these heads are of those progeny of the Holy Messenger ﷺ – whose rights Allāh ﷻ and His Messenger ﷺ have ordered to be upheld, whose rights of sanctity Allāh ﷻ and His Messenger ﷺ have commanded and connected with the right of the Glorious Qurʾān and said: "On the Day of Judgement, the Qurʾān and my Progeny will come to me together at the Pond of al-Kawthar."[1]

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:17 §11147. •al-Tirmidhī in *al-*

2.9 EVIDENCE FROM SOME OTHER PARTS OF THE GLORIOUS QUR'ĀN ON YAZĪD'S DISBELIEF

It is a major sin to cause offence to Muslims, as per the teachings of the Noble Qur'ān, whereas causing offence to the Noble Prophet ﷺ is not merely a major sin but disbelief (*kufr*), apostasy and a cause of disgraceful torment. Any wretch who commits this is accursed in this world and the next.

When discussing the incident of Karbala, some people present the Qur'ānic verses and evidence of 'those who offend believing men and believing women' in claiming that anyone who kills a believer will suffer such-and-such a punishment, and that Yazīd and his army martyred Imam Ḥusayn ؑ and the Pure Ahl al-Bayt ؑ for which they have committed a huge sin as such, by which he is openly sinful.

These people of such wicked thought count the martyrdoms of Imam Ḥusayn ؑ and of the Pure Ahl al-Bayt ؑ among 'those who offend believing men and believing women'. What greater a folly and disloyalty to the Pure Ahl al-Bayt ؑ can there be! In fact, by causing offence to the Pure Ahl al-Bayt ؑ, Yazīd has offended the Messenger of Allāh ﷺ, as we have established in detail in the previous pages, and by this audacity and wretchedness, his disbelief (*kufr*) is ascertained, and there remains no doubt of his having left the fold of Islam.

The issue of Yazīd's disbelief and his being subject to curse is narrated with such evidence that are continuously mass-transmitted and whose proofs are based on sound, explicit and conclusive texts, and because of this, there remains no possibility in this matter by which this ratiocination would be void. In the following pages, we shall present some further Qur'ānic verses by which the proof of the disbelief of Yazīd is further validated.

1. Qur'ānic exegetes have established the disbelief of Yazīd from the following verses of *Sūra Ibrāhīm*:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ

Sunan: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The merits of the family of the Prophet ؑ,' 5:663 §3788.

ٱلْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا
لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ﴾

﴿ Have you not seen those who have exchanged the blessing of Allah with disbelief (or ingratitude) and caused their people to dwell in the abode of destruction? (That is) Hell, where they shall enter to burn, and it is an evil abode. And they have set up equals to Allah, to lead (people) astray from His way. Say: 'Enjoy yourselves (for a while), for indeed your destination is towards the Fire.' ﴾[1]

In these holy verses, 'Allāh's favour' refers to the Honourable Prophet ﷺ, but the indication of changing Allāh's favour is not with regards to all the disbelievers but to specific clans of the Makkan Quraysh. 'Alī ﵁ said:

هُمُ الْأَفْجَرَانِ مِنْ قُرَيْشٍ: بَنُو أُمَيَّةَ وَبَنُو الْمُغِيرَةِ. فَأَمَّا بَنُو الْمُغِيرَةِ، فَقَدْ قَطَعَ اللهُ دَابِرَهُمْ يَوْمَ بَدْرٍ؛ وَأَمَّا بَنُو أُمَيَّةَ، فَمُتِّعُوا إِلَى حِينٍ.

From among the Quraysh, those who turn away from the truth are two clans: the Banū Umayya and the Banū Mughīra. As for the Banū Mughīra, Allāh ﷻ ended their entire bloodline on the day of Badr, whereas He ﷻ gave some respite to the Banū Umayya so that they could enjoy some worldly gaiety and pleasure.[2]

The noble imams have explained that Yazīd had become a disbeliever (*kāfir*) when he committed the killing of Imam Ḥusayn ﵁ and of the Pure Ahl al-Bayt ﵃ for he changed the blessing of Islam into disbelief, and he reached his extent of hatred when he inflicted the massacre at Karbala. Many exegetes have applied these Qur'ānic verses to Yazīd, and they have established that Yazīd's disbelief, his being Hell-bound and worthy of being accursed is universally accepted, based on these verses. As an example, al-Qāḍī Thanā' Allāh Pānīpatī writes in the exegesis of these verses:

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[1] Qur'ān 14:28–30.

[2] Narrated by •al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 2:383 §3343. Set forth by •al-Ṭabarī in *Jāmiʿ al-Bayān*, 13:219. •al-Baghawī in *Maʿālim al-Tanzīl*, 3:35. •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 2:539.

قُلْتُ: أَمَّا بَنُوْ أُمَيَّةَ فَمُتِّعُوْا بِالْكُفْرِ حَتَّى أَسْلَمَ أَبُو سُفْيَانَ وَمُعَاوِيَةُ وَعَمْرُو بْنُ الْعَاصِ وَغَيْرُهُمْ، ثُمَّ كَفَرَ يَزِيْدُ وَمَنْ مَعَهُ بِمَا أَنْعَمَ اللهُ عَلَيْهِمْ، وَانْتَصَبُوْا لِعَدَاوَةِ آلِ النَّبِيِّ ﷺ وَقَتَلُوْا حُسَيْنًا ظُلْمًا، وَكَفَرَ يَزِيْدُ بِدِيْنِ مُحَمَّدٍ ﷺ حَتَّى أَنْشَدَ أَبْيَاتًا حِيْنَ قَتَلَ حُسَيْنًا - مَضْمُوْنُهَا: أَيْنَ أَشْيَاخِي يَنْظُرُوْنَ انْتِقَامِي بِآلِ مُحَمَّدٍ ﷺ وَبَنِي هَاشِمٍ. وَآخِرُ الْأَبْيَاتِ:

وَلَسْتُ مِنْ جُنْدُبٍ إِنْ لَمْ أَنْتَقِمْ
مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلَ

> "I say that the Banū Umayya remained upon disbelief, and that Abū Sufyān, Muʿāwiya, ʿAmr b. al-ʿĀṣ, etc. became Muslim. Then, Yazīd and his companions were ungrateful for the blessings of Allāh ﷻ; they continued their enmity against the Progeny of the Holy Prophet ﷺ and wrongfully killed Imam Ḥusayn ﵇. Moreover, Yazīd (openly, in his court) denied the *dīn* of Muḥammad ﷺ, that when he martyred Imam Ḥusayn ﵇, he read out poetry (with pride the following despicable words) which means: 'Where are my elders! They should see with their own eyes that today I have avenged them from the Progenies of Muḥammad and the Banū Hāshim.' The last line of this poem was: '*What Aḥmad did (to our elders at Badr), if I do not avenge it from the Progeny of Aḥmad and the Banū Hāshim then I am not from the descendants of Jundub (Arab leaders).*'"[1] (Allāh-forbid!)

2. Those who spread disorder in this world are figuratively blind and

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[1] •al-Qāḍī Thanā' Allāh in *al-Tafsīr al-Maẓharī*, *Sūra Ibrāhīm*, 5:271.

deaf that they are deprived of listening to and understanding the truth, and thereby qualify for perpetual loss and eternal punishment. It is the saying of Allāh ﷻ:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟
أَرْحَامَكُمْ ۝٢٢ أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ
أَبْصَـٰرَهُمْ﴾

﴿(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed, so He made them deaf and blinded their sight.﴾[1]

Scholars have also used these Qur'ānic verses from *Sūra Muḥammad* to prove the disbelief of Yazīd. Its detail is mentioned in Chapter 11.

3. There is a similarity in the brutality of Pharoah against the Banū Isrā'īl with that of Yazīd against the martyrs of Karbala, which is the 'intensity and excess in killing'. The Glorious Qur'ān describes it in these words:

﴿وَإِذْ أَنجَيْنَـٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ
يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن
رَّبِّكُمْ عَظِيمٌ﴾

﴿And (remember) when We delivered you from the people of Pharaoh, who subjected you to terrible torment, slaughtering your sons and sparing your women. And in that (life) was a grievous trial from your Lord.﴾[2]

This verse was revealed with regards to Pharoah and his army, and they were disbelievers. The word *'yuqattilūna'* is from the Arabic form *'taf'īl'*, whose meanings are of 'abundance, exaggeration, insult and intensity'. In this verse are described the signs of Pharoah's disbelief.

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[1] Qur'ān 47:22–23.

[2] Ibid., 7:141.

Likewise, the brutality of Yazīd and his army at the massacre in Karbala was not just a killing. In fact, Imam Ḥusayn ﷷ and his companions were, first of all, killed; then their heads were removed, which were then impaled upon spears; and then their headless bodies were violated in such a horrific manner that any soul would shiver at its mere mention! One must remember that as there was abuse and intensity in the act of Pharaoh against the Banū Isrā'īl, there was similar ruthlessness, intensity and abuse found in Yazīd's army against the martyrs of Karbala. Allāh ﷻ has included such violence and aggression among the signs of the acts of disbelief.

4. This same intensity in punishment is observed in those hypocrites who insult and criticise the Messenger of Allāh ﷺ and who cause him ﷺ offence. Thus, the Qur'ān declares them accursed and has ordered them to be killed:

﴿مَلۡعُونِينَۖ أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا﴾

﴾ *(They are) accursed (and treacherous) people (who are engaged in anti-state and violent conspiracies). Wherever they are confronted, they will be arrested and put to death relentlessly (for their rebellious and anti-peace activities).* ﴿[1]

According to this Qur'ānic verse, the hypocrites were directly and indirectly becoming a means of causing offence to the Honourable Prophet ﷺ with their excuses, so Allāh ﷻ declared them *mal'ūn* (accursed); they not only violated the honour of the court of the Messenger ﷺ but also committed dishonour, insult, abuse and disparagement, and thus, they are hypocrites and disbelievers.

In this verse, the Noble Qur'ān has cursed the group of hypocrites by specifying them, i.e. it first made mention of them before it immediately declared them *'mal'ūn'*, and the reason for this curse is because they were a means of offending the Honourable Prophet ﷺ.

The stress and emphasis found in the words of this blessed verse *'wa quttilū taqtīlan'* is not found mentioned for anyone apart from in reference to a disbeliever, apostate and one who is Hell-bound.

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[1] Ibid., 33:61.

It is also established by this verse that those who had besieged the Pure Ahl al-Bayt ﵇ for three days and deprived them of food and water, burnt down their tents, martyred them, ran horses over the headless dead torsos and impaled the heads on spears — such culprits directly caused offence to the Holy Prophet ﷺ and thereby stood to be accursed and became disbelievers. All of one's life deeds of goodness are ruined by a mere tiny instance of disrespect in the presence of the Honourable Prophet ﷺ and all of one's worship is scattered away like dust just by intentionally raising the voice over that of the Holy Prophet ﷺ. Anyone who offends the Holy Prophet ﷺ, and then expresses pride and haughtiness on it, how can such a person remain Muslim![1]

5. Likewise, it is stated in *Sūra Āl ʿImrān*:

﴿إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ حَقّٖ
وَيَقۡتُلُونَ ٱلَّذِينَ يَأۡمُرُونَ بِٱلۡقِسۡطِ مِنَ ٱلنَّاسِ فَبَشِّرۡهُم بِعَذَابٍ
أَلِيمٍ﴾

﴾Those who disbelieve in Allah's revelations, slay the Prophets wrongly and slay those people who call for justice—give them the tidings of a painful punishment.﴿[2]

Warning of Hell is made in this holy verse, too, against those who kill Prophets ﵇ and other people unjustly.

6. It is mentioned at one place in *Sūra al-Baqara*:

﴿وَضُرِبَتۡ عَلَيۡهِمُ ٱلذِّلَّةُ وَٱلۡمَسۡكَنَةُ وَبَآءُو بِغَضَبٖ مِّنَ ٱللَّهِۚ ذَٰلِكَ
بِأَنَّهُمۡ كَانُواْ يَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقۡتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيۡرِ ٱلۡحَقِّۗ
ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعۡتَدُونَ﴾

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[1] On the details of the topic of insolence and disrespect to the Holy Prophet ﷺ (Allāh ﷻ protect us from doing so), please study the book by the author *Taḥaffuz-e-Nāmūs-e-Risālat* ﷺ.

[2] Qurʾān 3:21.

> ﴿ *So they were struck with disgrace and poverty. And they incurred the wrath of Allah because they persistently rejected the signs of Allah and killed the Prophets unjustly. All this was because they used to disobey and would (always) commit transgressions.* ﴾[1]

Here, the Banū Isrā'īl are declared worthy of disgrace, humiliation and subject to Allāh's wrath because of their rejection of Allāh's signs and for their killing His ﷻ Prophets. It is worthy of note that there is a big difference in killing a Prophet and in killing an ordinary believer. Allāh ﷻ did not say in this verse: *yaqtulūna baʿḍuhum baʿḍan* (they kill one another), but said: *wa yaqtulūna'n-nabiyyīna* (they kill the Prophets), and there is a difference in the two. Allāh ﷻ has announced that one of the means of becoming a disbeliever is if someone kills the Prophets.

Besides being upon prophetic status, a Prophet is also a believer. The killing of a believer or of a common Muslim is the violation of the blood of a Muslim, whereas to kill a Prophet is an insult to Allāh ﷻ – as a Prophet of Allāh ﷻ is appointed by Allāh ﷻ – and this renders it an affront to Allāh ﷻ Himself. Thus, just as the members of Pharaoh's army became disbelievers for attacking the Noble Prophets, Yazīd is also, without doubt, a disbeliever, for the crime of killing Imam Ḥusayn – the beloved of the Messenger ﷺ.

2.10 YAZĪD IS A DISBELIEVER FOR INSULTING THE MESSENGER ﷺ

If anyone from the *Umma* of Prophet Muḥammad ﷺ kills any Muslim, he violates the sanctity of a believer and insults the blood of the Muslim. On the contrary, the killing of Imam Husayn and of the Pure Ahl al-Bayt is not an abuse of the blood or life of any ordinary Muslim but an insult against the Messenger ﷺ himself. Their being killed is not akin to any ordinary Muslim being killed, which might be understood as insolence against a common Muslim; the killing of Imam Ḥusayn is insolence against the Prophet Muḥammad ﷺ.

In a hadith reported on the authority of Usāma b. Zayd, the

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[1] Ibid., 2:61.

Honourable Prophet ﷺ declared Imam Ḥasan and Ḥusayn ؑ his own sons. He ؓ narrates:

طَرَقْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ، فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ: مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ؟ قَالَ: فَكَشَفَهُ، فَإِذَا حَسَنٌ وَحُسَيْنٌ ؑ عَلَى وِرِكَيْهِ، فَقَالَ: هَذَانِ ابْنَايَ وَأَبْنَاءُ ابْنَتِي. اَللَّهُمَّ، إِنِّي أُحِبُّهُمَا، فَأَحِبَّهُمَا، وَأَحِبَّ مَنْ يُحِبُّهُمَا.

> One night, I visited the Holy Prophet ﷺ for a need of mine. The Holy Prophet ﷺ came out and he had something, which I could not make out, attached to his blessed body. When I had completed my need, I asked, 'O Messenger of Allāh ﷺ, what is this you have attached?' He ﷺ lifted up the cloth and it was Ḥasan and Ḥusayn ؑ attached to his ﷺ blessed sides. He ﷺ said, 'They are my two sons and the sons of my daughter. O Allāh, I love them so [I ask that] You also love them, and love those who love them.'[1]

It is evident in the study of this narration that Imam Ḥusayn ؑ is a part of the Honourable Prophet ﷺ, and that Yazīd is a disbeliever for insulting the part of the Holy Prophet ﷺ. During the time of the Banū Isrā'īl, anyone who killed a Muslim would not become a disbeliever by that misdeed but a sinner, but anyone who killed a Prophet ؑ would become a disbeliever because of that act. In similar manner, the killing of Imam Ḥusayn ؑ is an insult to the Messenger of Allāh ﷺ, because of which the ruling with regards to insulting the Messenger of Allāh ﷺ is that of insulting Allāh ﷻ. The verdict against offending the Messenger of Allāh ﷺ is that of committing blasphemy against Allāh ﷻ, as has been established in the past pages with the following Qur'ānic verse:

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn ؑ,' 6:656 §3769. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:423 §6967. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 3:39 §2618.

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

﴾Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.﴿[1]

It must be borne in mind that to offend the Holy Prophet ﷺ is specific because Allāh ﷻ has declared any offence against him ﷺ as blasphemy against Himself ﷻ, even though Allāh ﷻ is pure and free of being offended and above and beyond feelings. Being offended and having comfort are feelings, so no one can really cause any offence to Allāh ﷻ, though we may say that anyone who disobeys Allāh ﷻ, they cause Him ﷻ to be displeased.

Adhiyya (offence) means: to torture. Can anyone torture Allāh ﷻ? Never! This only means that Allāh ﷻ has linked any offence against the Holy Prophet ﷺ as being against Him ﷻ: 'anyone who causes offence to my Beloved ﷺ causes offence to Me; anyone who causes distress to my Beloved ﷺ causes distress to Me! Such people are cursed in this world and in the Hereafter.' There is no second opinion on this: to offend the Messenger of Allāh ﷺ is disbelief (*kufr*).

Another problem solved by this discussion is that 'one does not become a disbeliever by killing a believer though he does become openly sinful'. Nevertheless, this argument will not apply here, because the killing of Imam Ḥusayn ؓ has engendered an offence and insult against the Messenger ﷺ. Imam Ḥusayn ؓ is not any ordinary Muslim or average person but the grandson of the Beloved Messenger ﷺ. He is the primary representative for the Ahl al-Bayt ؓ, about whom the Holy Prophet ﷺ had cautioned the *Umma* and had given the direct order to love him and have affection towards him.

2.11 THE POSSIBILITY OF YAZĪD HAVING REPENTED IS REJECTED

Anyone who offends the Messenger ﷺ is liable to *'adhāb muhīn*

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[1] Qur'ān 33:57.

(disgraceful torment), and this claim has reached this conclusion from the Qur'ānic verses that have been mentioned earlier, i.e. that such an offender is counted, without a doubt, among disbelievers. He is Hell-bound and a disbeliever. There is absolutely no question of such an offender having true faith or even the possibility of repentance.

To seek possibilities for Yazīd's repentance after the Qur'ān has given its explicit verdict, to seek the difference between an unlawful act and an act of infidelity, to specifically provide protection to Yazīd and to have sympathy for him, etc. — what can there be in all this other than those making such attempts being, in reality, deniers of the status of the Messenger of Allāh ﷺ and of the Pure Ahl al-Bayt ﵈? Such people have forgotten all the sayings of the Messenger of Allāh ﷺ in respect of His Pure Progeny ﵈ and of Imams Ḥasan and Ḥusayn ﵉. Some people are mistaken that Yazīd had repented because the reality is quite the opposite to this: he did not even get the opportunity to repent.

If we study the era of Yazīd's rule, we see that it lasted three years:

1. In the first year, he martyred Imam Ḥusayn ﵇ and the Pure Progeny of the Holy Prophet ﷺ.
2. In the second year, he attacked and destroyed Madīna Munawwara, when his beastly armies massacred more than ten thousand (10,000) unarmed, innocent citizens and violated chaste women.
3. In the third year, he attacked Makka Muʿaẓẓama. To fight against ʿAbd Allāh b. Zubayr ﵁, he laid siege to Makka and the Holy Kaʿba. He then attacked the Kaʿba with mangonels, and to such extent was the fire that was pelted that the covering of the Holy Kaʿba was burnt and its walls fell. It was while this attack on the Kaʿba was under way when he — that wretched Yazīd — died. His army, when it was made aware that Yazīd is now dead, left, as it was not their battle because they were fighting on Yazīd's orders.

Based on this, what possibility is there that Yazīd had repented!

The terms 'possibility of repentance' and 'probability of reversal' in reference to Yazīd make it obvious that those preachers who say or write this have no evidence of Yazīd having repented; they would never write these terms of 'possibility' and 'probability' had his retraction and repentance been proven. They would, instead, write that 'Yazīd had retracted' or that 'Yazīd's repentance is proven'. On the one hand, there is merely the possibility of retraction and repentance – for which there is no evidence – and on the other hand, there is the certainty of Yazīd's disbelief and being accursed – based on conclusive texts and his lifelong misdeeds and behaviour. On the one side is merely a possibility and on the other is certainty based on solid evidence. His disbelief is proven by certainty whereas his retraction and repentance are based on mere presumption, in which case certainty overwhelms and presumption is abandoned.

The scholars and imams have also completely rejected Yazīd having retracted and denied his possibility of having repented.

1. ʿAllāma Sayyid Maḥmūd al-Ālūsī (d. 1270 AH) writes:

> وَالظَّاهِرُ أَنَّهُ لَمْ يَتُبْ، وَاحْتِمَالُ تَوْبَتِهِ أَضْعَفُ مِنْ إِيْمَانِهِ.
>
> It is apparent that Yazīd did not repent, and the probability of his repentance is weaker than his having faith.[1]

2. ʿAllāma ʿAbd al-Ḥayy al-Lakhnawī (d. 1304 AH), while absolutely rejecting the possibility of Yazīd having repented, writes:

> مخفی باد کہ احتمال توبہ و رجوع از معاصی احتمالے ست و الا
> آں بی سعادت آنچہ دریں امت کردہ ہیچکس نکردہ باشد۔
>
> It should not remain a secret that the retraction and the repentance from sins is merely a possibility otherwise no one in this *Umma* has done what Yazīd the Wretch did.[2]

3. ʿAllāma Ṣiddīq Ḥasan Qinnūjī (d. 1307 AH), on rejecting the possibility of Yazīd having repented, writes:

> کارہائے کہ آں بے سعادت دریں امت کردہ از دست ہیچ
> کس ہرگز نیاید۔ بعد قتل امام حسین ﷷ لشکر بتخریب

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[1] al-Ālūsī in *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm wa al-Sabʿa al-Mathānī*, 26:73.

[2] ʿAbd al-Ḥaiʾī in *Majmūʿa Fatāwā*, 3:8–9.

مدینہ منورہ فرستاد و بقیہ صحابہ ؓ و تابعین را أمر بقتل
کرد وبالحاد در حرم مکہ و قتل عبد اللہ بن الزبیر ؓ إشارت
نمود۔ وہمدریں حالت ناپسندیدہ از دنیا رفتہ۔ دیگر احتمالِ
توبہ و رجوعِ أو کجاست۔

Such cannot be done by anyone what that wretch did in this *Umma*. After killing Imam Ḥusayn ؑ, he sent an army to destroy Madīna and ordered that all the Noble Companions ؓ and Successors be slain; did irreligious works in the Ḥaram of Makka and ordered the murder of ʿAbd Allāh b. Zubayr ؓ. It was in this worst of conditions that he left this world. Therefore, where the possibility of his repentance and reversal stands (as his proponents argue)?[1]

4. Imam Pīr Sayyid Mehr ʿAlī Shāh Golrawī (d. 1356 AH) writes: Some knowledgeable people have written that there is a possibility that Yazīd may have repented. al-Taftāzānī has written well in refutation of this, that the killing of the noble descendants of the Holy Prophet ﷺ and their being disgraced is witnessed [as an incident] and it is an event that is certain whereas his repentance is a matter of possibility. Therefore, what relevance is there between possibility and certainty?[2]

See the detailed explications on this by the noble imams and scholars in Chapter 11.

Those who murder the Progeny of the Messenger ﷺ, cause offence to the beloveds of the Holy Prophet ﷺ and cause him ﷺ distress — how would Allāh ﷻ allow them to repent! Yazīd too had no chance to repent, and he is Hell-bound because of his misdeeds.

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[1] •Ṣiddīq Ḥasan al-Qanūjī in *Baghya al-Rāʾid fī Sharḥ al-ʿAqāʾid*, pp. 97–98.

[2] •Malfūẓāt Mihriyya, Malfūẓ No. 164, p. 124.

2.12 TO CLAIM THE INCIDENT AT KARBALA AS A BATTLE BETWEEN TWO PRINCES IS AN EXPRESSION OF NĀṢIBIYYA AND KHĀRIJIYYA

It is claimed that the incident at Karbala was a battle between two princes. The author has heard those people directly who ignore the status and rank of the Pure Ahl al-Bayt ؑ and speak only on the love for the Noble Companions ؓ. They take the position that it would be more preferable to remain silent on this issue because it was a battle between two princes. How extremely surprising to compare our Master Imam Ḥusayn ؑ, the darling Prince of the Holy Prophet ﷺ and the Leader of Both the Worlds, to the fake princely nature of that unworthy, talentless and degenerate accursed Yazīd! When I corresponded with someone who held this sort of mindset, I asked him to fear Allāh ﷻ in the least. 'Which two princes were in battle? How is Yazīd a prince? Tomorrow, you might even claim Ibn Ziyād too a prince for he is the grandson of Abū Sufyān ؓ.' This filthy thought, indecent mindset and faith-destroying creed came to exist because of those people who promoted Nāṣibiyya and Khārijiyya under a hateful and condemned scheme. Their vile effort was to alter our criterions of the *dīn*, and so that our future generations lose themselves to the tempests of dark whispers by becoming wayward, misguided and misled.

It is crucial to stem the ideological and creedal corruption that these wretched people have attempted. In spite of this disrespectful storm of falsity and fabrications, the Muslims of the world are unanimous on the fact that to side with Yazīd and his aides is, in essence, a demonstration of hatred against the Pure Ahl al-Bayt ؑ which will be a cause of straying from the honour of the Messenger ﷺ. As a consequence, faith (*īmān*) will be lost.

The earlier imams have clearly and openly mentioned that it is proven by continuous mass-transmission that Yazīd was pleased at Imam Ḥusayn ؑ being killed; he expressed joy at it and he insulted the Pure Ahl al-Bayt ؑ. The Noble Companions ؓ, the Successors, those who came after them, as well as the honourable imams and hadith experts have all testified that Yazīd was a sinful and disobedient leader; he was an alcoholic; he played with dogs and monkeys; and acts of immorality were a regular practice for him. However, he left the fold of Islam at the very moment he gave the orders to have Imam Ḥusayn ؑ killed, for with those orders, he was guilty of causing offence to the person of the Messenger ﷺ and of committing the sin of violating his ﷺ honour. The noble scholars have invoked the curse of Allāh ﷻ upon Yazīd – by mentioning his name specifically – and upon his supporters and aides, and so he is certainly outside of the faith of Islam.

It is therefore the responsibility of scholars, teachers and intellectuals to wake themselves from the deep slumber of obliviousness and comfort and lead the Muslim *Umma* in the right ideological direction; arrange to protect their students and adherents from the effects of the hatred against the Pure Ahl al-Bayt ؑ; make the common Muslims aware of the correct beliefs and ideology, as based on the Qur'ān and hadith and explained by the earlier scholars, so that they can remain safe from the destruction of their faith and from the evil consequences of the Hereafter.

2.13 CONCLUSION

The Pure Progeny ؑ of the Honourable Prophet ﷺ has presented an eternally unique and practical model for the preservation and revival of Islam. They were, without doubt, clearly martyred, but Imam Ḥusayn ؑ has displayed to the whole of humankind the way to ideological and practical freedom; he ؑ adopted the path of determination rather than that of dispensation. To love and have affection towards Imam Ḥusayn ؑ and the Ahl al-Bayt ؑ of the Messenger ﷺ, and to respect and revere them is a fundamental condition of our faith. All such people who violated the sanctity of Imam Ḥusayn ؑ and his family and whom Allāh ﷻ and His Messenger ﷺ have cursed – which includes Yazīd, Ibn Ziyād and all their allies and cronies – we curse them too. On the Day of Judgement, we ask Allāh ﷻ to count us among those who have love for the Lady of the Worlds, Sayyida Fāṭima ؑ, for Imam Ḥusayn ؑ, for the Progeny ؑ of the Messenger ﷺ and for the Noble Companions ؓ, and to protect us and the entire *Umma* from moving away towards their enemy. Āmīn.

Those who continue to speak in support of Yazīd are, in effect, connecting themselves to him and ruining their own afterlife.

I believe that Yazīd's being accursed and his leaving the fold of Islam is now proven and established when studying these conclusive proofs. Therefore, anyone who is mistaken in this regard should solemnly and sincerely repent.

3

THE ERA OF YAZĪD:

THE CAUSE OF EVIL AND CORRUPTION FOR THE *DĪN*

In the chapter under reference, some noble hadiths and commentaries of senior imams are presented on the background behind the martyrdom of Imam Ḥusayn ؑ, so as to openly expose the misery and the deceptions of Yazīd's rule because of which this agonising tragedy took place.

3.1 THE RIGHTY-GUIDED CALIPHATE IN THE MUSLIM *UMMA* WILL CONTINUE FOR THIRTY YEARS, FOLLOWED BY MONARCHY

It is established by the following narrations that the Rightly-Guided Caliphate (*Khilāfa Rāshida*) lasted for only thirty (30) years. Those who attempt to prove that the eras that came after the Rightly-Guided Caliphate, i.e. the eras of monarchy, as being a part of the former – the claim of such a proponent is refuted by these reports.

1. Imam Aḥmad b. Ḥanbal (d. 241 AH) and Imam al-Tirmidhī (d. 279 AH) have narrated from Saʿīd b. Jumhān in the words that Safīna ؓ informed that that the Messenger of Allāh ﷺ said:

اَلْخِلَافَةُ فِي أُمَّتِي ثَلَاثُوْنَ سَنَةً، ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ. ثُمَّ قَالَ لِي
سَفِينَةُ: أَمْسِكْ خِلَافَةَ أَبِي بَكْرٍ، وَخِلَافَةَ عُمَرَ، وَخِلَافَةَ عُثْمَانَ، ثُمَّ

قَالَ لِي: أَمْسِكْ خِلَافَةَ عَلِيٍّ ﵁، قَالَ: فَوَجَدْنَاهَا ثَلَاثِيْنَ سَنَةً. قَالَ سَعِيْدٌ: فَقُلْتُ لَهُ: إِنَّ بَنِي أُمَيَّةَ يَزْعُمُوْنَ أَنَّ الْخِلَافَةَ فِيْهِمْ! قَالَ: كَذَبُوْا بَنُو الزَّرْقَاءِ، بَلْ هُمْ مُلُوْكٌ مِنْ شَرِّ الْمُلُوْكِ.

"Caliphate (governance according to the Prophetic methodology) in my *Umma* will last for thirty years, after which will come monarchy." Safīna ﵁ said to me: "Calculate the [eras of the] caliphates of Abū Bakr ﵁, 'Umar ﵁ and 'Uthmān ﵁." He ﵁ then said: "Calculate the [era of the] caliphate of 'Alī ﵁." We found it (i.e. the eras of the four caliphs) to be thirty years." Sa'īd said: "I said to him, 'The Banū Umayya believe that the caliphate continues among them.' He ﵁ responded, 'The descendants of al-Zarqā' (Banū Marwān) are telling lies; they are kings from the worst kinds of kings!'"[1]

2. Imam Abū Dāwūd (d. 275 AH), al-Ḥākim (d. 405 AH) and al-Ṭabarānī (d. 360 AH) narrated from Safīna ﵁ that the Messenger of Allāh ﷺ said:

خِلَافَةُ النُّبُوَّةِ ثَلَاثُوْنَ سَنَةً، ثُمَّ يُؤْتِي اللهُ الْمُلْكَ أَوْ مُلْكَهُ مَنْ يَشَاءُ.

The caliphate upon the prophetic manner will remain for thirty years. Then, Allāh ﷻ will give kingship or His ﷻ dominion to whomever He ﷻ wills.

The words of *Sunan Abī Dāwūd* are:

أَمْسِكْ عَلَيْكَ أَبَا بَكْرٍ سَنَتَيْنِ، وَعُمَرَ عَشْرًا، وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ، وَعَلِيٍّ ﵁ كَذَا. قَالَ سَعِيْدٌ: قُلْتُ لِسَفِيْنَةَ: إِنَّ هَؤُلَاءِ يَزْعُمُوْنَ أَنَّ عَلِيًّا لَمْ يَكُنْ بِخَلِيْفَةٍ. قَالَ: كَذَبَتْ أَسْتَاهُ بَنِي الزَّرْقَاءِ، يَعْنِي بَنِي مَرْوَانَ.

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:221 §21978. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Fitan* [Troubles], Ch.: 'What has been related about al-Khilāfa,' 4:503 §2226.

> "You should calculate (the duration of the Rightly-Guided Caliphate) two years of Abū Bakr ﵁, ten years of ʿUmar ﵁, twelve years of ʿUthmān ﵁ and likewise (the six years) of ʿAlī ﵁." Saʿīd said: "I said to Safīna ﵁, 'These (from the Banū Umayya) think that ʿAlī ﵁ was not a caliph.' He ﵁ replied, 'These descendants of al-Zarqāʾ, i.e. the Banū Marwān, are telling lies.'"[1]

The narration from him ﵁ in *Musnad Aḥmad* includes these words:

وَخِلَافَةَ عَلِيٍّ ﵁ سِتَّ سِنِيْنَ.

The caliphate of ʿAlī ﵁ was of six years.[2]

3. Imam al-Ṭayālisī and Imam al-Bayhaqī narrate from Saʿīd who said that he asked Safīna ﵁:

   فَمُعَاوِيَةُ؟ قَالَ: كَانَ أَوَّلَ الْمُلُوْكِ.

   "Was Muʿāwiya ﵁ (also a caliph)?" He ﵁ replied: "He ﵁ was the first of the kings (among the Muslims, i.e. that monarchy began with Muʿāwiya ﵁)."[3]

4. Imam Ibn Abī Shayba, al-Qazwīnī and Ibn ʿAsākir report in a narration from Ibn Abī Ghunya, who narrates from a man in Madīna saying that Muʿāwiya ﵁ had himself said:

   أَنَا أَوَّلُ الْمُلُوْكِ.

   I am the first of the kings (in an Islamic governance).[4]

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[1] Narrated by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Fitan* [Troubles], Ch.: 'Concerning Caliphate,' 4:211 §§4646–4647. •al-Ḥākim in *al-Mustadrak*, 3:75, 156 §§4438, 4697. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 7:84 §6444.

[2] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:220 §21969.

[3] Narrated by •al-Ṭayālisī in *al-Musnad*, p. 151 §1107. •al-Bayhaqī in *al-Madkhal ilā al-Sunan al-Kubrā*, 1:116 §52.

[4] Narrated by •Ibn Abī Shayba in *al-Muṣannaf*, 6:207 §30714. •al-Qazwīynī in *al-Tadwīn fī Akhbār Qazwīn*, 3:429. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 59:177. Set

5. In another narration, Safīna ﵁ reported that he ﵁ heard the Messenger of Allāh ﷺ saying:

اَلْخِلَافَةُ بَعْدِي ثَلَاثُوْنَ سَنَةً، ثُمَّ تَكُوْنُ مُلْكًا.

After me, caliphate will last for thirty years, after which kingship will be formed.[1]

6. It is also narrated from Safīna ﵁ that the Holy Prophet ﷺ said:

اَلْخِلَافَةُ بَعْدِي ثَلَاثُوْنَ سَنَةً، ثُمَّ تَصِيْرُ مُلْكًا.

After me, caliphate will last for thirty years, then it will turn into kingship.[2]

7. In a narration, Abū ʿUbayda b. al-Jarrāḥ ﵁ and Muʿādh b. Jabal ﵁ relate from the Holy Prophet ﷺ that he ﷺ said:

إِنَّ اللهَ ﷻ بَدَأَ هَذَا الْأَمْرَ نُبُوَّةً وَرَحْمَةً، وَكَائِنًا خِلَافَةً وَرَحْمَةً، وَكَائِنًا مُلْكًا عَضُوْضًا، وَكَائِنًا عَنْوَةً وَجَبْرِيَّةً وَفَسَادًا فِي الْأَرْضِ، يَسْتَحِلُّوْنَ الْفُرُوْجَ وَالْخُمُوْرَ وَالْحَرِيْرَ ... اَلْحَدِيْثَ.

Verily, Allāh ﷻ commenced the affair of this *dīn* with prophethood and mercy. Then will come the era of caliphate and mercy. Then will come a mordacious kingship. After that will come governance that spreads oppression, cruelty and corruption in the land, in which the leaders will declare immorality, alcoholism and wearing silken clothing as lawful...[3]

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forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:135.

[1] Narrated by •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:392 §6943 & in *al-Thiqāt* 2:304.

[2] Narrated by •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:392 §6943. •al-Bazzār in *al-Musnad*, 9:280 §3828. Set forth by •al-Taftāzānī in *Sharḥ al-Maqāṣid fī ʿIlm al-Kalām*, 2:275. •al-ʿAsqalānī in *Fatḥ al-Bārī*, 8:77.

[3] Narrated by •Abū Dawūd al-Ṭayālisī in *al-Musnad*, p. 31 §228.

8. Likewise, in another narration, Abū ʿUbayda b. al-Jarrāḥ ؓ narrated that the Messenger of Allāh ﷺ said:

أَوَّلُ هَذِهِ الْأُمَّةِ نُبُوَّةٌ وَرَحْمَةٌ، ثُمَّ خِلَافَةٌ وَرَحْمَةٌ، ثُمَّ مُلْكًا عَضُوْضًا. -وَقَالَ: أَحَدُهُمَا عَاضٌّ،- وَفِيهِ رَحْمَةٌ، ثُمَّ جَبْرُوْتٌ صَلْعَاءُ، لَيْسَ لِأَحَدٍ فِيْهَا مُتَعَلَّقٌ، تُضْرَبُ فِيهَا الرِّقَابُ، وَتُقْطَعُ فِيْهَا الْأَيْدِي وَالْأَرْجُلُ، وَتُؤْخَذُ فِيْهَا الْأَمْوَالُ.

"The beginning of this *Umma* is based on prophethood and mercy, and then will come the era of caliphate and mercy. After that will come a mordacious kingship." He ﷺ further said: "Of the two degrees to this kingship, one will be based on tyranny in which there will also be (some) mercy, but after that will come a rule based on oppression and despotism to which no one will have any connection, in which people's heads will be removed, hands and feet will be severed and properties will be siezed."[1]

9. In another report, Abū ʿUbayda b. al-Jarrāḥ ؓ and Muʿādh ؓ narrated that the Messenger of Allāh ﷺ said:

إِنَّ هَذَا الْأَمْرَ بَدَأَ رَحْمَةً وَنُبُوَّةً، ثُمَّ يَكُوْنُ رَحْمَةً وَخِلَافَةً، ثُمَّ كَائِنًا مُلْكًا عَضُوْضًا، ثُمَّ كَائِنًا عُتُوًّا وَجَبْرِيَّةً، وَفَسَادًا فِي الْأَرْضِ يَسْتَحِلُّوْنَ الْحَرِيْرَ وَالْفُرُوْجَ.

Verily, this affair (of Islam) commenced with mercy and prophethood. Then will come mercy and caliphate. Then will come a mordacious kingship. Then will come a rule based on conceit, oppression and despotism and one that spreads corruption in the land, in which the leaders will declare the wearing of silk and committing immorality as lawful.[2]

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[1] Narrated by •Nuʿaym b. Ḥammād in *al-Fitan*, 1:98 §233.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 1:156 §367.

The era of the Holy Prophet ﷺ was that of prophethood and mercy. Then came the era of caliphate and mercy. Then came kingship and monarchy, of which there were two degrees: the second degree was of tyranny, barbarity, oppression, bloodshed and corruption, for it was during this era that inviolable relations were declared lawful to marry, and alcoholism and the wearing of silken clothing were permitted at state level. All three of these matters of corruption were among those regularly practised by Yazīd. In this manner did the Holy Prophet ﷺ make a direct indication to the era of Yazīd.

i. In the commentary to this hadith, ʿAllāma Ibn Taymiyya (d. 728 AH) writes:

> وَاعْتَمَدَ عَلَيْهِ الْإِمَامُ أَحْمَدُ وَغَيْرُهُ فِي تَقْرِيرِ خِلَافَةِ الْخُلَفَاءِ الرَّاشِدِينَ الْأَرْبَعَةِ، وَثَبَّتَهُ أَحْمَدُ؛ وَاسْتَدَلَّ بِهِ عَلَى مَنْ تَوَقَّفَ فِي خِلَافَةِ عَلِيٍّ ؓ؛ مِنْ أَجْلِ افْتِرَاقِ النَّاسِ عَلَيْهِ، حَتَّى قَالَ أَحْمَدُ: مَنْ لَمْ يُرَبِّعْ بِعَلِيٍّ فِي الْخِلَافَةِ، فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ؛ وَنَهَى عَنْ مُنَاكَحَتِهِ، وَهُوَ مُتَّفَقٌ عَلَيْهِ بَيْنَ الْفُقَهَاءِ، وَعُلَمَاءِ السُّنَّةِ، وَأَهْلِ الْمَعْرِفَةِ، وَالتَّصَوُّفِ، وَهُوَ مَذْهَبُ الْعَامَّةِ.
>
> With this hadith, Imam Aḥmad and others have affirmed the caliphate of the Four Rightly-Guided Caliphs (being upon the prophetic methodology). Imam Aḥmad has affirmed it with proofs and he has refuted with it those who hesitate with regards to the caliphate of ʿAlī ؓ – basing it on the people's opinion being divided on it, to the extent that Imam Aḥmad b. Ḥanbal said: 'One who does not accept ʿAlī ؓ as the fourth in the caliphate is more (foolish and) astray than his family's donkey,' and he prohibited marriage to such a person. This is agreed upon by the jurists, the scholars of the Sunna, the people of divine gnosis and *taṣawwuf* — and this is the position of the common Muslims.

ii. ʿAllāma Ibn Taymiyya (d. 728 AH) further writes:

وَوَفَاةُ النَّبِيِّ ﷺ كَانَتْ فِي شَهْرِ رَبِيْعِ الْأَوَّلِ سَنَةَ إِحْدَى عَشْرَةَ مِنْ هِجْرَتِهِ، وَإِلَى عَامِ ثَلَاثِيْنَ سَنَةً، كَانَ إِصْلَاحُ ابْنِ رَسُوْلِ اللهِ ﷺ الْحَسَنِ بْنِ عَلِيٍّ السَّيِّدِ بَيْنَ فِئَتَيْنِ مِنَ الْمُؤْمِنِيْنَ، بِنُزُوْلِهِ عَنِ الْأَمْرِ عَامَ إِحْدَى وَأَرْبَعِيْنَ فِي شَهْرِ جُمَادَى الْأُوْلَى، وَسُمِّيَ عَامَ الْجَمَاعَةِ، لِاجْتِمَاعِ النَّاسِ عَلَى مُعَاوِيَةَ، وَهُوَ أَوَّلُ الْمُلُوْكِ.

The passing of the Holy Prophet ﷺ took place in the month of Rabīʿ al-Awwal in the year 11 AH. After the passing of thirty years, the son of the Messenger of Allāh ﷺ – *Ḥasan b. ʿAlī* ؓ – reconciled between two groups of believers by abdicating the seat (of caliphate for the sake of peace) in the month of Jumādā al-Ūlā in the year 41 AH. That year is known as The Year of Community (*ʿĀm al-Jamāʿa*), because of the people coming together in agreement on (the rule of) Muʿāwiya ؓ. He was the first of the kings.[1]

3.2 THE RIGHTLY-GUIDED CALIPHATE WILL BE FOLLOWED BY THE RULE OF YOUNG LADS

The glory and the wonderful qualities of the Rightly-Guided Caliphate is not seen in the Umawī (Umayyad) period. The main reason for this is because, during this [latter] period, instead of such personalities who were experienced and trained by those who were influenced by Prophetic virtues, preference in political administration was given to adolescent young boys. That generation was not qualified with Islamic traits and attributes, because of which the system of human rights and of equality and justice fell apart in the Umayyad period, and consequently, horrific tragedies ensued.

1. Imam al-Bukhārī (d. 256 AH) narrated from Abū Hurayra ؓ who said:

حَفِظْتُ مِنْ رَسُوْلِ اللهِ ﷺ وِعَاءَيْنِ: فَأَمَّا أَحَدُهُمَا فَبَثَثْتُهُ، وَأَمَّا

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[1] •Ibn Taymiyya in *Majmūʿ al-Fatāwā*, 35:18–19.

الْآخَرُ، فَلَوْ بَثَثْتُهُ قُطِعَ هَذَا الْبُلْعُوْمُ.

> I have acquired two types of knowledge from the Messenger of Allāh ﷺ: one of the two (types of knowledge) is that which I have publicised (to the people by narrating without adding or subtracting); as for the other, if I should publicise that, (it is strongly feared that) this throat (of mine) will be slit.[1]

On this narration, views of various hadith experts (*muḥaddiths*) are mentioned in the following:

i. Imam Ibn Baṭṭāl (d. 449 AH), the commentator of *Ṣaḥīḥ al-Bukhārī*, writes:

> قَوْلُهُ ؓ: ((وَأَمَّا الْآخَرُ، فَلَوْ بَثَثْتُهُ قُطِعَ هَذَا الْبُلْعُوْمُ)). قَالَ الْمُهَلَّبُ وَأَبُو الزِّنَادِ: يَعْنِي: أَنَّهَا كَانَتْ أَحَادِيْثَ أَشْرَاطِ السَّاعَةِ، وَمَا عَرَّفَ ﷺ بِهِ مِنْ فَسَادِ الدِّيْنِ، وَتَغْيِيْرِ الْأَحْوَالِ، وَالتَّضْيِيْعِ لِحُقُوْقِ اللهِ تَعَالَى، كَقَوْلِهِ ﷺ: يَكُوْنُ فَسَادُ هَذَا الدِّيْنِ عَلَى يَدَي أُغَيْلِمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ. وَكَانَ أَبُوْ هُرَيْرَةَ ؓ يَقُوْلُ: لَوْ شِئْتُ أَنْ أُسَمِّيَهُمْ بِأَسْمَائِهِمْ.
>
> On the saying of Abū Hurayra ؓ, 'as for the other (type of knowledge), if I should publicise that, (it is strongly feared that) this throat (of mine) will be slit,' al-Muhallab and Abū al-Zinād said that this refers to those reports and narrations of his ؓ on the signs of the Day of Judgement which the Honourable Prophet ﷺ had made aware with regards to corruption in the *dīn*, adverse changing of circumstances and the rights of Allāh ﷻ being infringed, such as his ﷺ saying, 'The destruction of this *dīn* will come at the hands of dissolute youths of the Quraysh (i.e. they will be lacking wisdom and sagacity, and deficient of thoughtfulness and prudence).' Abū

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIlm* [Knowledge], Ch:. 'On preserving knowledge,' 1:56 §120. •Ibn Futūḥ in *al-Jamʿ bayn al-Ṣaḥīḥayn*, 3:246 §2534. •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 2:362. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 67:337.

Hurayra ﵁ would say, 'If I should choose, I can mention their names.'[1]

ii. Ḥafīẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) writes in *Fatḥ al-Bārī*, his commentary on *Ṣaḥīḥ al-Bukhārī*:

وَحَمَلَ الْعُلَمَاءُ الْوِعَاءَ الَّذِي لَمْ يَبُثَّهُ عَلَى الْأَحَادِيْثِ الَّتِي فِيْهَا تَبْيِيْنُ أَسَامِي أُمَرَاءِ السُّوْءِ وَأَحْوَالِهِمْ وَزَمَنِهِمْ. وَقَدْ كَانَ أَبُوْ هُرَيْرَةَ ﵁ يُكَنِّي عَنْ بَعْضِهِ، وَلَا يُصَرِّحُ بِهِ خَوْفًا عَلَى نَفْسِهِ مِنْهُمْ، كَقَوْلِهِ: «أَعُوْذُ بِاللهِ مِنْ رَأْسِ السِّتِّيْنَ وَإِمَارَةِ الصِّبْيَانِ» يُشِيْرُ إِلَى خِلَافَةِ يَزِيْدَ بْنِ مُعَاوِيَةَ، لِأَنَّهَا كَانَتْ سَنَةَ سِتِّيْنَ مِنَ الْهِجْرَةِ. وَاسْتَجَابَ اللهُ دُعَاءَ أَبِي هُرَيْرَةَ ﵁، فَمَاتَ قَبْلَهَا بِسَنَةٍ.

قَالَ ابْنُ الْمُنِيْرِ: وَإِنَّمَا أَرَادَ أَبُوْ هُرَيْرَةَ ﵁ بِقَوْلِهِ: «قُطِعَ» أَيْ: قَطَعَ أَهْلُ الْجَوْرِ رَأْسَهُ، إِذَا سَمِعُوْا عَيْبَهُ لِفِعْلِهِمْ، وَتَضْلِيْلَهُ لِسَعْيِهِمْ. وَيُؤَيِّدُ ذَلِكَ أَنَّ الْأَحَادِيْثَ الْمَكْتُوْبَةَ لَوْ كَانَتْ مِنَ الْأَحْكَامِ الشَّرْعِيَّةِ مَا وَسِعَهُ كِتْمَانُهَا، لِمَا ذَكَرَهُ فِي الْحَدِيْثِ الْأَوَّلِ، مِنَ الْآيَةِ الدَّالَّةِ عَلَى ذَمِّ مَنْ كَتَمَ الْعِلْمَ.

[With regards to] the stock of knowledge that Abū Hurayra ﵁ did not mention, the scholars have taken it to mean those hadiths which contain the details on the names of the (tyrannical and oppressive) rulers, their states and (the oppression and brutalities of) their eras. Abū Hurayra ﵁ would mention some of them in an implied manner and would not explicitly express them for fear of his own life because of them, such as his ﵁ saying, 'I seek refuge from the beginning of the year 60 AH and from the rule of lads.' This is an indication to the government and leadership of

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[1] Narrated by Ibn Baṭṭāl in *Sarḥ Ṣaḥīḥ al-Bukhārī*, 1:188–189 §110.

Yazīd b. Muʿāwiya, for it was the year 60 AH [when Yazīd took leadership]. Allāh ﷻ answered the supplication of Abū Hurayra ﵁ and he ﵁ passed away one year before the year 60 AH.

Ibn Munīr said, 'In his ﵁ saying, 'will be slit,' Abū Hurayra ﵁ refers to tyrants beheading him ﵁ (if he ﵁ was to publicise the secret knowledge) when they hear him criticising them on their (objectionable) doings and their unpleasantness, and in declaring their striving (for leadership) being null and void. This is supported by the fact that there would not have been any capacity to keep secret the hadiths that were kept hidden had they been on juridical issues. This is because he ﵁ mentioned in the first hadith the Qur'ānic verse that condemns anyone who withholds knowledge.[1]

iii. ʿAllāma Badr al-Dīn al-ʿAynī al-Ḥanafī (d. 855 AH), in his *ʿUmdat al-Qārī*, a commentary on *Ṣaḥīḥ al-Bukhārī*, writes:

وَبِالثَّانِي مَا كَتَمَهُ مِنْ أَخْبَارِ الْفِتَنِ كَذَلِكَ. وَقَالَ ابْنُ بَطَّالٍ: اَلْمُرَادُ مِنَ الْوِعَاءِ الثَّانِي: أَحَادِيْثُ أَشْرَاطِ السَّاعَةِ، وَمَا عَرَّفَ بِهِ النَّبِيُّ ﷺ مِنْ فَسَادِ الدِّيْنِ، عَلَى أَيْدِي أُغَيْلِمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ، وَكَانَ أَبُوْ هُرَيْرَةَ ﵁ يَقُوْلُ: لَوْ شِئْتُ أَنْ أُسَمِّيَهُمْ بِأَسْمَائِهِمْ. ...

وَيُقَالُ: حُمِلَ الْوِعَاءُ الثَّانِي الَّذِي لَمْ يُنَبَّهْ، عَلَى الْأَحَادِيْثِ الَّتِي فِيْهَا تَبْيِيْنُ أَسَامِي أُمَرَاءِ الْجَوْرِ، وَأَحْوَالِهِمْ، وَذَمِّهِمْ.

وَقَدْ كَانَ أَبُوْ هُرَيْرَةَ ﵁ يُكَنِّي عَنْ بَعْضِهِمْ، وَلَا يُصَرِّحُ بِهِ خَوْفًا عَلَى نَفْسِهِ مِنْهُمْ، كَقَوْلِهِ: «أَعُوْذُ بِاللهِ مِنْ رَأْسِ السِّتِّيْنَ، وَإِمَارَةِ الصِّبْيَانِ». يُشِيْرُ بِذَلِكَ إِلَى خِلَافَةِ يَزِيْدَ بْنِ مُعَاوِيَةَ، لِأَنَّهَا كَانَتْ سَنَةَ سِتِّيْنَ مِنَ الْهِجْرَةِ، فَاسْتَجَابَ اللهُ دُعَاءَ أَبِي هُرَيْرَةَ ﵁، فَمَاتَ

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[1] Narrated by al-ʿAsqalānī in *Fatḥ al-Bārī*, 1:216–217 §120.

قَبْلَهَا بِسَنَةٍ.

The second stock on the types of knowledge refers to hadiths on tribulations that he ؓ had kept secret. Their issue is the same. Ibn Baṭṭāl said, 'The second stock of knowledge refers to the signs of the Day of Judgement, and moreover, that knowledge by which the Holy Prophet ﷺ has warned the *Umma* that the destruction of this *dīn* will come at the hands of the foolish youths of the Quraysh. Abū Hurayra ؓ would say, 'If I wish, I can mention their names.' ... .'

It is said that with regards to the second stock of knowledge, which Abū Hurayra ؓ did not clearly explain, that it is based on those hadiths in which is mentioned the names of the rulers, their description and their condemnation.

Abū Hurayra ؓ would mention some of them figuratively and would not explicitly state them in fear for his own life because of them, such as his ؓ saying, 'I seek refuge from the beginning of the year 60 AH and from the rule of lads.' In this he ؓ would imply the government and leadership of Yazīd b. Muʿāwiya, for it was the year 60 AH (when it was established). Allāh ﷻ answered the supplication of Abū Hurayra ؓ and he ؓ passed away one year before the year 60 AH.[1]

iv. al-Mullā ʿAlī al-Qārī al-Ḥanafī (d. 1014 AH) writes:

إِنَّهُ عِلْمٌ يَتَعَلَّقُ بِالْمُنَافِقِينَ بِأَعْيَانِهِمْ، أَوْ بِوُلَاةِ الْجَوْرِ مِنْ بَنِي أُمَيَّةَ، أَوْ بِفِتَنٍ أُخْرَى فِي زَمَنِهِ. وَقَالَ الْأَبْهَرِيُّ: حَمَلَ الْعُلَمَاءُ الْوِعَاءَ الَّذِي لَمْ يَبُثَّهُ، عَلَى الْأَحَادِيثِ الَّتِي فِيهَا يَتَبَيَّنُ أَسَامِي أُمَرَاءِ الْجَوْرِ، وَأَحْوَالُهُمْ وَذَمُّهُمْ. وَكَانَ أَبُوْ هُرَيْرَةَ ؓ يُكَنِّي عَنْ بَعْضِهِ، وَلَا يُصَرِّحُ بِهِ، خَوْفًا عَلَى نَفْسِهِ مِنْهُمْ، كَقَوْلِهِ ؓ: «أَعُوْذُ بِاللهِ مِنْ رَأْسِ

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[1] Narrated by •al-ʿAynī in *ʿUmdat al-Qārī*, 2:185 §120. •al-Kirmānī in *al-Kawākib al-Darārī fī Sharḥ ʿalā Ṣaḥīḥ al-Bukhārī*, 2:137 §121. •al-Qasṭalānī in *Irshād al-Sārī*, 1:212 §120.

السِّتِّيْنَ، وَإِمَارَةِ الصِّبْيَانِ»، يُشِيْرُ إِلَى خِلَافَةِ يَزِيْدَ بْنِ مُعَاوِيَةَ، لِأَنَّهَا
كَانَتْ سَنَةَ سِتِّيْنَ مِنَ الْهِجْرَةِ، وَاسْتَجَابَ اللهُ دُعَاءَ أَبِي هُرَيْرَةَ ﵁
فَمَاتَ قَبْلَهَا بِسَنَةٍ.

This refers to the knowledge in relation to the main hypocrites and their supporters, or to the tyrannical rulers from the Banū Umayya, or to other tribulations in his time. Imam al-Abhurī said, 'The stock (of knowledge) that Abū Hurayra ﵁ did not publicise, the scholars deem it is on those hadiths which express the names of the tyrannical rulers, their descriptions, and their condemnation. Abū Hurayra ﵁ would mention some of them figuratively and would not explicitly state them for fear of his own life because of them, such as his ﵁ saying, 'I seek refuge from the beginning of the year 60 AH and from the rule of lads.' In this, he ﵁ would imply the (monarchical and despotic) government of Yazīd b. Muʿāwiya, for it was the year 60 AH (when it was established). Allāh ﷻ answered the supplication of Abū Hurayra ﵁ and he ﵁ passed away one year before the year 60 AH.[1]

2. Imams al-Bukhārī and Muslim narrate in an Agreed Upon (*muttafaq ʿalayhi*) hadith that the Messenger of Allāh ﷺ said:

يُهْلِكُ النَّاسَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ. قَالُوْا: فَمَا تَأْمُرُنَا؟ قَالَ: لَوْ أَنَّ
النَّاسَ اعْتَزَلُوْهُمْ.

"This clan of the Quraysh will destroy the common people." The people asked: "(O Messenger of Allāh ﷺ,) then what are the instructions for us?" He ﷺ replied: "O how that the people would abandon them (i.e. not be supporters, helpers or allies of this clan)."[2]

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[1] •al-Mullā ʿAlī al-Qārī in *Mirqāt al-Mafātīḥ*, 1:479 §271.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Virtues], Ch:. 'The signs of prophethood in Islam,' 3:1319 §3409. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Fitan wa Ashrāṭ al-Sāʿa* [The Book of Tribulations and the Portents of the Final Hour], Ch.: 'The Last

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) writes in the commentary to this hadith:

> وَأَنَّ الْمُرَادَ بَعْضُ قُرَيْشٍ، وَهُمُ الْأَحْدَاثُ مِنْهُمْ، لَا كُلُّهُمْ، وَالْمُرَادُ: أَنَّهُمْ يُهْلِكُوْنَ النَّاسَ بِسَبَبِ طَلَبِهِمُ الْمُلْكَ، وَالْقِتَالِ لِأَجْلِهِ، فَتَفْسُدُ أَحْوَالُ النَّاسِ، وَيَكْثُرُ الْخَبْطُ بِتَوَالِي الْفِتَنِ، وَقَدْ وَقَعَ الْأَمْرُ كَمَا أَخْبَرَ ﷺ، وَأَمَّا قَوْلُهُ: «لَوْ أَنَّ النَّاسَ اعْتَزَلُوْهُمْ» مَحْذُوْفُ الْجَوَابِ، وَتَقْدِيْرُهُ: لَكَانَ أَوْلَى بِهِمْ. وَالْمُرَادُ بِاعْتِزَالِهِمْ، أَنْ لَا يُدَاخِلُوْهُمْ، وَلَا يُقَاتِلُوْا مَعَهُمْ، وَيَفِرُّوْا بِدِيْنِهِمْ مِنَ الْفِتَنِ.

> Verily, the reference here is to some people among the Quraysh, and those too are the young boys from them and not all of them. 'Destroying the people' means that some youths of the Quraysh will play with people's lives and spread bloodshed in their own quest and fulfilment for kingship (i.e. the desire for power) by fighting battles for it. As a consequence, the conditions of people will (deteriorate and) suffer a loss, and disorder will increase on a daily basis because of continued tribulations. This came to pass exactly how the Holy Prophet ﷺ had informed. As for his ﷺ saying, 'O how that the people would abandon them,' its response [i.e. the apodosis] is omitted, and so the understood meaning of this statement is that '(if the people do not help or support this clan, then) it would be better for the people.' 'To abandon them' means to not partake in their matters and affairs, (not be their allies,) and not fight alongside them so as to protect their own *dīn* and save oneself from the tribulations.[1]

3. Imams al-Bukhārī and Aḥmad b. Ḥanbal narrated from ʿAmr b.

Hour would not come until a person would pass by a grave and wish that he should have been the occupant of that grave because of this calamity,' 4:2236 §2917. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:301 §7992. •Abū Yaʿlā in *al-Musnad*, 10:480 §6093.

[1] •al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:10.

Yaḥyā b. Saʿīd b. ʿAmr b. Saʿīd. He reported that his grandfather said:

كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ ؓ فِي مَسْجِدِ النَّبِيِّ ﷺ بِالْمَدِينَةِ وَمَعَنَا مَرْوَانُ. قَالَ أَبُوْ هُرَيْرَةَ ؓ: سَمِعْتُ الصَّادِقَ الْمَصْدُوْقَ ﷺ يَقُوْلُ: هَلَكَةُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ. فَقَالَ مَرْوَانُ: لَعْنَةُ اللهِ عَلَيْهِمْ غِلْمَةً. فَقَالَ أَبُوْ هُرَيْرَةَ ؓ: لَوْ شِئْتُ أَنْ أَقُوْلَ: بَنِي فُلَانٍ، وَبَنِي فُلَانٍ، لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ، حِيْنَ مُلِّكُوْا بِالشَّامِ. فَإِذَا رَآهُمْ غِلْمَانًا أَحْدَاثًا، قَالَ لَنَا: عَسَى هَؤُلَاءِ أَنْ يَكُوْنُوْا مِنْهُمْ. قُلْنَا: أَنْتَ أَعْلَمُ.

"I was sitting with Abū Hurayra ؓ (in his gathering) inside the Masjid Nabawī and Marwān (b. al-Ḥakam) was also with us. Abū Hurayra ؓ said, 'I heard (my) Truthful, Attested (Master) ﷺ saying: 'The destruction of my *Umma* will come at the hands of some of the youths of the Quraysh.' Marwān said, 'Allāh's curse be upon such boys!' Then Abū Hurayra ؓ said, 'If I want to say that they are the sons of so-and-so and the sons of so-and-so, I can do that.'" (The narrator said:) "I would go out with my grandfather to the Banū Marwān when they became the rulers in al-Shām (the Levant). When he would see those young boys, he would say to us, 'Perhaps these are from among those lads.' We would respond, 'You know best.'"[1]

4. Imams al-Bukhārī and Aḥmad b. Ḥanbal narrated from this same Saʿīd b. ʿAmr b. Saʿīd b. al-ʿĀṣ who said:

كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ ؓ، فَسَمِعْتُ أَبَا هُرَيْرَةَ ؓ يَقُوْلُ:

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [Troubles], Ch:. 'The words of the Prophet ﷺ "The destruction of my community will occur at the hands of some foolish young men.",' 6:2589 §6649. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:324 §8287.

> سَمِعْتُ الصَّادِقَ الْمَصْدُوْقَ ﷺ يَقُوْلُ: هَلَاكُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ. فَقَالَ مَرْوَانُ: غِلْمَةٌ؟ قَالَ أَبُوْ هُرَيْرَةَ ؓ: إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ بَنِي فُلَانٍ وَبَنِي فُلَانٍ.
>
> I was with Marwān (b. al-Ḥakam) and Abū Hurayra ؓ and I heard Abū Hurayra ؓ saying, 'I heard (my) Truthful, Attested (Master) ﷺ saying, 'The destruction of my *Umma* will be at the hands of some (young) boys of the Quraysh.' Marwān asked (in surprise), 'At the hands of boys?' Abū Hurayra ؓ responded, '(Yes, at the hands of boys.) If you wish, I can name them – the sons of so-and-so and the sons of so-and-so.'[1]

i. Commenting on this, the commentator of *Ṣaḥīḥ al-Bukhārī*, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) writes:

> قَوْلُ النَّبِيِّ ﷺ: «هَلَاكُ أُمَّتِي عَلَى يَدَيْ أُغَيْلِمَةٍ سُفَهَاءَ» زَادَ فِي بَعْضِ النُّسَخِ لِأَبِي ذَرٍّ ؓ «مِنْ قُرَيْشٍ» وَلَمْ يَقَعْ لِأَكْثَرِهِمْ، وَقَدْ ذَكَرَهُ فِي الْبَابِ مِنْ حَدِيْثِ أَبِي هُرَيْرَةَ ؓ بِدُوْنِ قَوْلِهِ: «سُفَهَاءَ». وَذَكَرَ ابْنُ بَطَّالٍ: أَنَّ عَلِيَّ بْنَ مَعْبَدٍ أَخْرَجَهُ، يَعْنِي: فِي كِتَابِ الطَّاعَةِ وَالْمَعْصِيَةِ، مِنْ رِوَايَةِ سِمَاكٍ عَنْ أَبِي هُرَيْرَةَ بِلَفْظٍ: «عَلَى رُؤُوْسِ غِلْمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ».
>
> قُلْتُ: وَهُوَ عِنْدَ أَحْمَدَ وَالنَّسَائِيِّ مِنْ رِوَايَةِ سِمَاكٍ عَنْ أَبِي ظَالِمٍ عَنْ أَبِي هُرَيْرَةَ ؓ: «أَنَّ فَسَادَ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ».
>
> وَقَالَ ابْنُ الْأَثِيْرِ: اَلْمُرَادُ بِالْأُغَيْلِمَةِ هُنَا: اَلصِّبْيَانُ، وَلِذَلِكَ صَغَّرَهُمْ.

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[1] Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Virtues], Ch:. 'The signs of prophethood in Islam,' 3:1319 §3410.

قُلْتُ: وَقَدْ يُطْلَقُ الصَّبِيُّ، وَالْغُلَيْمُ عَلَى الضَّعِيْفِ الْعَقْلِ وَالتَّدْبِيْرِ وَالدِّيْنِ، وَلَوْ كَانَ مُحْتَلِمًا. وَهُوَ الْمُرَادُ هُنَا- فَإِنَّ الْخُلَفَاءَ مِنْ بَنِي أُمَيَّةَ لَمْ يَكُنْ فِيْهِمْ مَنِ اسْتُخْلِفَ، وَهُوَ دُوْنَ الْبُلُوْغِ، وَكَذَلِكَ مَنْ أَمَّرُوْهُ عَلَى الْأَعْمَالِ، إِلَّا أَنْ يَكُوْنَ الْمُرَادُ بِالْأُغَيْلِمَةِ: أَوْلَادَ بَعْضِ مَنِ اسْتُخْلِفَ، فَوَقَعَ الْفَسَادُ بِسَبَبِهِمْ، فَنُسِبَ إِلَيْهِمْ.

The saying of the Holy Prophet ﷺ, 'The destruction of my *Umma* will come at the hands of foolish youths,' and in some narrations is the addition from Abū Dharr ؓ, '... from the Quraysh,' though most do not have this addition. It is in this chapter that he has mentioned the hadith of Abū Hurayra ؓ without his words 'foolish'. Ibn Baṭṭāl has stated that ʿAlī b. Maʿbad has mentioned this hadith on the authority of Simāk in *Kitāb al-Ṭāʿa wa'l-Maʿṣiya*, narrated with these words of Abū Hurayra ؓ, '(The destruction will be) at the hands of some foolish lads from the Quraysh.'

I say that this narration is with Aḥmad b. Ḥanbal and al-Nasāʾī from Simāk, who reported it from Abū Ẓālim, who in turn narrated it from Abū Hurayra ؓ, (that the Holy Prophet ﷺ said,) 'Surely, the ruin of my *Umma* will come at the hands of some foolish lads from the Quraysh.'

Ibn al-Athīr (555 AH – 630 AH) said, 'The word 'ughaylima' here refers to young boys which is why this word has been mentioned in the diminutive form. I say that 'ṣabī' (child) 'ghulaym' (young boy) applies to one who is weak in his intellect, prudence and *dīn*, even if he has reached (apparent) puberty. It is this meaning that is referred to here as there was no one among the rulers of the Banū Umayya who was not of the age of maturity, and every such person whom they made governors [was of maturity age]; 'ughaylima' are the descendants of those who were made rulers, because of whom disorder was spread. It is because of this that the reference of this word is made to them.'[1]

Imam Badr al-Dīn al-ʿAynī is also of this opinion.[2]

ii. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) further writes:

قَوْلُهُ: فَقَالَ أَبُوْ هُرَيْرَةَ ؓ: «لَوْ شِئْتُ أَنْ أَقُوْلَ: بَنِي فُلَانٍ وَبَنِي فُلَانٍ لَفَعَلْتُ». فِي رِوَايَةِ الْإِسْمَاعِيْلِيِّ: «مِنْ بَنِي فُلَانٍ، وَبَنِي فُلَانٍ لَقُلْتُ» وَكَأَنَّ أَبَا هُرَيْرَةَ ؓ كَانَ يَعْرِفُ أَسْمَاءَهُمْ، وَكَانَ ذٰلِكَ مِنَ الْجَوَابِ الَّذِي لَمْ يُحَدِّثْ بِهِ، وَتَقَدَّمَتِ الْإِشَارَةُ إِلَيْهِ فِي كِتَابِ الْعِلْمِ، وَتَقَدَّمَ هُنَاكَ قَوْلُهُ: «لَوْ حَدَّثْتُ بِهِ لَقَطَعْتُمْ هٰذَا الْبُلْعُوْمَ».

His saying that Abū Hurayra ؓ said, 'If I want to say that they are the sons of so-and-so and the sons of so-and-so, I can do that.' In the narration of al-Ismāʿīlī, it is [mentioned] '... from the sons of so-and-so and the sons of so-and-so, I would have said it.' As such, Abū Hurayra ؓ knew even their names, and this was a response he ؓ never explicated. An inference to them has been mentioned in Kitāb al-ʿIlm and where his ؓ saying is also stated, 'If I should publicise that, you would slit this throat [of mine].'[3]

iii. Further, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) writes:

قَوْلُهُ: «فَإِذَا رَآهُمْ غِلْمَانًا أَحْدَاثًا» هٰذَا يُقَوِّي الْاِحْتِمَالَ الْمَاضِيَ، وَأَنَّ الْمُرَادَ أَوْلَادُ مَنِ اسْتُخْلِفَ مِنْهُمْ، وَأَمَّا تَرَدُّدُهُ فِي أَيِّهِمُ الْمُرَادُ بِحَدِيْثِ أَبِي هُرَيْرَةَ ؓ، فَمِنْ جِهَةِ كَوْنِ أَبِي هُرَيْرَةَ ؓ لَمْ يَفْصَحْ بِأَسْمَائِهِمْ، وَالَّذِي يَظْهَرُ أَنَّ الْمَذْكُوْرِيْنَ مِنْ جُمْلَتِهِمْ، وَأَنَّ أَوَّلَهُمْ يَزِيْدُ، كَمَا دَلَّ عَلَيْهِ قَوْلُ أَبِي هُرَيْرَةَ ؓ: «رَأْسُ السِّتِّيْنَ وَإِمَارَةُ

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[1] al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:9.

[2] al-ʿAynī in *ʿUmdat al-Qārī*, 24:180.

[3] al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:10.

> الصِّبْيَانِ، فَإِنَّ يَزِيْدَ كَانَ غَالِبًا يَنْتَزِعُ الشُّيُوْخَ مِنْ إِمَارَةِ الْبُلْدَانِ الْكِبَارِ، وَيُوَلِّيْهَا الْأَصَاغِرَ مِنْ أَقَارِبِهِ».
>
> His saying, 'When he would see those young boys,' strengthens the probability of the past, and it surely means the descendants of those who were given rule. As for the uncertainty in the hadith of Abū Hurayra ﷺ with regards to whom 'those lads' refers to, this apprehension is because Abū Hurayra ﷺ was not explicit in mentioning their names. That which is recognised from the apparent is that all those mentioned are included among them; the first of them is Yazīd, as the saying of Abū Hurayra ﷺ, 'beginning of the year 60 AH and from the rule of lads,' suggests this. Verily, Yazīd would generally remove (experienced) mature people from the governorship of major cities and he would replace them with youngsters from among his own relatives.[1]

iv. Imam Badr al-Dīn al-ʿAynī writes:

> قَوْلُهُ: «لَعْنَةُ اللهِ عَلَيْهِمْ غِلْمَةٌ» ... وَفِي رِوَايَةِ عَبْدِ الصَّمَدِ: «لَعْنَةُ اللهِ عَلَيْهِمْ مِنْ أُغَيْلِمَةٍ»، وَالْعَجَبُ مِنْ لَعْنِ مَرْوَانَ الْغِلْمَةَ الْمَذْكُوْرِيْنَ، مَعَ أَنَّ الظَّاهِرَ أَنَّهُمْ مِنْ وَلَدِهِ، فَكَأَنَّ اللهَ تَعَالَى أَجْرَى ذَلِكَ عَلَى لِسَانِهِ، لِيَكُوْنَ أَشَدَّ فِي الْحُجَّةِ عَلَيْهِمْ، لَعَلَّهُمْ يَتَّعِظُوْنَ. وَقَدْ وَرَدَتْ أَحَادِيْثُ فِي لَعْنِ الْحَكَمِ وَالِدِ مَرْوَانَ، وَمَا وَلَدَ. أَخْرَجَهَا الطَّبَرَانِيُّ وَغَيْرُهُ.
>
> قَوْلُهُ: «أَحْدَاثًا» أَيْ: شُبَّانًا، وَأَوَّلُهُمْ يَزِيْدُ عَلَيْهِ مَا يَسْتَحِقُّ، وَكَانَ غَالِبًا يَنْتَزِعُ الشُّيُوْخَ مِنْ إِمَارَةِ الْبُلْدَانِ الْكِبَارِ، وَيُوَلِّيْهَا الْأَصَاغِرَ مِنْ أَقَارِبِهِ.

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[1] Ibid.

Marwān's saying, "Allāh's curse be upon those (dissolute) lads!' and in the narration of 'Abd al-Ṣamad, 'Allāh's curse be upon those from the young (dissolute) lads!' It is a strange affair that Marwān has cursed them because it is obvious that they were from his own descendants. It is as though Allāh ﷻ has caused this curse to come from Marwān's tongue so that it may be a strong claim against them and they might learn a lesson of advice from it. Aside from this, many hadiths have been mentioned on the cursing of al-Ḥakam (b. al-'Āṣ) – the father of Marwān, and on his descendants. al-Ṭabarānī and others have narrated them.

His saying, 'aḥdāth' means: young and inexperienced boys, the foremost of whom was Yazīd – may that (curse) be due upon him which he deserves. He would mostly remove the (experienced) mature rulers from the governorship of major cities and he would replace them with youngsters from among his own relatives.[1]

v. The commentator of *Ṣaḥīḥ al-Bukhārī*, Imam Shahāb al-Dīn al-Qasṭallānī writes:

قَوْلُهُ ﷺ: «هَلَكَةُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ». وَعِنْدَ أَحْمَدَ وَالنَّسَائِيِّ مِنْ رِوَايَةِ سِمَاكٍ عَنْ أَبِي ظَالِمٍ عَنْ أَبِي هُرَيْرَةَ ؓ: أَنَّ فَسَادَ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ، وَبِزِيَادَةِ سُفَهَاءَ تَقَعُ الْمُطَابَقَةُ بَيْنَ الْحَدِيْثِ وَالتَّرْجَمَةِ. وَعِنْدَ ابْنِ أَبِي شَيْبَةَ مِنْ وَجْهٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ ؓ رَفَعَهُ: أَعُوْذُ بِاللهِ مِنْ إِمَارَةِ الصِّبْيَانِ؟ قَالَ: إِنْ أَطَعْتُمُوْهُمْ هَلَكْتُمْ -أَيْ: فِي دِيْنِكُمْ- وَإِنْ عَصَيْتُمُوْهُمْ أَهْلَكُوْكُمْ أَيْ: فِي دُنْيَاكُمْ بِإِزْهَاقِ النَّفْسِ، أَوْ بِإِذْهَابِ الْمَالِ، أَوْ بِهِمَا، وَعِنْدَ ابْنِ أَبِي شَيْبَةَ أَنَّ أَبَا هُرَيْرَةَ ؓ كَانَ يَمْشِي فِي السُّوْقِ يَقُوْلُ: اَللَّهُمَّ، لَا تُدْرِكْنِي سَنَةُ السِّتِّيْنَ، وَلَا إِمَارَةُ الصِّبْيَانِ. وَقَدِ اسْتَجَابَ اللهُ

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[1] al-'Aynī in *'Umdat al-Qārī*, 24:180–181.

دُعَاءَ أَبِي هُرَيْرَةَ ﵁ فَمَاتَ قَبْلَهَا بِسَنَةٍ. قَالَ فِي الْفَتْحِ: وَفِي هَذَا إِشَارَةٌ إِلَى أَنَّ أَوَّلَ الْأُغَيْلِمَةِ كَانَ فِي سَنَةِ سِتِّينَ، وَهُوَ كَذَلِكَ، فَإِنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ اسْتُخْلِفَ فِيْهَا، وَبَقِيَ إِلَى سَنَةِ أَرْبَعٍ وَسِتِّيْنَ، فَمَاتَ، ثُمَّ وَلِيَ وَلَدُهُ مُعَاوِيَةُ، وَمَاتَ بَعْدَ أَشْهُرٍ.

The saying of the Holy Prophet ﷺ, 'The destruction of my *Umma* will come at the hands of some young boys of the Quraysh.' This narration is with Imam Aḥmad b. Ḥanbal and al-Nasā'ī from the path of Simāk, who narrated it from Abū Ẓālim, who in turn narrated it from Abū Hurayra ﵁ in the following words, 'The disorder in my *Umma* will spread at the hands of some foolish young boys of the Quraysh.'[1] The addition of the word, 'sufahā' (foolish)', does form a consistency between the hadith and the meaning. It is narrated as a marfūʿ (Prophet-report) hadith by Imam Ibn Abī Shayba from the path of Abū Hurayra ﵁ that, 'I seek refuge with Allāh ﷻ from the rule of (immature) boys. If you obey them, you will perish (by the distortion in your *dīn*), but if you were to refrain from obeying them then they will destroy you[2], i.e., they will not rest until they have killed you in this world, usurped your property or destroyed both (your lives and your property).' There is also the report with Imam Ibn Abī Shayba that Abū Hurayra ﵁ would walk in the marketplace of Madīna supplicating (audibly), 'O Allāh, may the year 60 AH not come upon me nor (the time of) the rule of lads.' Allāh ﷻ answered the supplication of Abū Hurayra ﵁ and he passed away one year prior to the year 60 AH. In Fatḥ al-Bārī[3], Ḥāfiẓ al-ʿAsqalānī said that this implies that the first 'lad' would take up (the reins of) leadership in the year 60 AH. This is exactly what happened; Yazīd b. Muʿāwiya was made leader that very year, and his governance continued until the year 64 AH, when he died. Thereafter, his son Muʿāwiya led the government, but he died after a few months[1].

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:304, 485 §§8020, 10297. •al-Ḥākim in *al-Mustadrak*, 4:516, 572 §§§8450, 8605–8606.

[2] Narrated by •al-Muqri' in *al-Sunan al-Wārida fī al-Fitan*, 2:475–476 §190.

[3] •al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:10.

vi. al-Mullā ʿAlī al-Qārī mentions in *Sharḥ al-Shifā*ʾ:

(وَقَالَ أَبُوْ هُرَيْرَةَ ﵁: لَوْ شِئْتُ سَمَّيْتُهُمْ لَكُمْ) أَيْ: لَبَيَّنْتُهُمْ، وَقُلْتُ
لَكُمْ: إِنَّهُمْ (بَنُوْ فُلَانٍ وَبَنُوْ فُلَانٍ)، لَكِنِّي مَا أَشَاءُ تَسْمِيَتَهُمْ صَرِيْحًا
خَوْفَ الْفَسَادِ وَالْفِتْنَةِ إِلَّا أَنَّ فِي الْعِبَارَةِ إِشَارَةً بِالْكِنَايَةِ، وَالْمُرَادُ:
يَزِيْدُ بْنُ مُعَاوِيَةَ، فَإِنَّهُ بَعَثَ إِلَى الْمَدِيْنَةِ السَّكِيْنَةِ مُسْلِمَ بْنَ عُقْبَةَ،
فَأَبَاحَهَا ثَلَاثَةَ أَيَّامٍ فَقَتَلَ مِنْ خِيَارِ أَهْلِهَا كَثِيْرًا.

"Abū Hurayra ﵁ narrated: "If I want to, I can tell you their names," i.e. "I can disclose them to you, and inform you that they are the sons of so-and so, and of so-and-so, but I do not wish to mention their names explicitly for fear of tribulation and disorder," but there is a connotation in the text referring to Yazīd b. Muʿāwiya; he certainly did dispatch Muslim b. ʿUqba to Madīna – the City of Peace and Security – who declared it lawful (for bloodshed and wrongdoing) for three days and martyred so many fine people from among the inhabitants of Madīna."[2]

vii. Imam ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī comments on this hadith:

در مجمع البحار آورده که ابو هریره ﵁ می شناخت ایشان را
باسماء أشخاص ایشان و سکوت می کرد از تعین و نام بردن
ایشان از جهت ترس و مفسده و مراد یزید بن معاویه و عبید
الله بن زیاد و مانند ایشان انداز أحداث و نو سالان بنی

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[1] •al-Qasṭalānī in *Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī*, 10:170 §7058.

[2] •al-Mullā ʿAlī al-Qārī in *Sharḥ al-Shifā*ʾ, 1:695.

امیہ -خذلهم الله- و بتحقیق صادر شد از ایشان از قتل
اَہل بیتِ پیغمبر ﷺ و بند کردن ایشان و کشتن خیار مہاجرین
و انصار آنچہ شد۔

> It is mentioned in Majmaʿ al-Biḥār that Abū Hurayra ؓ identified the names and the faces of those boys but would not disclose them for fear of disorder and destruction. They refer to: Yazīd b. Muʿāwiya, ʿUbayd Allāh b. Ziyād and other young boys and juveniles like them from the Banū Umayya. May Allāh ﷻ humiliate them and ruin them! It is certain that they were the ones who martyred the Ahl al-Bayt ؑ of the Honourable Prophet ﷺ, and held them captive. Likewise, they murdered the senior Noble Companions ؓ from among the Migrants (Muhājirs) and the Helpers (Anṣār).[1]

All of the various schools from among the Ahl al-Sunna teach the works of these imams, hadith experts and commentators regularly. They, of all people, have absolutely no right to ignore, and nor should these realities remain hidden from their eyes that it has always remained a unanimous verdict among the major imams and hadith experts that the disorder within the *Umma* was caused by young dissolute lads whose ringleader was Yazīd. Moreover, they continuously explained the evil deeds of Yazīd.

5. Imam Aḥmad b. Ḥanbal and al-Ḥākim narrate from Abū Hurayra ؓ that he ؓ heard his Beloved Honourable Prophet ﷺ saying:

   إِنَّ فَسَادَ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ.

   The disorder in my *Umma* will come at the hands of (some) foolish young boys of the Quraysh.[2]

6. Imam al-Bukhārī narrated from Yūsuf b. Māhak:

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[1] •ʿAbd al-Ḥaq al-Muḥaddith al-Dihlawī in *Ashʿat al-Lamaʿāt Sharḥ Mishkāt al-Maṣābīḥ*: Bk.: *al-Fitan, al-Faṣl al-Awwal*, 4:282–283.

[2] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:304, 485 §§8020, 10297. •al-Ḥākim in *al-Mustadrak*, 4:516, 572 §§§8450, 8605–8606.

كَانَ مَرْوَانُ عَلَى الْحِجَازِ اسْتَعْمَلَهُ مُعَاوِيَةُ، فَخَطَبَ فَجَعَلَ يَذْكُرُ يَزِيدَ بْنَ مُعَاوِيَةَ لِكَيْ يُبَايَعَ لَهُ بَعْدَ أَبِيهِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ شَيْئًا، فَقَالَ: خُذُوهُ، فَدَخَلَ بَيْتَ عَائِشَةَ ﵂ فَلَمْ يَقْدِرُوا، فَقَالَ مَرْوَانُ: إِنَّ هَذَا الَّذِي أَنْزَلَ اللهُ فِيهِ: ﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ﴾ [الأحقاف، ٤٦/ ١٧]. فَقَالَتْ عَائِشَةُ مِنْ وَرَاءِ الْحِجَابِ: مَا أَنْزَلَ اللهُ فِينَا شَيْئًا مِنَ الْقُرْآنِ إِلَّا أَنَّ اللهَ أَنْزَلَ عُذْرِي.

Marwān was the governor of the Ḥijāz. Muʿāwiya ﵁ had made him the governor. He once delivered an address and repeatedly mentioned Yazīd b. Muʿāwiya. (His ultimate objective was that) he should be pledged allegiance to after his father. ʿAbd al-Raḥmān b. Abī Bakr ﵁ objected to this, so he (became angry and) gave the order (to his companions) for him to be arrested. ʿAbd al-Raḥmān ﵁ (thought quickly and) entered the house of (his sister) ʿĀʾisha ﵂, and so they could not apprehend him ﵁. Upon that, Marwān said, 'This is the one for whom Allāh ﷻ has revealed the Qurʾānic verse:

﴿وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ﴾

﴾*As for the one who says to his parents: 'Fie upon you! Are you warning me.*﴿[1]

It was then that ʿĀʾisha ﵂ said from behind the veil, 'Allāh ﷻ has not revealed anything against us in the Qurʾān except that He ﷻ revealed declaring my chastity (and my being free of the accusation).'[2]

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[1] Qurʾān 46:17.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tafsīr* [The Exegesis], Ch:. '﴾*And he who says to his parents: 'Fie on you! Do you promise me that I shall be brought forth (from the grave and given life once more) when generations have passed away before me?' Now both (the parents) pray to Allah for help (and say to the son:) 'Woe to you, (O son!) Accept faith. Surely, Allah's promise is true.' But he says (in reply): 'These (words) are nothing but*

i. In the commentary to this hadith, Imam Ibn al-Mulaqqin al-Anṣārī, (d. 804 AH), al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH), and Imam Badr al-Dīn al-ʿAynī (d. 855 AH) write:

فَأَرَادَ مُعَاوِيَةُ أَنْ يَسْتَخْلِفَ يَزِيدَ -يَعْنِي ابْنَهُ- فَكَتَبَ إِلَى مَرْوَانَ بِذَلِكَ، فَجَمَعَ مَرْوَانُ النَّاسَ فَخَطَبَهُمْ، فَذَكَرَ يَزِيدَ، وَدَعَا إِلَى بَيْعَتِهِ وَقَالَ: إِنَّ اللهَ أَرَى أَمِيرَ الْمُؤْمِنِينَ فِي يَزِيدَ رَأْيًا حَسَنًا، وَإِنْ يَسْتَخْلِفْهُ فَقَدِ اسْتَخْلَفَ أَبُو بَكْرٍ وَعُمَرُ ﵄. ... وَالَّذِي فِي رِوَايَةِ الْإِسْمَاعِيلِيِّ: فَقَالَ عَبْدُ الرَّحْمَنِ: مَا هِيَ إِلَّا هِرَقْلِيَّةٌ. وَلَهُ مِنْ طَرِيقِ شُعْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: فَقَالَ مَرْوَانُ: سُنَّةُ أَبِي بَكْرٍ وَعُمَرَ ﵄. فَقَالَ عَبْدُ الرَّحْمَنِ: سُنَّةُ هِرَقْلَ وَقَيْصَرَ. وَلِابْنِ الْمُنْذِرِ مِنْ هَذَا الْوَجْهِ: أَجِئْتُمْ بِهَا هِرَقْلِيَّةً تُبَايِعُونَ لِأَبْنَائِكُمْ. وَلِأَبِي يَعْلَى وَابْنِ أَبِي حَاتِمٍ مِنْ طَرِيقِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، حَدَّثَنِي عَبْدُ اللهِ الْمَدَنِيُّ قَالَ: كُنْتُ فِي الْمَسْجِدِ حِينَ خَطَبَ مَرْوَانُ فَقَالَ: إِنَّ اللهَ قَدْ أَرَى أَمِيرَ الْمُؤْمِنِينَ رَأْيًا حَسَنًا فِي يَزِيدَ، وَإِنْ يَسْتَخْلِفْهُ فَقَدِ اسْتَخْلَفَ أَبُو بَكْرٍ وَعُمَرُ ﵄، فَقَالَ عَبْدُ الرَّحْمَنِ: هِرَقْلِيَّةٌ. إِنَّ أَبَا بَكْرٍ وَاللهِ، مَا جَعَلَهَا فِي أَحَدٍ مِنْ وَلَدِهِ وَلَا فِي أَهْلِ بَيْتِهِ، وَمَا جَعَلَهَا مُعَاوِيَةُ إِلَّا كَرَامَةً لِوَلَدِهِ.

(قَوْلُهُ: فَقَالَ: خُذُوهُ فَدَخَلَ بَيْتَ عَائِشَةَ فَلَمْ يَقْدِرُوا) أَي: امْتَنَعُوا مِنَ الدُّخُولِ خَلْفَهُ إِعْظَامًا لِعَائِشَةَ. وَفِي رِوَايَةِ أَبِي يَعْلَى: فَنَزَلَ مَرْوَانُ عَنِ الْمِنْبَرِ حَتَّى أَتَى بَابَ عَائِشَةَ فَجَعَلَ يُكَلِّمُهَا، وَتُكَلِّمُهُ، ثُمَّ انْصَرَفَ. (قَوْلُهُ: فَقَالَ مَرْوَانُ: إِنَّ هَذَا الَّذِي أَنْزَلَ اللهُ فِيهِ) فِي

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the fiction of the bygone people.’ ﴾ [Q. 46:17],’ 4:1827 §4550.

رِوَايَةِ أَبِي يَعْلَى: فَقَالَ مَرْوَانُ: اسْكُتْ، أَلَسْتَ الَّذِي قَالَ اللهُ فِيهِ ... فَذَكَرَ الْآيَةَ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَلَسْتَ ابْنَ اللَّعِينِ الَّذِي لَعَنَهُ رَسُولُ اللهِ ﷺ؟

When Muʿāwiya ؓ intended to declare Yazīd his successor, he (first of all) made Marwān aware of that (firstly in an epistle). Marwān gathered the people together (as soon as he read that epistle) and delivered them an address in which he mentioned Yazīd. He called the people to pledge allegiance to Yazīd saying, 'Surely, Allāh ﷻ has created in the heart of the Leader of the Believers a very good opinion of Yazīd. If he has nominated a successor after himself, Abū Bakr and ʿUmar ؓ had also nominated successors. ... .' That which is stated in the narration of al-Ismāʿīlī is that ʿAbd al-Raḥmān b. Abī Bakr al-Ṣiddīq ؓ said to him (in a courageous and bold tone of voice), 'This is nothing but the manner of Heraclius (the Byzantine emperor).' He narrates from Shuʿba the report of Muḥammad b. Ziyād that Marwān said, 'This is the practice (Sunna) of Abū Bakr and ʿUmar ؓ.' ʿAbd al-Raḥmān ؓ (resolutely) said, 'This is the manner and practice of Heraclius and Caesar (the emperors of Byzantium and Rome).'[1] According to Ibn al-Mundhir, ʿAbd al-Raḥmān ؓ asked him, 'Do you want to make us pledge allegiance to your sons like the practise of Heraclius – making us pledge allegiance to your sons?'[2] Abū Yaʿlā and Ibn Abī Ḥātim have reported from the path of Ismāʿīl b. Abī Khālid that ''ʿAbd Allāh al-Madanī said to me, 'I was present in the mosque when Marwān delivered that address. He said, 'Surely, Allāh ﷻ has created in the heart of the Leader of the Believers a very good opinion of Yazīd. If he has nominated a successor after himself, Abū Bakr and ʿUmar ؓ had also nominated successors.' Upon that, ʿAbd al-Raḥmān ؓ said to him (critically in that gathering), 'Is this (not) the way of Heraclius?' Verily, Abū Bakr ؓ did not appoint a successor or a deputy from his own children and nor from his ؓ household, whereas Muʿāwiya ؓ has only selected his own son as his successor for his son's honour."[1]

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[1] Narrated by •al-Nasāʾī in *al-Sunan al-Kubrā*, 6:458 §11491. •al-Ḥākim in *al-Mustadrak*, 4:528 §8483 & he said: This hadīth is authentic according to the conditions of *al-Shaykhayn*.

[2] •al-Zamakhsharī in *al-Kashshāf*, 4:307.

It is the saying of the narrator that (Marwān was furious upon that and) he ordered (his companions to), 'Arrest him!' (Hearing this, ʿAbd al-Raḥmān ؓ thought wisely and tactfully, and) he entered the home of (his sister) ʿĀʾisha ؓ, and so they could not apprehend him ؓ. This means that they stopped themselves from entering the home of ʿĀʾisha ؓ out of reverence for her ؓ. It is stated in the narration of Abū Yaʿlā that: Marwān descended from the pulpit and came to the door of ʿĀʾisha ؓ and conversed with her ؓ. Then he left. It is the narrator's saying that Marwān said, 'This is the very person against whom Allāh ﷻ has revealed a Qurʾānic verse.' It is in the narration of Abū Yaʿlā: Marwān said to ʿAbd al-Raḥmān ؓ, 'You should remain silent. Are you not the one against whom Allāh ﷻ has revealed this?' Then he mentioned the verse and ʿAbd al-Raḥmān ؓ replied, 'Are you not the son of that accursed person whom the Messenger of Allāh ﷺ has cursed?'[2]

ii. The aftermath of this is stated in a narration in the Qurʾānic exegesis of Ibn Abī Ḥātim al-Rāzī:

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[1] •Ibn Abī Ḥātim al-Rāzī in *Tafsī al-Qurʾān al-ʿAẓīm*, 10:3295 §18572. •Ibn Kathīr in *Tafsīr al-Qurʾān al-ʿAẓīm*, 4:160. •al-Suyūṭī in *al-Durr al-Manthūr*, 7:444 & in *Tārīkh al-Khulafāʾ*, p. 203. •al-Ālūsī in *Rūḥ al-Maʿānī*, 26:20.

[2] •Ibn Ḥajar al-ʿAsqalānī in *Fatḥ al-Bārī*: Bk.: *al-Tafsīr* [The Exegiss], Ch.: '﴾ *And he who says to his parents: 'Fie on you! Do you promise me that I shall be brought forth (from the grave and given life once more) when generations have passed away before me?' Now both (the parents) pray to Allah for help (and say to the son:) 'Woe to you, (O son!) Accept faith. Surely, Allah's promise is true.' But he says (in reply): 'These (words) are nothing but the fiction of the bygone people.'* ﴿ [Q. 46:17],' 8:576–577 §4550. •al-ʿAynī in *ʿUmdat al-Qārī*, 19:169. •Ibn al-Mulaqqin in *al-Tawḍīḥ li-Sharḥ al-Jāmiʿ al-Ṣaḥīḥ*, 23:233–234. •al-Qāsimī in *Tafsīr Maḥāsin al-Taʾwīl*, 8:447.

وَسَمِعَتْهُمَا عَائِشَةُ ؓ، فَقَالَتْ: يَا مَرْوَانُ، أَنْتَ الْقَائِلُ لِعَبْدِ الرَّحْمَنِ كَذَا وَكَذَا؟ كَذَبْتَ، مَا فِيْهِ نَزَلَتْ، وَلَكِنْ نَزَلَتْ فِي فُلَانِ بْنِ فُلَانٍ.

ʿĀʾisha ؓ listened to them both and said: "O Marwān! Did you say such-and-such (inappropriate words) to (my brother) ʿAbd al-Raḥmān. You have spoken a lie; this Qurʾānic verse was not revealed against him but against so-and-so, the son of so-and-so."[1]

7. Imams Aḥmad b. Ḥanbal and Ibn Abī Shaybah narrated from Abū Hurayra ؓ that they have heard the Messenger of Allāh ﷺ saying:

تَعَوَّذُوْا بِاللهِ مِنْ ... إِمَارَةِ الصِّبْيَانِ.

Seek refuge with Allāh ﷻ from... the governance of (sportive and irresponsible) lads.[2]

On the commentary of 'the governance of lads', al-Mullā ʿAlī al-Qārī writes:

وَمِنْ حُكُوْمَةِ الصِّغَارِ (الْجُهَّالِ)، كَيَزِيْدَ بْنِ مُعَاوِيَةَ، وَأَوْلَادِ مَرْوَانَ بْنِ الْحَكَمِ، وَأَمْثَالِهِمْ. وَأَغْرَبَ الطِّيْبِيُّ حَيْثُ قَالَ: قَوْلُهُ: وَإِمَارَةُ الصِّبْيَانِ حَالٌ، أَيْ: وَالْحَالُ أَنَّ الصِّبْيَانَ أُمَرَاءُ، يُدَبِّرُوْنَ أَمْرَ أُمَّتِي، وَهُمْ أُغَيْلِمَةٌ مِنْ قُرَيْشٍ، رَآهُمُ النَّبِيُّ ﷺ فِي مَنَامِهِ، يَلْعَبُوْنَ عَلَى مِنْبَرِهِ.

"(Stay away) from the governance of (youngsters who are) ignorant lads, like Yazīd b. Muʿāwiya and the children of Marwān b. al-Ḥakam, and the likes of them." al-Ṭībī was surprised at this and so he said: "The saying of the Holy Prophet ﷺ, '... the governance of lads,' is the circumstantial adverb, i.e. in the state that (in practical, ideological and religious aspects, naive, unintelligent and devoid of understanding and insight) lads will be rulers, who will run the affairs of the *Umma*. They will be some adolescent (reckless) juveniles of the Quraysh whom the Holy Prophet ﷺ saw in his dream that they were playing upon his ﷺ pulpit.'"[1]

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[1] •Ibn Abī Ḥātim al-Rāzī in *Tafsī al-Qurʾān al-ʿAẓīm*, *Sūra al-Aḥqāf*, 10:3295 §18572. •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 203, and in *al-Durr al-Manthūr*, 7:444. •al-Marāghī in *al-Tafsīr*, 26:23. •al-Ālūsī in *Rūḥ al-Maʿānī*, 26:20.

[2] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:326 §8302–8303. •Ibn Abī Shayba in *al-Muṣannaf*, 7:461 §37235. •al-Daylamī in *Musnad al-Firdaws*, 2:49 §2285. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:234. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 7:220. •al-Suyūṭī in *al-Khaṣāʾiṣ al-Kubrā*, 2:236.

8. Imam al-Ṭabarānī narrated from Abū Hurayra ؓ that he ؓ said:

فِي كِيْسِي هَذَا حَدِيْثٌ، لَوْ حَدَّثْتُكُمُوْهُ لَرَجَمْتُمُوْنِي. ثُمَّ قَالَ: اَللَّهُمَّ، لَا أَبْلُغَنَّ رَأْسَ السِّتِّيْنَ. قَالُوْا: وَمَا رَأْسُ السِّتِّيْنَ؟ قَالَ: إِمَارَةُ الصِّبْيَانِ.

"In this palm of mine is a hadīth that you would stone me if I was to narrate it to you." Then he ؓ supplicated: "O Allāh, may I never reach the beginning of the year 60 AH." They asked: "What will happen in the beginning of the year 60 AH?" He ؓ replied: "It will be (the beginning of) the rule of lads (i.e. immature boys)."[2]

9. Imam al-Bayhaqī has narrated from ʿUmayr b. Ḥānī – and al-Ḥāfiẓ Ibn Kathīr has supported it – that Abū Hurayra ؓ passed the evening in the marketplace of Madīna and he ؓ used to make this supplication:

اَللَّهُمَّ، لَا تُدْرِكْنِي سَنَةُ السِّتِّيْنَ، وَيْحَكُمْ، تَمَسَّكُوْا بِصُدْغَيْ مُعَاوِيَةَ.
اَللَّهُمَّ، لَا تُدْرِكْنِي إِمَارَةُ الصِّبْيَانِ.

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[1] •al-Mullā ʿAlī al-Qārī in *Mirqāt al-Mafātīḥ*, 7:266 §3716.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 2:105 §1397. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 4:199.

"O Allāh, may the year 60 AH not come upon me," and he ؓ would decree: "Woe to you all! Seize Muʿāwiya by his earlobes (and hold him back so that he does not appoint his son as his successor)." "O Allāh, may the rule of lads (young boys) not come upon me."[1]

10. In another narration, Imam Ibn al-Muqriʾ narrated from Abū Hurayra ؓ that the Messenger of Allāh ﷺ said:

أَعُوْذُ بِاللهِ مِنْ إِمَارَةِ الصِّبْيَانِ.

I seek refuge with Allāh ﷻ from the rule of (immature) boys. The Noble Companions ؓ asked: "O Messenger of Allāh ﷺ, what does the rule of boys refer to?" The Holy Prophet ﷺ replied:

إِنْ أَطَعْتُمُوْهُمْ هَلَكْتُمْ، وَإِنْ عَصَيْتُمُوْهُمْ، أَهْلَكُوْكُمْ.

"If you obey them, you will perish, but if you were to refrain from obeying them then they will destroy you (i.e. destruction, killing and bloodshed will be common in their era)."[2]

11. Imam al-Ṭabarānī has narrated that Mother of the Believers Sayyida Umm Salama ؓ reported that the Messenger of Allāh ﷺ said:

يُقْتَلُ حُسَيْنُ بْنُ عَلِيٍّ ؑ عَلَى رَأْسِ سِتِّيْنَ مِنْ مُهَاجَرَتِي.

Ḥusayn b. ʿAlī ؑ will be martyred at the end of the year 60 of my migration.[3]

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[1] Narrated by •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 6:466. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 59:217. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:228–229.

[2] Narrated by •al-Muqriʾ in *al-Sunan al-Wārida fī al-Fitan*, 2:475–476 §190.

[3] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:105 §2807. •al-Daylamī in *Musnad al-Firdaws*, 5:539 §9020. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 1:142. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:190.

12. Abū Saʿīd al-Khudrī ﵁ narrated that the Holy Prophet ﷺ, describing the signs of the undutiful and degenerate leaders who will come after the year 60 AH, said that they will not only miss ritual prayers and follow their lustful desires but that they will be the inmates of Hell. He ﷺ said:

يَكُونُ خَلْفٌ مِنْ بَعْدِ سِتِّينَ سَنَةً: ﴿أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا﴾.

After sixty years [of the Migration], such (good-for-nothing, unruly and immoral) people will come ﴿*that neglected the prayer and followed (their) base desires. So they will soon encounter the perdition (in the Ghayy Valley of Hell).*﴾[1][2]

The very first manifestation of this hadith was Yazīd, as there was no one worse than him immediately after the year 60 AH in Islamic history who was as wayward, depraved and undutiful as he. This hadith explicitly describes his lecherous character and his sinful and wicked nature.

13. Imam al-Ḥākim and Naʿīm b. Ḥammād narrated from Abū Saʿīd al-Khudrī ﵁ that the Messenger of Allāh ﷺ said:

إِنَّ أَهْلَ بَيْتِي سَيَلْقَوْنَ مِنْ بَعْدِي مِنْ أُمَّتِي قَتْلًا وَتَشْرِيدًا، وَإِنَّ أَشَدَّ قَوْمِنَا لَنَا بُغْضًا بَنُو أُمَيَّةَ، وَبَنُو الْمُغِيرَةِ، وَبَنُو مَخْزُومٍ.

My Ahl al-Bayt, after me, will be killed, and they will suffer many calamities and tragedies. The worst of our people who will have hatred for us will be the Banū Umayya, the Banū Mughīra and the Banū Makhzūm.[3]

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[1] Qur'ān 19:59.

[2] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:38 §11358. •al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 2:406 §3416, 4:590 §8643. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 9:131 §9330.

[3] Narrated by •al-Ḥākim in *al-Mustadrak ʿalā al-Ṣaḥīḥayn*, 4:534 §8500. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:105 §2807. •al-Daylamī in *Musnad al-Firdaws*,

That the tribulations and difficulties to be faced by the Pure Ahl al-Bayt ؑ were not hidden from the sight of the Holy Prophet ﷺ is very significant in the context of the martyrdom of Imam Ḥusayn ؑ. The Holy Prophet ﷺ openly identified and mentioned the families and clans as to who will be those who will bring disasters and catastrophes to the family of the Messenger ﷺ and will unjustly spill their blood.

3.3 The Saying of The Messenger ﷺ: "The First to Change My Sunna Will be Yazīd – A Man from the Banū Umayya."

1. Abū ʿUbayda ؓ reported that the Messenger of Allāh ﷺ said:

لَا يَزَالُ أَمْرُ أُمَّتِي قَائِمًا بِالْقِسْطِ، حَتَّى يَكُوْنَ أَوَّلَ مَنْ يَثْلِمُهُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ، يُقَالُ لَهُ: يَزِيْدُ.

> The affair of my *Umma* will remain firmly on justice until the first to cause a fissure in it will be a man from the Banū Umayya. He is called Yazīd.[1]

Imam al-Qasṭallānī writes on the commentary to this hadith:

وَأَوَّلُهُمْ يَزِيْدُ.

> The first of them was Yazīd.[2]

5:539 §9020. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 1:142. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:190. • Nuʿaym b. Ḥammād in *al-Fitan*, 1:131 §319.

[1] Narrated by •Abū Yaʿlā in *al-Musnad*, 2:176 §871. •al-Bazzār in *al-Musnad*, 4:109 §1284. •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 6:467. • Nuʿaym b. Ḥammād in *al-Fitan*, 1:280 §817. •al-Fasawī in *al-Maʿrifa wa al-Tārīkh*, 1:129. •al-Daylamī in *Musnad al-Firdaws*, 5:92 §7566. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 63:336, 68:41. •al-Ḥārith in *al-Musnad*, 2:642 §616. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:231. •al-ʿAsqalānī in *al-Maṭālib al-ʿĀliya*, 18:284 §4466. •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 208. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 5:241. •al-Hindī in *Kanz al-ʿUmmāl*, 11:73 §31070.

[2] •al-Qasṭalānī in *Irshād al-Sārī*, 10:171.

2. Imam Ibn Abī Shayba, Imam al-Bayhaqī and Imam al-Dūlābī have narrated from Abū Dharr ؓ that he heard the Messenger of Allāh ﷺ saying:

أَوَّلُ مَنْ يُبَدِّلُ سُنَّتِي رَجُلٌ مِنْ بَنِي أُمَيَّةَ. وَفِي بَعْضِ الْأَخْبَارِ مُفَسَّرًا زَادَ: يُقَالُ لَهُ: يَزِيْدُ.

"The first to change my Sunna will be a man from the Banū Umayya." In some narrations is the addition as an explanation: "His name would be Yazīd."[1]

3. Abū al-Dardā' ؓ reported that he heard the Holy Prophet ﷺ saying:

أَوَّلُ مَنْ يُبَدِّلُ سُنَّتِي رَجُلٌ مِنْ بَنِي أُمَيَّةَ، يُقَالُ لَهُ: يَزِيْدُ.

The first to change my Sunna will be a man from the Banū Umayya. He is called Yazīd.[2]

In the commentary to this hadith, Imam al-Munāwī writes:

«أَوَّلُ مَنْ يُبَدِّلُ سُنَّتِي»: أَيْ: طَرِيْقَتِي وَسِيْرَتِي الْقَوِيْمَةَ الْاِعْتِقَادِيَةَ وَالْعَمَلِيَّةَ، «رَجُلٌ مِنْ بَنِي أُمَيَّةَ»: زَادَ الرُّوْيَانِيُّ وَابْنُ عَسَاكِرَ فِي رِوَايَتِهِمَا، «يُقَالُ لَهُ: يَزِيْدُ»: قَالَ الْبَيْهَقِيُّ: هُوَ يَزِيْدُ بْنُ مُعَاوِيَةَ.

"'The first to change my Sunna', meaning 'my way and my established conduct, in both beliefs and deeds.' '... will be a man from the Banū Umayyah', whereas al-Rūyānī and Ibn 'Asākir added in their narrations, 'He is called Yazīd', and al-

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[1] Narrated by •Ibn Abī Shayba in *al-Muṣannaf*, 7:260 §35877. •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 6:467. •al-Dūlābī in *al-Kunā wa al-Asmā'*, 2:508 §922. •Ibn al-'Adī in *al-Kāmil*, 3:164. •Ibn 'Asākir in *Tārīkh Madīna Dimashq*, 65:250. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:229. •al-Dhahabī in *Tārīkh al-Islām*, 5:273 & in *Siyar A'lām al-Nubalā'*, 1:330. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:633.

[2] Set forth by •al-Dhahabī in *Tārīkh al-Islām*, 5:273. •al-Suyūṭī in *Tārīkh al-Khulafā'*, p. 208. •'Āṣimī in *Samṭ al-Nujūm al-'Awālī*, 3:207.

Bayhaqī said, 'He is Yazīd b. Muʿāwiyah.'[1]

4. Imam Naʿīm b. Ḥammād narrated from Muḥammad b. ʿAlī (Muḥammad b. al-Ḥanafiyya) who said: "It has reached me that the Messenger of Allāh ﷺ said:

   لَيَفْتِقَنَّ رَجُلٌ مِنْ وَلَدِ أَبِي سُفْيَانَ فِي الْإِسْلَامِ فَتْقًا لَا يَسُدُّهُ شَيْءٌ.

   A man from the descendants of Abū Sufyān will certainly cause such a fissure in (the foundations of) Islām that nothing (of this world) will be able to fill it.[2]

The Honourable Prophet ﷺ had explicitly mentioned in his ﷺ sayings that, after the Rightly-Guided Caliphate, Yazīd from the Banū Umayya will be the first to ruin the *Umma*'s justice system and will replace it with injustice and oppression.

In his ﷺ hadiths, the Holy Prophet ﷺ identified the place where Imam Ḥusayn عليه السلام will be martyred, and he ﷺ informed us that it is in the land of *karb* and *balāʾ* (Karbala) in which the Pure Ahl al-Bayt عليهم السلام – the entire Prophetic Garden عليهم السلام – will be martyred, and it is Yazīd of the Banū Umayya who will be responsible for it all.

In short, Yazīd is the named culprit of the tragedy at Karbala, and he cannot be absolved of this in any way at all. It is worrisome as to why we have become startled in these times; our relationship with our books is severed; our link to our senior scholars disconnected; our affiliation to our school of thought is detached; and our connection to our twelve-hundred-year history of the *Sawād Aʿẓam* (Greatest Majority) is no more.

What ill-fortune has started to remove the love for the Ahl al-Bayt from our hearts and has started to indirectly and covertly insert hatred for them into our hearts and minds? This is in spite of the fact that the imams, hadith experts, commentators and historians have, very explicitly, explained all the truths, on account of which Yazīd cannot be absolved of the crime of the tragedy at Karbala in any manner at all.

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[1] • al-Manāwī in *al-Taysīr bi-Sharḥ al-Jāmiʿ al-Ṣaghīr*, 1:393.

[2] • Nuʿaym b. Ḥammād in *al-Fitan*, 1:281 §818.

4

YAZĪD GAVE DIRECT ORDERS FOR IMAM ḤUSAYN عليه السلام TO BE KILLED

Some people make futile and despicable attempts to declare Yazīd innocent of the killing of Imam Ḥusayn عليه السلام by claiming this tragedy a spontaneous and accidental event. They claim that it was not Yazīd who gave the orders of this killing but that it was ʿUbayd Allāh b. Ziyād who wrought this oppression and brutality by his own volition and his own authority. The question arises as to who gave such vast and unlimited powers to the Governor of Kūfa that he martyred the personality most reverend in ancestry, lineage, social and political terms, and that too with extreme aggression and evil?

Yazīd's issuing clear instructions to kill Imam Ḥusayn عليه السلام is proven without any doubt or suspicion. Every step taken in the tragedies at Karbala, Madīna and Makka was at the behest of Yazīd, and it was at his orders that the severed heads were taken to the court in Damascus. He rejoiced in victory and success and said vulgarities and absurdities; it was he who said that 'we have avenged the Battle of Badr.'

We shall mention narrations in the following by which it will be verified that Yazīd had given direct orders for Imam Ḥusayn عليه السلام to be killed, and it was at his written instructions that Imam Ḥusayn عليه السلام and the holy personages from the family of the Pure Ahl al-Bayt عليهم السلام were martyred.

4.1 THE STANCE OF ʿABD ALLĀH B. ʿABBĀS ؓ: YAZĪD IS DIRECTLY RESPONSIBLE FOR THE KILLING OF THE PROGENY OF THE MESSENGER ﷺ

1. It is proven from the lengthy narration mentioned in *al-Muʿjam al-Kabīr* of Imam al-Ṭabarānī (d. 360 AH) that Yazīd had given direct orders to kill Imam Ḥusayn ؓ.

Abān b. Walīd related that ʿAbd Allāh b. Zubayr ؓ (1 AH - 73 AH) wrote a letter asking ʿAbd Allāh b. ʿAbbās ؓ (d. 68 AH) to pledge allegiance to him, and the latter excused himself from that. Yazīd thought that he may have refused to pledge allegiance to ʿAbd Allāh b. Zubayr ؓ for fear of the government [of Yazīd]. Therefore, Yazīd sent a letter to ʿAbd Allāh b. ʿAbbās ؓ in an aggressive language directed against ʿAbd Allāh b. Zubayr ؓ, and praising ʿAbd Allāh b. ʿAbbās ؓ in an attempt to win his opinion.

أَمَّا بَعْدُ، فَقَدْ بَلَغَنِي أَنَّ الْمُلْحِدَ ابْنَ الزُّبَيْرِ دَعَاكَ إِلَى بَيْعَتِهِ لِيُدْخِلَكَ فِي طَاعَتِهِ، فَتَكُوْنَ عَلَى الْبَاطِلِ ظَهِيْرًا، وَفِي الْمَأْثَمِ شَرِيْكًا، فَامْتَنَعْتَ عَلَيْهِ وَانْقَبَضْتَ؛ لِمَا عَرَّفَكَ اللهُ مِنْ نَفْسِكَ فِي حَقِّنَا أَهْلِ الْبَيْتِ، فَجَزَاكَ اللهُ أَفْضَلَ مَا يَجْزِي الْوَاصِلِيْنَ مِنْ أَرْحَامِهِمْ، اَلْمُوْفِيْنَ بِعُهُوْدِهِمْ، فَمَهْمَا أَنْسَى مِنَ الْأَشْيَاءِ فَلَسْتُ أَنْسَى بِرَّكَ وَصِلَتَكَ، وَحُسْنَ جَائِزَتِكَ بِالَّذِي أَنْتَ أَهْلُهُ مِنَّا فِي الطَّاعَةِ وَالشَّرَفِ وَالْقَرَابَةِ لِرَسُوْلِ اللهِ ﷺ، فَانْظُرْ مَنْ قِبَلَكَ مِنْ قَوْمِكَ، وَمَنْ يَطْرَأُ عَلَيْكَ مِنْ أَهْلِ الْآفَاقِ مِمَّنْ يَسْحَرُهُ ابْنُ الزُّبَيْرِ بِلِسَانِهِ، وَزُخْرُفِ قَوْلِهِ، فَخَذِّلْهُمْ عَنْهُ؛ فَإِنَّهُمْ لَكَ أَطْوَعُ، وَمِنْكَ أَسْمَعُ مِنْهُمْ لِلْمُلْحِدِ الْخَارِبِ الْمَارِقِ، وَالسَّلَامُ.

"As for what follows: it has reached me that the heretic [Allāh-forbid] Ibn Zubayr has invited you to his pledge so as to admit you into obeying him, and as such you would become a supporter of falsehood and a partaker in sin. You refused it and turned away from it based on the recognition bestowed upon you by Allāh ﷻ in favour of our household. Allāh ﷻ bless you the best of what He ﷻ blesses those who join ties of kinship and those who fulfil oaths. Whatever I might forget, I shall never forget this noble deed of yours, this joining of ties, the favour you deserve from us for your obedience, nobility and proximity to the Messenger of Allāh ﷺ. Therefore, you should observe as to who among your people is on your manner [of thinking], and who among those around you has diverse thoughts over whom ʿAbd Allāh b. Zubayr has cast a spell with his togue and his embellished words. You must urge them to not assist him (ʿAbd Allāh b. Zubayr) for they are more obedient to you, and they listen to you more in comparison to that heretic devastator. Peace."

ʿAbd Allāh b. ʿAbbās ؓ responded to him:

أَمَّا بَعْدُ: فَقَدْ جَاءَنِي كِتَابُكَ تَذْكُرُ دُعَاءَ ابْنِ الزُّبَيْرِ ؓ إِيَّايَ الَّذِي دَعَانِي إِلَيْهِ، وَإِنِّي امْتَنَعْتُ مَعْرِفَةً لِحَقِّكَ، فَإِنْ يَكُنْ ذَلِكَ كَذَلِكَ فَلَسْتُ بِرَّكَ أَغْزُوْ بِذَلِكَ، وَلَكِنَّ اللهَ بِمَا أَنْوِي بِهِ عَلِيْمٌ، وَكَتَبْتَ إِلَيَّ أَنْ أَحُثَّ النَّاسَ عَلَيْكَ، وَأُخَذِّلَهُمْ عَنِ ابْنِ الزُّبَيْرِ، فَلَا سُرُوْرًا وَلَا حُبُوْرًا، بِفِيْكَ الْكِثْكِثُ، وَلَكَ الْأَثْلَبُ، إِنَّكَ لَعَازِبٌ إِنْ مَنَّتْكَ نَفْسُكَ، وَإِنَّكَ لَأَنْتَ الْمَنْفُوْدُ الْمَثْبُوْرُ، وَكَتَبْتَ إِلَيَّ تَذْكُرُ تَعْجِيلَ بِرِّي وَصِلَتِي، فَاحْبِسْ أَيُّهَا الْإِنْسَانُ عَنِّي بِرَّكَ وَصِلَتَكَ، فَإِنِّي حَابِسٌ عَنْكَ وُدِّي، وَنُصْرَتِي. وَلَعَمْرِي مَا تُعْطِيْنَا مِمَّا فِي يَدَيْكَ لَنَا إِلَّا الْقَلِيْلَ، وَتَحْبِسُ مِنْهُ الْعَرِيْضَ الطَّوِيْلَ، لَا أَبَا لَكَ.

أَتَرَانِي أَنْسَى قَتْلَكَ حُسَيْنًا وَفِتْيَانَ بَنِي عَبْدِ الْمُطَّلِبِ، مَصَابِيْحَ الدُّجَى، وَنُجُوْمَ الْأَعْلَامِ. غَادَرَتْهُمْ جُنُوْدُكَ بِأَمْرِكَ.

"As for what follows: your letter has reached me in which you mentioned the invitation of Ibn Zubayr ﵁ to me calling me to him, and (you mentioned) that I refused it in recognition of your right (of rule). If this was the case then you should know that there is no nobility in you that I might specify. In fact, (I am trained by the Messenger of Allāh ﷺ and) Allāh ﷻ knows well what I intend. You also wrote to me that I should urge people in your favour and tell them to abandon ʿAbd Allāh b. Zubayr ﵁. This shall not happen with any joy nor for any reward or remuneration. May you be destroyed! May you receive stones (in response) and may you be isolated! May your ego tire you (in commanding you to do evil). May you of yourself end and perish! You also wrote to me that that you will always remember to reward me for my goodness and my joining ties of kinship. O (despicable) person! Keep away from me your goodness and (make-believe) ties of kinship! I shall (certainly) keep my love and support away from you. I swear by my age (that has given me the insight to distinguish between a believer and a hypocrite)! Whatever (of power and authority) is in your control, you will give only a small amount and you will keep away from me the larger amount (of our right). You shall remain fatherless!"

"You think that I will forget your killing of Ḥusayn ﵇ and the youths of the Banū ʿAbd al-Muṭṭalib – those who were lamps to dispel darkness and popular stars? Your armies attacked them at your command (and martyred them)."[1]

2. It is stated in another narration that in the response to Yazīd, ʿAbd Allāh b. ʿAbbās ﵁ also wrote:

ثُمَّ كَتَبْتَ إِلَى ابْنِ مَرْجَانَةَ يَسْتَقْبِلُهُ بِالْخَيْلِ وَالرِّجَالِ وَالأَسِنَّةِ
وَالسُّيُوْفِ، ثُمَّ كَتَبْتَ إِلَيْهِ بِمُعَاجَلَتِهِ، وَتَرْكِ مُطَاوَلَتِهِ، حَتَّى قَتَلَتْهُ

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 10:241–242 §10590. Set forth by •al-Yaʿqūbī in *al-Tārīkh*, 2:247–250. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 7:250–252 §12082.

وَمَنْ مَعَهُ مِنْ فِتْيَانِ بَنِي عَبْدِ الْمُطَّلِبِ أَهْلِ الْبَيْتِ.

Thereafter, you wrote to Ibn Marjāna (ʿUbayd Allāh b. Ziyād) to encounter him (Imam Ḥusayn ﵇) with horses, armies, spears and swords. You instructed this to take place quickly so as not to prolong it, such that you (mercilessly) killed Ḥusayn ﵇ and those who were with him from among the youths of the household of the Banū ʿAbd al-Muṭṭalib.

ʿAbd Allāh b. ʿAbbās ﵄ addressed Yazīd stating clearly that 'you gave direct orders to have the progeny of the Messenger of Allāh ﷺ martyred. Allāh ﷻ will not allow you to live much longer.' When Yazīd the Accursed read this, he muttered:

لَقَدْ كَانَ ابْنُ عَبَّاسٍ مُضِبًّا عَلَى الشَّرِّ.

"(ʿAbd Allāh) b. ʿAbbās is a prologue to evil."[1] (Allāh-forbid!)

3. Imam Fusawī (d. 277 AH) and Ibn al-Athīr (555 AH – 630 AH) have also mentioned this correspondence. Ibn al-Athīr narrated that Shafīq b. Salama mentioned that when Imam Ḥusayn ﵇ had been martyred, ʿAbd Allāh b. Zubayr ﵄ stood up and invited ʿAbd Allāh b. ʿAbbās ﵄ to pledge his allegiance to him, who subsequently declined. Upon this, Yazīd thought that ʿAbd Allāh b. ʿAbbās ﵄ refusing to pledge his allegiance to ʿAbd Allāh b. Zubayr ﵄ indicates that he must still be upon his pledge of allegiance to Yazīd. With this thought in mind, Yazīd sent the following letter to ʿAbd Allāh b. ʿAbbās ﵄:

أَمَّا بَعْدُ: فَقَدْ بَلَغَنِي أَنَّ الْمُلْحِدَ ابْنَ الزُّبَيْرِ دَعَاكَ إِلَى بَيْعَتِهِ، وَأَنَّكَ اعْتَصَمْتَ بِبَيْعَتِنَا وَفَاءً مِنْكَ لَنَا، فَجَزَاكَ اللهُ مِنْ ذِي رَحِمٍ خَيْرَ مَا يَجْزِي الْوَاصِلِينَ لِأَرْحَامِهِمُ الْمُوْفِيْنَ بِعُهُوْدِهِمْ، فَمَا أَنْسَى مِنَ

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 10:241–242 §10590. Set forth by •al-Yaʿqūbī in *al-Tārīkh*, 2:247–250. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 7:250–252 §12082.

> الْأَشْيَاءِ فَلَسْتُ بِنَاسٍ بِرَّكَ وَتَعْجِيلَ صِلَتِكَ بِالَّذِي أَنْتَ لَهُ أَهْلٌ، فَانْظُرْ مَنْ طَلَعَ عَلَيْكَ مِنَ الْآفَاقِ مِمَّنْ سَحَرَهُمُ ابْنُ الزُّبَيْرِ بِلِسَانِهِ فَأَعْلِمْهُمْ بِحَالِهِ، فَإِنَّهُمْ مِنْكَ أَسْمَعُ النَّاسِ وَلَكَ أَطْوَعُ مِنْهُمْ لِلْمَحْلِ.
>
> As for what follows: it has reached me that the heretic (Allāh-forbid) Ibn Zubayr invited you to his pledge, but you found yourself safe in our pledge on account of your loyalty towards us. Allāh ﷻ bless you better than what He ﷻ blesses those who join ties of kinship and those who fulfil oaths. I neither forget anything and nor shall I forget this noble deed of yours, and nor this quick joining of ties – the favour you deserve. Therefore, you should observe those who come to you from all around over whom ʿAbd Allāh b. Zubayr has cast a spell with his words. Tell them about him, for they listen to you more and are more obedient to you in comparison to that infertile.[1]

In response, ʿAbd Allāh b. ʿAbbās ؓ wrote:

> وَقَدْ قَتَلْتَ حُسَيْنًا وَفِتْيَانَ عَبْدِ الْمُطَّلِبِ، مَصَابِيْحَ الْهُدَى وَنُجُوْمَ الْأَعْلَامِ، غَادَرَتْهُمْ خُيُوْلُكَ بِأَمْرِكَ فِي صَعِيْدٍ وَاحِدٍ مُرَمَّلِيْنَ بِالدِّمَاءِ، مَسْلُوبِيْنَ بِالْعَرَاءِ، (مَقْتُوْلِيْنَ بِالظِّمَاءِ، لَا مُكَفَّنِيْنَ وَلَا مُوَسَّدِيْنَ)، تَسْفِي عَلَيْهِمُ الرِّيَاحُ، وَيَنْشَى بِهِمْ عَرَجُ الْبِطَاحِ، حَتَّى أَتَاحَ اللهُ بِقَوْمٍ لَمْ يُشْرِكُوْا فِي دِمَائِهِمْ كَفَّنُوْهُمْ وَأَجَنُّوْهُمْ، وَبِي وَبِهِمْ لَوْ عَزَزْتَ وَجَلَسْتَ مَجْلِسَكَ الَّذِي جَلَسْتَ، فَمَا أَنْسَى مِنَ الْأَشْيَاءِ.
>
> فَلَسْتُ بِنَاسٍ اطِّرَادَكَ حُسَيْنًا مِنْ حَرَمِ رَسُوْلِ اللهِ ﷺ إِلَى حَرَمِ اللهِ، وَتَسْيِيرَكَ الْخُيُوْلَ إِلَيْهِ، فَمَا زِلْتَ بِذَلِكَ حَتَّى أَشْخَصْتَهُ إِلَى الْعِرَاقِ،

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[1] •Ibn al-Athīr in *al-Kāmil*, 3:466.

فَخَرَجَ خَائِفًا يَتَرَقَّبُ، فَنَزَلَتْ بِهِ خَيْلُكَ عَدَاوَةً مِنْكَ لِلّٰهِ وَلِرَسُوْلِهِ ﷺ وَلِأَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيْرًا.

فَطَلَبَ إِلَيْكُمُ الْمُوَادَعَةَ وَسَأَلَكُمُ الرَّجْعَةَ، فَاغْتَنَمْتُمْ قِلَّةَ أَنْصَارِهِ وَاسْتِئْصَالَ أَهْلِ بَيْتِهِ وَتَعَاوَنْتُمْ عَلَيْهِ كَأَنَّكُمْ قَتَلْتُمْ أَهْلَ بَيْتٍ مِنَ الشِّرْكِ وَالْكُفْرِ، فَلَا شَيْءَ أَعْجَبُ عِنْدِي مِنْ طَلَبَتِكَ وُدِّي، وَقَدْ قَتَلْتَ وَلَدَ أَبِي، وَسَيْفُكَ يَقْطُرُ مِنْ دَمِي، وَأَنْتَ أَحَدُ ثَأْرِي، وَلَا يُعْجِبُكَ أَنْ ظَفِرْتَ بِنَا الْيَوْمَ، فَلَنَظْفَرَنَّ بِكَ يَوْمًا. وَالسَّلَامُ.

"You have killed Imam Ḥusayn عليه السلام and the youths of the Banū ʿAbd al-Muṭṭalib – the lamps of guidance and well-known stars. Your riders gathered together on one tract of land and attacked them. They were stained with blood, and their bodies were strewn in the desert without cover or burial. They were martyred in thirst. They were deprived of shrouds even. Their severed heads had no place to be put. Winds blew dust over them and the wild (beasts) of the barren lands would smell their scent, until Allāh ﷻ inspired those people – who were not involved in spilling their blood – to enshroud them and bury them. If you extended to me and to them honour and gave me the position you yourself are upon, I would still never forget these [atrocities]."

"I am never to forget your separating Ḥusayn عليه السلام from the Ḥaram of the Messenger ﷺ and from the Ḥaram of Allāh ﷻ and nor your dispatching trackers on horseback in their pursuit. You continued to do as such until you had them leave for Iraq. They even left that area in fear, but your riders attacked them out of the enmity you have for Allāh ﷻ, His Messenger ﷺ and His Ahl al-Bayt عليهم السلام – from whom Allāh ﷻ has removed all impurities."

"Imam Ḥusayn عليه السلام wanted reconciliation with you people and asked to return but you deemed it an opportunity that he had less numbers with him of support and that you could

> destroy them. You assisted each other against them as if you were about to kill polytheists and disbelievers. Nothing seems more bizarre to me than your seeking to befriend me whereas you have murdered the children of my father. Your sword is dripping with my blood and you are from among my murderers. Do not feel proud that you have vanquished us today. We too shall overcome you one day. Peace."[1]

It is proven by this correspondence that ʿAbd Allāh b. ʿAbbās ؓ has directly implicated Yazīd in the killing of Imam Ḥusayn ؑ. How can anyone dare to refute the claim that the *Tarjumān al-Qurʾān* (Interpreter of the Qurʾān - ʿAbd Allāh b. ʿAbbās ؓ) has made, that Yazīd is directly responsible for the tragedy at Karbala! It would be extremely unfortunate if even now someone's heart is inclined to defend him and attempts to honourably discharge him by declaring him innocent.

4.2 YAZĪD USED CODE WORDS IN A LETTER TO ʿUBAYD ALLĀH B. ZIYĀD GIVING DIRECT ORDERS TO KILL IMAM ḤUSAYN ؑ

1. In *al-Muʿjam al-Kabīr*, Imam al-Ṭabarānī has reported that Muḥammad b. Ḍaḥḥāk b. ʿUthmān al-Ḥizāmī narrated from his father, Ḍaḥḥāk, that he said: "Imam Ḥusayn b. ʿAlī ؑ departed for Kūfa and he was very upset with the unrightful government of Yazīd b. Muʿāwiya. As soon as he became aware of this, Yazīd b. Muʿāwiya wrote to his governor in Iraq, ʿUbayd Allāh b. Ziyād (28 AH – 67 AH)[2]:

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[1] Narrated by •al-Fasawī in *al-Maʿrifa wa al-Tārīkh*, 1:291–292. •Ibn al-Athīr in *al-Kāmil*, 3:466–467.

[2] ʿAllāma Badr al-Dīn al-ʿAynī writes on ʿUbayd Allāh b. Ziyād in *ʿUmdat al-Qārī* (v. 16, p. 240): ʿUbayd Allāh b. Ziyād b. Abī Sufyān is that individual regarding whom Amīr Muʿāwiya ؓ had claimed that he is his brother from the side of his father – Abū Sufyān ؓ, and by claiming this he ؓ added his paternal ascription to him. He is the same individual who is known as Ziyād b. Abīhi (the son of his father) and also Ziyād b. Sumayya (and that is because Ziyād's biological father could not be determined; he is the product of the indecency of the Era of Ignorance – the *Jāhiliyya*). Ziyād's mother Sumayya was the bondmaid of Ḥārith – the father of Abū Bakra Nufayʿ.
Ibn Maʿīn said: ʿUbayd Allāh was also called Ibn Marjāna as that was the name of his mother.

> إِنَّهُ قَدْ بَلَغَنِي أَنَّ حُسَيْنًا قَدْ سَارَ إِلَى الْكُوفَةِ، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَابْتُلِيتَ بِهِ مِنْ بَيْنِ الْعُمَّالِ. وَعِنْدَهَا يُعْتَقُ أَوْ يَعُودُ عَبْدًا كَمَا يُعْتَبَدُ الْعَبِيدُ.
>
> It has certainly reached me that Ḥusayn has set off for Kūfa. It is due to these steps of his that your time of all times, your city of all cities and you of all governors are struck with a tough tribulation (and a heavy responsibility). In such a (sensitive) situation, a man tested is either emancipated or returned to slavery like slaves are made.

In essence, this was a secret message from Yazīd to Ibn Ziyād, using code words, that Imam Ḥusayn ﵇ must be killed so as to remove him. After the receipt of the letter, and upon the directions of Yazīd, ʿUbayd Allāh b. Ziyād martyred Imam Ḥusayn ﵇ in Karbala and had his ﵇ noble head sent to Yazīd. When that luminous head was presented to Yazīd, he read out the poetry of Ḥuṣayn b. al-Ḥumām al-Murrī in confession of instructing the killing of Imam Ḥusayn ﵇, and in expression of his joy and victory:

نُفَلِّقُ هَامًا مِنْ رِجَالٍ أَحِبَّةٍ
إِلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

We smash the skulls of those who were (once) beloved to us,

Other scholars have also said that Marjāna was a fire-worshipper.
Imam al-Bukhārī said: Marjāna was brought as a captive from Isfahan. The father of Ibn Marjāna (the son of Marjāna), Ziyād, was previously from among the companions of ʿAlī ؓ. However, when Muʿāwiya ؓ ascribed him to his own ancestry, he began to bear intense grudges against ʿAlī ؓ and his descendants; he, being without ancestry had now gained a lineage, and this was the fundamental condition to remain ascribed to this ancestry. ʿUbayd Allāh is the son of this very Ziyād who dispatched an army to fight against Imam Ḥusayn ﵇, and was at that time the Governor of Kūfa appointed by Yazīd b. Muʿāwiya b. Abī Sufyān. His army consisted of a thousand cavalry, led by Ḥurr b. Yazīd al-Tamīmī, and the head of the advanced guard of the army was Ḥuṣayn b. Numayr al-Kūfī. Thereafter what took place is clear to everyone, which concluded with the martyrdom of Imam Ḥusayn ﵇.

But now they have become disobedient to us, rebellious, and wrongdoers.[1]

2. Zubayr b. Bakkār (172 AH – 256 AH) narrated that Muḥammad b. Ḍaḥḥāk related from his father:

كَتَبَ يَزِيْدُ إِلَى ابْنِ زِيَادٍ: إِنَّهُ قَدْ بَلَغَنِي أَنَّ حُسَيْنًا قَدْ سَارَ إِلَى الْكُوْفَةِ، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَابْتُلِيْتَ أَنْتَ بِهِ مِنْ بَيْنِ الْعُمَّالِ، وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا كَمَا تَرِقُّ الْعَبِيْدُ وَتُعَبَّدُ. فَقَتَلَهُ ابْنُ زِيَادٍ، وَبَعَثَ بِرَأْسِهِ إِلَيْهِ.

Yazīd wrote to Ibn Ziyād: 'It has certainly reached me that Ḥusayn has set off for Kūfa. It is due to these steps of his that your time of all (the various) times, your city of all cities and you of all governors are struck with a tough tribulation. (If you are successful in this mission,) you will be emancipated (i.e. you will be rewarded further) or else you will be returned to a life of servitude and you will be dealt with like slaves are dealt.' (After the threat made in these code words,) Ibn Ziyād martyred Imam Ḥusayn and sent his noble head to the court of Yazīd.[2]

3. al-Balādhurī (d. 279 AH), the historian, has mentioned in his book *Kitāb Jumal min Ansāb al-Ashrāf* that 'some people from the Quraysh told me that Yazīd b. Muʿāwiya had written in a letter to Ibn Ziyād:

بَلَغَنِي مَسِيْرُ حُسَيْنٍ إِلَى الْكُوفَةِ، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَابْتُلِيْتَ بِهِ مِنْ بَيْنِ الْعُمَّالِ،

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:115 §2846. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:214. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2614. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:193 §15137.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, Sanah Sittīn min al-Hijrah al-Nabawiyya, Ṣifa Makhrij al-Ḥusayn ilā al-ʿIrāq*, 8:165.

> وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا كَمَا يُعْتَبَدُ الْعَبِيْدُ.
>
> It has reached me that Ḥusayn has departed for Kūfa. It is due to these steps of his that your time of all (the various) times, your city of all (the various) cities and you of all (the various) governors are struck with a tough tribulation (and a heavy responsibility). In such a situation, if you are successful in this mission, you will be emancipated (i.e. you will be rewarded further), or else you will be returned to life of servitude and you will be dealt with like slaves are dealt.[1]

4. It is mentioned in one narration with Imam al-Dhahabī (d. 748 AH) that Imam Ḥusayn ﵇ departed for Kūfa and Yazīd wrote to his governor in Iraq - ʿUbayd Allāh b. Ziyād:

> إِنَّ حُسَيْنًا صَائِرٌ إِلَى الْكُوفَةِ، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَأَنْتَ مِنْ بَيْنِ الْعُمَّالِ، وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا.
>
> "Surely, Ḥusayn has set off for Kūfa. It is due to these steps of his that your time of all (the various) times, your city of all cities and you of all government workers are struck with a (heavy) tribulation. As such, (you must understand that if you are successful in this mission,) you shall be emancipated (i.e. you will be rewarded further), otherwise servitude will be your lifelong fate."

Upon receipt of this letter, ʿUbayd Allāh b. Ziyād, upon Yazīd's orders, martyred Imam Ḥusayn ﵇ in Karbala, and then he sent the noble head of Imam Ḥusayn ﵇ to the court of Yazīd b. Muʿāwiya in Damascus.[2]

5. Imam Ibn ʿAsākir and Ibn Abī Jarāda narrated that it is the saying of Ismāʿīl b. ʿAlī al-Khuṭabī (d. 350 AH):

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[1] •al-Balādhurī in *Kitāb Jumal min Ansāb al-Ashrāf, al-Marāsalāt bayn al-Ḥusayn wa Ahl al-ʿIrāq*, 3:160 §18.

[2] •al-Dhahabī in *Tārīkh al-Islām*, 5:10 & in *Siyar Aʿlām al-Nubalāʾ*, 3:305.

كَانَ مَسِيْرُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ﵁ -وَيُكَنَّى بِأَبِي عَبْدِ اللهِ، وَأُمُّهُ فَاطِمَةُ بِنْتُ رَسُوْلِ اللهِ ﷺ- مِنْ مَكَّةَ إِلَى الْعِرَاقِ، بَعْدَ أَنْ بَايَعَ لَهُ مِنْ أَهْلِ الْكُوْفَةِ اثْنَا عَشَرَ أَلْفًا عَلَى يَدَيْ مُسْلِمِ بْنِ عَقِيْلِ بْنِ أَبِي طَالِبٍ، وَكَتَبُوْا إِلَيْهِ فِي الْقُدُوْمِ عَلَيْهِمْ، فَخَرَجَ مِنْ مَكَّةَ قَاصِدًا إِلَى الْكُوْفَةِ، وَبَلَغَ يَزِيْدَ خُرُوْجُهُ، فَكَتَبَ إِلَى عُبَيْدِ اللهِ بْنِ زِيَادٍ، وَهُوَ عَامِلُهُ عَلَى الْعِرَاقِ، يَأْمُرُهُ بِمُحَارَبَتِهِ، ... فَقُتِلَ الْحُسَيْنُ رِضْوَانُ اللهِ عَلَيْهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ، وَلَعْنَةُ اللهِ عَلَى قَاتِلِهِ. وَكَانَ قَتْلُهُ فِي الْيَوْمِ الْعَاشِرِ مِنَ الْمُحَرَّمِ يَوْمَ عَاشُوْرَاءَ مِنْ سَنَةِ إِحْدَى وَسِتِّيْنَ.

Ḥusayn b. ʿAlī b. Abī Ṭālib ﵁ (whose teknonym is Abū ʿAbd Allāh and whose mother is Fāṭima ﵂ bint Rasūl Allāh ﷺ) departed from Makka to Kūfa when twelve thousand (12,000) from among the people of Kūfa pledged allegiance upon the hands of Muslim b. ʿAqīl b. Abī Ṭālib and invited Imam Ḥusayn ﵁ to come to Kūfa. He ﵁ resolved to travel from Makka to Kūfa. On the other hand, Yazīd received the news of his ﵁ departure and so he wrote to ʿUbayd Allāh b. Ziyād – Yazīd's appointed governor in Iraq – in which he instructed him to fight against Imam Ḥusayn ﵁. ... Imam Ḥusayn ﵁ was martyred – may the good pleasure, mercy and blessings of Allāh ﷻ shower upon him ﵁, and may the curse of Allāh ﷻ be upon his ﵁ killers. The martyrdom of Imam Ḥusayn ﵁ took place on 10th Muḥarram – the Day of ʿĀshūrāʾ, in the year 61 AH.[1]

6. It is mentioned in one narration of Ibn ʿAsākir:

خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵁ إِلَى الْكُوْفَةِ سَاخِطًا لِوِلَايَةِ يَزِيْدَ، فَكَتَبَ

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[1] Set forth by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:213. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2614.

يَزِيْدُ إِلَى ابْنِ زِيَادٍ، وَهُوَ وَالِيْهِ عَلَى الْعِرَاقِ: إِنَّهُ قَدْ بَلَغَنِي أَنَّ حُسَيْنًا سَارَ إِلَى الْكُوْفَةِ، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَابْتُلِيْتَ بِهِ مِنْ بَيْنِ الْعُمَّالِ، وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا كَمَا يُعْتَبَدُ الْعَبِيْدُ، فَقَتَلَهُ ابْنُ زِيَادٍ، وَبَعَثَ بِرَأْسِهِ إِلَيْهِ.

Ḥusayn b. ʿAlī ؑ left for Kūfa upset with the leadership of Yazīd. (Hearing this,) Yazīd wrote to his governor in Iraq - ʿUbayd Allāh b. Ziyād: 'It has certainly reached me that Ḥusayn has set off for Kūfa. It is due to these steps of his that your time of all (the various) times, your city of all cities and you of all government workers are struck with a tough tribulation to deal with this responsibility. As such, (you must understand that if you are successful in this mission,) you shall be emancipated (i.e. you will live proudly and you will not be taken to account), otherwise you will return to servitude and you will be treated like slaves are.' (Upon receipt of this letter, according to Yazīd's direct orders,) ʿUbayd Allāh b. Ziyād martyred Imam Ḥusayn ؑ and then he sent the noble head of Imam Ḥusayn ؑ to Yazīd b. Muʿāwiya.[1]

7. Sibṭ b. al-Jawzī (d. 654 AH) wrote in *Mirʾāt al-Zamān fī Tawārīkh al-Aʿyān* that Yazīd b. Muʿāwiya sent a letter to ʿUbayd Allāh b. Ziyād:

أَمَّا بَعْدُ، فَإِنَّكَ لَمْ تَعْدُ أَنْ كُنْتَ كَمَا أُحِبُّ، عَمِلْتَ عَمَلَ الْحَازِمِ، وَصُلْتَ صَوْلَةَ الشُّجَاعِ الرَّابِطِ الْجَأْشِ، فَقَدْ أَغْنَيْتَ وَكَفَيْتَ، وَصَدَّقْتَ ظَنِّي بِكَ وَرَأْيِي فِيْكَ، وَقَدْ بَلَغَنِي أَنَّ الْحُسَيْنَ قَدْ تَوَجَّهَ نَحْوَ الْعِرَاقِ، فَضَعِ الْمَنَاظِرَ وَالْمَسَالِحَ، وَاحْتَرِسْ وَاحْبِسْ عَلَى الظِّنَّةِ، وَخُذْ عَلَى التُّهْمَةِ؛ غَيْرَ أَنَّكَ لَا تَقْتُلُ إِلَّا مَنْ قَاتَلَكَ، وَاكْتُبْ إِلَيَّ بِكُلِّ مَا يَحْدُثُ مِنْ خَبَرٍ إِنْ شَاءَ اللهُ. فَقَدِ ابْتُلِيَ بِالْحُسَيْنِ

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[1] Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:214.

زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، ابْتُلِيتَ بِهِ بَيْنَ الْعُمَّالِ، وَإِنَّمَا أَنْتَ أَحَدُ أَعْضَاءِ ابْنِ عَمِّكَ، فَاحْرِصْ أَنْ تَكُوْنَ كُلَّهَا، وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا. وَالسَّلَامُ.

As for what follows: verily, among the government workers, you are obedient to me, and you have never transgressed your limits. You are exactly as I wish you to be. You have acted like a wise person, and you have attacked like a courageous and strong-hearted individual. You have rendered (me) independent and have become sufficient (for me). You have proven true my thoughts and my opinion of you. It has reached me that Ḥusayn عليه السلام has departed for Iraq. Now you must prepare places of ambush and weaponry and observe him (closely). You must arrest immediately anyone you suspect or have doubts in but slay only those who fight against you. Any news (or occurrence) that takes place, you must keep me in the know (without delay), if Allāh wills. Surely, it is because of Ḥusayn (عليه السلام) that your times of all times, your cities of all cities and you of all governors have been taken to task. You are from among the limbs and sides of your cousin [son of paternal uncle] which is why you must strive the most to become his integral part (i.e. the arm that bears the sword). As such, you shall be emancipated (i.e. you shall be rewarded further), otherwise you shall be enslaved again. Peace.[1]

8. It is mentioned in a narration of Ṣalāḥ al-Dīn al-Ṣafadī (d. 764 AH) that Imam Ḥusayn عليه السلام set off from Makka Mukarrama to Iraq on 10th Dhu'l-Ḥijja and Yazīd wrote a letter to ʿUbayd Allāh b. Ziyād:

أَنَّ حُسَيْنًا صَائِرٌ إِلَى الْكُوْفَة، وَقَدِ ابْتُلِيَ بِهِ زَمَانُكَ مِنْ بَيْنِ الْأَزْمَانِ، وَبَلَدُكَ مِنْ بَيْنِ الْبُلْدَانِ، وَعِنْدَهَا تُعْتَقُ أَوْ تَعُوْدُ عَبْدًا.

Ḥusayn has set off for Kūfa. It is due to these steps of his that

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[1] •Sibṭ Ibn al-Jawzī in *Mirāt al-Zamān fī Tawārīkh al-Aʿyān, al-Sana al-Sittūn, al-Bāb al-Thānī fī Dhikr Yazīd b.Muʿāwiya*, 8:38–39.

> your times of all (the various) times, your cities of all cities, and you of all governors are put to trial (and must take up this challenge) (i.e. the test to combat him is coming to you). As such, (you should understand that) if you are victorious, you shall be emancipated (i.e. you shall be rewarded further), and in failure, you shall be enslaved.[1]

4.3 ʿAmr b. Saʿīd b. al-ʿĀṣ Conveyed Yazīd's Message to ʿUbayd Allāh b. Ziyād that Imam Ḥusayn ﷷ Must be Killed

It is stated in a narration that the Governor of Madīna, namely ʿAmr b. Saʿīd b. al-ʿĀṣ had written to Ibn Ziyād:

أَمَّا بَعْدُ: فَقَدْ تَوَجَّهَ إِلَيْكَ الْحُسَيْنُ، وَفِي مِثْلِهَا تُعْتَقُ أَوْ تَكُونُ عَبْدًا تُسْتَرَقُّ كَمَا يُسْتَرَقُّ الْعَبِيدُ.

> As for what follows: Ḥusayn has departed heading towards you. In a situation like this, you shall be either emancipated or you shall be incarcerated like slaves are (i.e. you will be rewarded by obtaining the pledge of allegiance from Ḥusayn for Yazīd or you will be culpable for being flexible with him).[2]

4.4 Open Confession by Ibn Ziyād that Yazīd Has Given Him Direct Orders to Kill Imam Ḥusayn ﷷ

The Muftī of Damascus – Abū Sālim Kamāl al-Dīn Muḥammad b. Ṭalḥa al-Shāfiʿī (582 AH – 652 AH) has written in his book *Maṭālib al-Saʾūl fī Manāqib Āl al-Rasūl* ﷺ:

When Yazīd ordered Ibn Ziyād to kill Imam Ḥusayn ﷷ, Ibn Ziyād wrote a letter to Imam Ḥusayn ﷷ in which he openly confessed that Yazīd has ordered him to seek the pledge of allegiance from him ﷷ in any way he can, or else he is ordered to kill Imam Ḥusayn ﷷ. Ibn Ziyād had written to Imam Ḥusayn ؑ:

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[1] •al-Ṣafadī in *al-Wāfī bil-Wafayāt, al-Ḥusayn b. ʿAlī b. Abī Ṭālib* ﷷ, 12:263.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, Sina Sittīn min al-Hijra al-Nabawiyya, Ṣifa Makhraj al-Ḥusayn ilā al-ʿIrāq*, 8:165.

> قَدْ بَلَغَنِي يَا حُسَيْنُ، نُزُوْلُكَ بِكَرْبَلَاءَ، وَقَدْ كَتَبَ إِلَيَّ يَزِيْدُ بْنُ مُعَاوِيَةَ أَنْ لَا أَتَوَسَّدُ الْوَثِيْرَ وَلَا أَشْبَعُ بِالْخَمِيْرِ حَتَّى أُلْحِقَكَ بِاللَّطِيْفِ الْخَبِيْرِ، أَوْ تَرْجِعَ إِلَى حُكْمِي وَحُكْمِ يَزِيْدَ بْنِ مُعَاوِيَةَ.
>
> O Ḥusayn, your reaching Karbala has come to my knowledge. Yazīd b. Muʿāwiya has written to me that I must not make my bed and nor eat to my fill (i.e. I should deprive myself of all rest) until I have (killed you and) dispatched you to (Allāh ﷻ) the Most Gentle, the Fully-Aware. (If you wish to live, then) you must follow my command and the command of Yazīd b. Muʿāwiya.[1]

4.5 OPEN CONFESSION OF IBN ZIYĀD THAT HE KILLED IMAM ḤUSAYN ؑ UPON THE DIRECT ORDERS OF YAZĪD

Ibn al-Athīr (555 AH – 630 AH) has written in *al-Kāmil fī al-Tārīkh* that Ibn Ziyād had openly confessed to Musāfir b. Shurayḥ al-Yushkarī:

> أَمَّا قَتْلِي الْحُسَيْنَ، فَإِنَّهُ أَشَارَ إِلَيَّ يَزِيْدُ بِقَتْلِهِ أَوْ قَتْلِي، فَاخْتَرْتُ قَتْلَهُ.
>
> As far as my killing Ḥusayn (ؑ) is concerned, it was Yazīd who indicated that I should kill him otherwise I would be killed. So, I chose to kill Ḥusayn (ؑ).[2]

How can Yazīd be absolved of the responsibility for this tragedy when Ibn Ziyād is himself confessing that he acted upon Yazīd's orders! No one, from among the scholars, hadith experts, historians, biographers of Prophetic history and jurists, in the past twelve centuries of Islamic history, has any doubt in the fact that it was Yazīd who had given the orders by way of secret messaging to have Imam Ḥusayn ؑ killed; it was upon his orders that Ibn Ziyād made the attack with his army and martyred Imam Ḥusayn ؑ.

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[1] •Abū Sālim in *Maṭālib al-Su'wāl fī Manāqib Āl al-Rasūl* ﷺ, p. 263. Set forth by •al-Shablanjī in *Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār* ﷺ, p. 261.

[2] •Ibn al-Athīr in *al-Kāmil, thumma dakhaltu sana arbaʿ wa sittīn*, 3:474.

This is the reason that neither the ill-willed Ibn Ziyād was punished, nor the accursed Shamir, and nor any of his supporters. On the contrary, their positions were elevated, and Yazīd honoured them with further rewards. Imagine how when that faithless and accursed [Yazīd], who was so arrogant that he did not do anything to clear his own name, yet, after the passing of fourteen hundred (1400) years, there are some people who are dying in an attempt to defend him! We seek forgiveness from Allāh the Great.

It is such a great evil and misunderstanding to suggest that Yazīd had not given any order to kill Imam Ḥusayn ؑ and that Ibn Ziyād had committed this heinous crime on his own volition. This misunderstanding is such as would set fire to people's faith and would create such a tribulation that would open up horrific gates to misguidance. We seek the protection and safety of Allāh ﷻ.

4.6 YAZĪD ALSO ORDERED WALĪD B. ʿUTBA IN A LETTER USING CODE WORDS TO KILL IMAM ḤUSAYN ؑ

1. Imam al-Ṭabarī (d. 310 AH) narrated that it is related by Abū Mikhnaf:

   وَلِيَ يَزِيْدُ فِي هِلَالِ رَجَبٍ سَنَةَ سِتِّيْنَ، ... وَلَمْ يَكُنْ لِيَزِيْدَ هِمَّةٌ حِيْنَ وَلِيَ إِلَّا بَيْعَةُ النَّفَرِ الَّذِيْنَ أَبَوْا عَلَى مُعَاوِيَةَ الْإِجَابَةَ إِلَى بَيْعَةِ يَزِيْدَ حِيْنَ دَعَا النَّاسَ إِلَى بَيْعَتِهِ، وَأَنَّهُ وَلِيُّ عَهْدِهِ بَعْدَهُ.

   Yazīd ascended the seat of leadership in the month of Rajab, in the year 60 AH… After acquiring rule, he had no concerns apart from seeking the pledge of allegiance for his monarchical leadership from those who had (at that time) refused to accept the offer of his father Muʿāwiya ؓ when he had invited them to pledge allegiance to Yazīd and had informed them that Yazīd would be his successor in leadership after him.[1]

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[1] al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk, Khilāfa Yazīd b. Muʿāwiya*, 3:269.

Imam al-Ṭabarī further writes that when Yazīd had dealt with this, he wrote on a tiny piece of paper, the size of a mouse's ear, the following message to Walīd b. ʿUtba b. Abī Sufyān – the Governor of Madīna:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. مِنْ يَزِيْدَ أَمِيْرِ الْمُؤْمِنِيْنَ إِلَى الْوَلِيْدِ بْنِ عُتْبَةَ. أَمَّا بَعْدُ، فَخُذْ حُسَيْنًا، وَعَبْدَ اللهِ بْنَ عُمَرَ، وَعَبْدَ اللهِ بْنَ الزُّبَيْرِ بِالْبَيْعَةِ أَخْذًا شَدِيْدًا، لَيْسَتْ فِيْهِ رُخْصَةٌ حَتَّى يُبَايِعُوْا. وَالسَّلَامُ.

> In the Name of Allāh, Most Compassionate, Ever-Merciful. From Amīr al-Mu'minīn Yazīd to Walīd b. ʿUtba. As for what follows: apprehend aggressively Ḥusayn, ʿAbd Allāh b. ʿUmar and ʿAbd Allāh b. Zubayr (رضي الله عنهم) to pledge allegiance (without delay), and there will be no flexibility in this regard until they have pledged allegiance (to me). Peace.[1]

2. Imam Ibn al-Jawzī (d. 597 AH) writes:

After taking the reins of government, Yazīd had no concern apart from seeking the pledge of allegiance from those who had refused to pledge to him during the life of his father. He thus wrote to Walīd b. ʿUtba – the Governor of Madīna:

أَمَّا بَعْدُ، فَخُذْ حُسَيْنًا، وَعَبْدَ اللهِ بْنَ عُمَرَ، وَعَبْدَ اللهِ بْنَ الزُّبَيْرِ بِالْبَيْعَةِ أَخْذًا شَدِيْدًا، لَيْسَتْ فِيْهِ رُخْصَةٌ حَتَّى يُبَايِعُوْا. وَالسَّلَامُ.

> As for what follows: apprehend aggressively Ḥusayn, ʿAbd Allāh b. ʿUmar and ʿAbd Allāh b. Zubayr (رضي الله عنهم) to pledge allegiance (without delay), and there will be no flexibility in this regard until they have pledged allegiance (to me). Peace.[2]

3. Ibn Kathīr wrote in *al-Bidāya wa al-Nihāya*, as did Ibn al-Athīr al-Jazarī (555 AH – 630 AH) in *al-Kāmil fī al-Tārīkh*, narrating the letter Yazīd had written to Walīd b. ʿUtba – the Governor of

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[1] Ibid.

[2] •Ibn al-Jawzī in *al-Muntaẓim, Bāb Dhikr Bayʿa Yazīd b. Muʿāwiya b. Abī Sufyān*, 5:322–323. •Ibn Khaldūn in *al-Tārīkh*, 3:24–25.

Madīna:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ مِنْ يَزِيْدَ أَمِيْرِ الْمُؤْمِنِينَ إِلَى الْوَلِيدِ بْنِ عُتْبَةَ، أَمَّا بَعْدُ، ... وَكَتَبَ إِلَيْهِ فِي صَحِيفَةٍ كَأَنَّهَا أُذُنُ الْفَأْرَةِ: أَمَّا بَعْدُ، فَخُذْ حُسَيْنًا، وَعَبْدَ اللهِ بْنَ عُمَرَ، وَعَبْدَ اللهِ بْنَ الزُّبَيْرِ بِالْبَيْعَةِ أَخْذًا شَدِيدًا، لَيْسَتْ فِيهِ رُخْصَةٌ حَتَّى يُبَايِعُوا. وَالسَّلَامُ.

'In the Name of Allāh, Most Compassionate, Ever-Merciful. From Amīr al-Muʾminīn Yazīd to Walīd b. ʿUtba...' And he wrote on a piece of paper like that of a mouse's ear: 'As for what follows: apprehend aggressively Ḥusayn, ʿAbd Allāh b. ʿUmar and ʿAbd Allāh b. Zubayr (﵃) to pledge allegiance (without delay), and there will be no flexibility in this regard until they have pledged allegiance (to me). Peace.'[1]

4. It is mentioned in a narration of al-ʿĀṣimī:

كَتَبَ يَزِيْدُ إِلَى الْوَلِيْدِ بْنِ عُتْبَةَ بِمَوْتِ مُعَاوِيَةَ ﵁: وَأَنْ يَأْخُذَ حُسَيْنًا وَابْنَ عُمَرَ وَابْنَ الزُّبَيْرِ بِالْبَيْعَةِ مِنْ غَيْرِ رُخْصَةٍ، فَلَمَّا أَتَى الْوَلِيْدَ نَعْيُ مُعَاوِيَةَ اسْتَدْعَى مَرْوَانَ بْنَ الْحَكَمِ، وَكَانَ مُنْقَطِعًا عَنْهُ بِمَا كَانَ يَبْلُغُهُ عَنْهُ، فَلَمَّا قَرَأَ مَرْوَانُ الْكِتَابَ بِنَعْيِ مُعَاوِيَةَ اسْتَرْجَعَ وَتَرَحَّمَ، فَاسْتَشَارَهُ الْوَلِيْدُ فِي أَمْرِ أُوْلَئِكَ النَّفَرِ، فَأَشَارَ عَلَيْهِ أَنْ يُحْضِرَهُمْ لِوَقْتِهِ، فَإِنْ بَايَعُوْا وَإِلَّا قَتَلَهُمْ قَبْلَ أَنْ يَعْلَمُوْا بِمَوْتِ مُعَاوِيَةَ.

Yazīd wrote to Walīd b. ʿUtba regarding the death of Amīr Muʿāwiya ﵁, and also stated that he should (immediately) arrest (Imam) Ḥusayn (﵇), ʿAbd Allāh b. ʿUmar and ʿAbd Allāh b. Zubayr (﵃) without any dispensation to pledge allegiance to Yazīd. Then, when the news of the passing of Amīr Muʿāwiya ﵁ reached Walīd, he summoned Marwān b. al-Ḥakam, despite having severed relations with him on account of what he had learnt about Marwān. Then, when the latter read the letter about the death of Amīr Muʿāwiya ﵁, he said, *'innā li'Llāhi wa innā ilayhi rājiʿūn* – Surely, we belong to Allāh and to Him shall we return' and prayed for divine mercy on him. Thereafter, Walīd discussed with him the aforementioned persons and he advised him to have them attend immediately: if they pledge allegiance to Yazīd then so be it or else he should kill them prior to their having any knowledge of the passing of Amīr Muʿāwiya ﵁.[1]

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāyain, sana sittīn min al-Hijra al-Nabawiyya, imāra Yazīd b. Muʿāwiya wa mā jarā fī ayyāmihi*, 7:147. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sana tisʿa wa khimsīn, dhakara bayʿa Yazīd*, 3:377.

4.7 MUʿĀWIYA – THE SON OF YAZĪD – CONFESSING THAT THE PROGENY OF THE MESSENGER ﷺ WAS KILLED BY THE DIRECT ORDERS OF YAZĪD

Ibn Ḥajar al-Haytamī al-Makkī (d. 974 AH) and other scholars have quoted the following from Muʿāwiya – the son of Yazīd – wherein he openly confesses:

إِنَّ مِنْ أَعْظَمِ الْأُمُوْرِ عَلَيْنَا عِلْمَنَا بِسُوْءِ مَصْرَعِهِ، وَبِئْسِ مُنْقَلَبِهِ،
وَقَدْ قَتَلَ عِتْرَةَ رَسُوْلِ اللهِ ﷺ، وَأَبَاحَ الْحَرَمَ، وَخَرَبَ الْكَعْبَةَ ...

> Among the gravest of affairs upon us is our awareness of Yazīd's terrible death and his horrendous consequences. (My father) killed the Progeny of the Messenger of Allāh ﷺ, he declared the Ḥaram (of Makka and Madīna) as lawful and he devastated the Kaʿba.[2]

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[1] •ʿĀṣimī in *Samṭ al-Nujūm al-ʿAwālī*, 3:163.

[2] •Ibn Ḥajar al-Haytamī *al-Makkī in al-Ṣawāʾiq al-Muḥriqa*, 2:641–642. •al-Yaʿqūbī in *al-Tārīkh*, 2:254. •Abū al-Maḥāsin al-Atābikī in *al-Nujūm al-Zāhira fī Mulūk Miṣr wa al-Qāhira*, 1:164 & in Mawrid al-Laṭāfa fī min *Walī al-Salṭana wa al-Khilāfa*, 1:70–71.

4.8 THE NOBLE IMAMS AND HONOURABLE SCHOLARS HAVE HELD YAZĪD DIRECTLY RESPONSIBLE FOR THE KILLING OF IMAM ḤUSAYN ؑ

The imams, elders of this Muslim *Umma* and scholars have established this reality with proofs that Yazīd is not only involved in the killing of Imam Ḥusayn ؑ but that he gave its direct orders. The following are further explanations in this regard:

1. ʿAllāma Ibn al-Jawzī (d. 597 AH) was once delivering a counsel when he was asked: "How can it be said that Yazīd martyred Imam Ḥusayn ؑ when he was in Damascus and Imam Ḥusayn ؑ was in Iraq?" He replied:

   سَهْمٌ أَصَابَ وَرَامِيهِ بِذِي سَلَمٍ
   مَنْ بِالْعِرَاقِ لَقَدْ أَبْعَدْتَ مَرْمَاكَا

   An arrow, whose caster was in the Valley of Dhū Salam, struck him who was in Iraq. Surely, he aimed at his target from afar.[1]

2. ʿAllāma Shams al-Dīn al-Dhahabī, the prominent hadith specialist and researcher, when mentioning Yazīd in his *Siyar Aʿlām al-Nubalāʾ*, writes:

   وَكَانَ نَاصِبِيًّا، فَظًّا، غَلِيظًا، جِلْفًا، يَتَنَاوَلُ الْمُسْكِرَ، وَيَفْعَلُ الْمُنْكَرَ. افْتَتَحَ دَوْلَتَهُ بِمَقْتَلِ الشَّهِيدِ الْحُسَيْنِ، وَاخْتَتَمَهَا بِوَاقِعَةِ الْحَرَّةِ، فَمَقَتَهُ النَّاسُ، وَلَمْ يُبَارَكْ فِي عُمُرِهِ.

   (Yazīd b. Muʿāwiya) was a Nāṣibī (one who has enmity against ʿAlī ؓ), stern, hard-hearted and rude. He drank wine and committed foul acts. He commenced his reign by having Ḥusayn ؑ, the Martyr, killed and he concluded it with the incident at Ḥarra, so people went against him because of this. There were no blessings in his life (and he died during these tragedies).[1]

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[1] •al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

3. Imam al-Suyūṭī (d. 911 AH) has formed a topic in his *Tārīkh al-Khulafā'* entitled: *Betrayal by the People of Iraq and the Martyrdom of Imam Ḥusayn* ﵇. In this topic, he writes:

> بَعَثَ أَهْلُ الْعِرَاقِ إِلَى الْحُسَيْنِ الرُّسُلَ وَالْكُتُبَ يَدْعُوْنَهُ إِلَيْهِمْ، فَخَرَجَ مِنْ مَكَّةَ مُتَوَجِّهًا إِلَى الْعِرَاقِ فِي عَشْرِ ذِي الْحِجَّةِ، وَمَعَهُ طَائِفَةٌ مِنْ آلِ بَيْتِهِ رِجَالًا وَنِسَاءً وَصِبْيَانًا، فَكَتَبَ يَزِيْدُ إِلَى وَالِيْهِ بِالْعِرَاقِ عُبَيْدِ اللهِ بْنِ زِيَادٍ بِقِتَالِهِ، فَوَجَّهَ إِلَيْهِمْ جَيْشًا أَرْبَعَةَ آلَافٍ، عَلَيْهِمْ عُمَرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، ... فَقُتِلَ وَجِيءَ بِرَأْسِهِ فِي طَسْتٍ حَتَّى وُضِعَ بَيْنَ يَدَيِ ابْنِ زِيَادٍ، لَعَنَ اللهُ قَاتِلَهُ وَابْنَ زِيَادٍ مَعَهُ وَيَزِيْدَ أَيْضًا.
>
> The people of Iraq invited Imam Ḥusayn ﵇ to come to them and they sent him many messengers and letters. So, he left Makka heading for Iraq on 10th Dhu'l-Ḥijja (in the year 60 AH), and with him was a (small) group of his household consisting of men, women and children. When Yazīd heard of this, he wrote to his governor in Iraq, ʿUbayd Allāh b. Ziyād, to fight (Imam) Ḥusayn (﵇), who subsequently sent against them an army of four thousand (to cut them off), headed by ʿUmar b. Saʿd b. Abī Waqqāṣ... Imam Ḥusayn ﵇ was martyred and his noble head was brought (into the court) on a tray and placed in front of Ibn Ziyād. Allāh curse his killer, and with him Ibn Ziyād and Yazīd.[2]

4. Likewise, the great researcher of the Arabs, Shaykh ʿAbd Allāh al-Shabrāwī al-Shāfiʿī (d. 1172 AH) writes:

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[1] al-Dhahabī in *Siyar Aʿlām al-Nubalā'*, 5:83.

[2] al-Suyūṭī in *Tārīkh al-Khulafā'*, p. 341.

> لَا رَيْبَ أَنَّ اللهَ ﷻ قَضَى عَلَى يَزِيْدَ بِالشَّقَاءِ فَقَدْ تَعَرَّضَ لِآلِ الْبَيْتِ الشَّرِيْفِ بِالْأَذَى، فَأَرْسَلَ جُنْدَهُ لِقَتْلِ الْحُسَيْنِ وَقَتَلَهُ، وَسَبَى حَرِيْمَهُ، وَأَوْلَادَهُ، وَهُمْ أَكْرَمُ أَهْلِ الْأَرْضِ حِيْنَئِذٍ عَلَى اللهِ ﷻ.
>
> There is no doubt that Allāh ﷻ had ordained misery and ill-fortune for Yazīd because he caused suffering to the noble Ahl al-Bayt; he dispatched his army to kill Imam Ḥusayn ؑ, and he did kill him ؑ, and took his women and children captive who were then the most honourable to Allāh ﷻ from all those on earth.[1]

5. The principal of Dār al-ʿUlūm Deoband, Qārī Muḥammad Ṭayyib (1897 CE – 1983 CE) has written in his book *Shahīd-e-Karbalā Awr Yazīd* (*The Martyr of Karbala and Yazīd*):
   Ḥāfiẓ Ibn Kathīr has quoted such narrations from the treasury of hadiths that establish the consent of Yazīd in the killing of Ḥusayn.[2]

It is clear from the aforementioned narrations and statements that Yazīd is directly responsible in the killing of Imam Ḥusayn ؑ and the Progeny of the Messenger ﷺ. Therefore, on account of these realities, there remains no doubt and nor should there be any second opinion.

4.9 IF YAZĪD HAD NOT GIVEN THE ORDERS TO KILL IMAM ḤUSAYN ؑ, THEN WHY WERE THE KILLERS OF IMAM ḤUSAYN ؑ NOT PUNISHED?

From time immemorial, code words have been used among government officials, agencies and politicians. As such, Yazīd had also used specific code words to his governor instructing him to martyr Imam Ḥusayn ؑ. This proves that Yazīd had given direct orders to have him ؑ martyred, and this establishes the fact of his clear instructions by way of the letter.

If it is taken in the rare chance that Yazīd had not ordered the killing, his expressing pleasure (*raḍiya bihī*) at this tragedy does, however, in any case, implicate him. Who, then, can make him not responsible for this crime? It is also crystal clear that Yazīd was already aware that Imam Ḥusayn ؑ was travelling to Kūfa, and that any opinion that Yazīd was unaware of this is based on falsehood and deception. Great imams and hadith experts have explained these truths in depth that Yazīd was not only aware of Imam Ḥusayn ؑ travelling to Kūfa but that he had also written to the Governor of Iraq ʿUbayd Allāh b. Ziyād to deal with Imam Ḥusayn ؑ with an iron fist, and had also threatened Ibn Ziyād with horrendous consequences in the event of failure or shortcoming. The main characters involved in the tragedy at Karbala: ʿUbayd Allāh b. Ziyād (d. 67 H), ʿUmar b. Saʿd (d. 66 AH), Shamir b. Dhi'l-Jawshan (d. 65 AH) and Khawlī b. Yazīd (d. 66 AH) – were they executed as punishment for unlawful murder? After all, the punishment for unlawful murder is death.

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[1] •al-Shabrāwī in *al-Itḥāf bi Ḥubb al-Ashrāf*, p. 18.

[2] •Muḥammad Ṭayyib in *Shahīd-e-Karbalā Awr Yazīd*, p. 127.

1. The command for legally sanctioned retaliatory punishment (*qiṣāṣ*) is mentioned very clearly in the Qurʾān:

﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ
بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن
تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾

﴿*And We ordained for them in this (Book, the Torah): 'A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and equal retaliation for wounds. But whoever waives it charitably, it shall be an atonement for him. And those who do not judge according to what Allah has revealed, it is they who are the transgressors.*﴾[1]

2. Likewise, it is stated in *Sūra al-Baqara*:

﴿وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تَتَّقُونَ﴾

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[1] Qurʾān 5:45.

> ﴿ *In (the law of) retribution, there is (a safeguard of) life for you, O possessors of intellect! So that you may become God-conscious.* ﴾[1]

We must never neglect the fact that this is not the murder of any ordinary Muslim, but that of Imam Ḥusayn ؑ – the Beloved Prince of the Noble Messenger ﷺ and of the pure souls of the noble Ahl al-Bayt ؑ. If Yazīd had not ordered this killing, or if he had not approved of it, did he then exact retaliatory punishment against the killers as per the ruling of the Qur'ān? He himself was the ruler, and it is an established principal that the ruler himself instructs the exacting of retaliatory punishment by standing as the plaintiff and as the heir in any unlawful killing. The question now arises:

- Did he have Ibn Ziyād (28 AH – 67 AH) executed in retaliatory punishment?
- Did he have ʿUmar b. Saʿd (23 AH – 66 AH) executed?
- Did he have Shamir b. Dhi'l-Jawshan (d. 65 AH) executed?
- Did he have Khawlī b. Yazīd (d. 66 AH) executed?

If Yazīd did not issue punishment for the killing, did he issue any other punishment of a lesser and a discretionary nature (*taʿzīr*)? Did he have anyone imprisoned for life or issue lashes against them? On the contrary, not only did he maintain them on their governmental positions, but he also had them rewarded generously.

1. ʿAllāma Sibṭ b. al-Jawzī al-Ḥanafī writes in his book *Tadhkira al-Khawāṣṣ*:

   اِسْتَدْعَى ابْنَ زِيَادٍ إِلَيْهِ، وَأَعْطَاهُ أَمْوَالًا عَظِيمَةً، وَتُحَفًا كَثِيرَةً، وَقَرَّبَ مَجْلِسَهُ، وَرَفَعَ مَنْزِلَتَهُ، وَأَدْخَلَهُ عَلَى نِسَائِهِ، وَجَعَلَهُ نَدِيمَهُ، وَسَكِرَ لَيْلَةً.

   (After the tragedy at Karbala,) Yazīd summoned Ibn Ziyād and rewarded him with much wealth and expensive gifts, gave him a seat in his proximity, promoted his rank, let him enter upon his women (in his restricted area), made him his confidant and drank wine with him all night long.[1]

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[1] Ibid., 2:179.

2. al-Ḥāfiẓ Ibn Kathīr has written at a place in his *al-Bidāya wa al-Nihāya*:

    قَدْ لَعَنَ ابْنَ زِيَادٍ عَلَى فِعْلِهِ ذَلِكَ، وَشَتَمَهُ فِيمَا يَظْهَرُ وَيَبْدُوْ، وَلَكِنْ لَمْ يَعْزِلْهُ عَلَى ذَلِكَ، وَلَا عَاقَبَهُ، وَلَا أَرْسَلَ يَعِيبُ عَلَيْهِ ذَلِكَ.

    Yazīd did curse and criticise Ibn Ziyād [only for display purposes] at this doing of his, as is apparent and clear, but he did not dismiss him [from his post] nor punished him, and nor did he send a messenger to discredit him for that.[2]

3. Shaykh ʿAbd Allāh al-Shabrāwī al-Shāfiʿī (d. 1172 AH) said:

    قَالَ أَبُوْ الْفَضْلِ: وَبَعْدَ أَنْ وَصَلَ الرَّأْسُ الشَّرِيْفُ إِلَى دِمَشْقَ، وُضِعَ فِي طَسْتٍ بَيْنَ يَدَيْ يَزِيْدَ. وَصَارَ يَضْرِبُ ثَنَايَاهُ الشَّرِيْفَةَ بِقَضِيْبٍ، ثُمَّ أَمَرَ بِصَلْبِهِ، فَصُلِبَ ثَلَاثَةَ أَيَّامٍ بِدِمَشْقَ، وَشَكَرَ لِابْنِ زِيَادٍ صَنِيْعَهُ، وَبَالَغَ فِي إِكْرَامِهِ وَرِفْعَتِهِ، حَتَّى صَارَ يَدْخُلُ عَلَى نِسَائِهِ.

    Abū'l-Faḍl said, 'After the noble head had reached Damascus, it was placed on a tray in front of Yazīd (the Wretched). He began striking its blessed teeth with a stick, after which he ordered it to be propped on a crucifix. It was propped on a crucifix for three days in Damascus. Yazīd thanked Ibn Ziyād on this (despicable) act and exceeded in honouring him to such extent that he began entering upon Yazīd's women.[3]

4. In the first chapter, we mentioned, in summary, the three-year dark period of Yazīd's reign. After expressing joy at the tragedy at Karbala, that wretch was also pleased at the tragedy at Madīna (i.e.

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[1] •Sibṭ Ibn al-Jawzī in *Tadhkira al-Khawāṣ*, p. 260.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:203.

[3] •al-Shabrāwī in *al-Itḥāf bi Ḥubb al-Ashrāf*, p. 23.

the incident at Ḥarra). Imam al-Shaʿbī said that the approval of Yazīd is absolutely clear on this based on the solid proofs in this regard:

> أَلَيْسَ قَدْ رَضِيَ يَزِيْدُ بِذَلِكَ، وَأَمَرَ بِهِ، وَشَكَرَ مَرْوَانَ بْنَ الْحَكَمِ عَلَى فِعْلِهِ.
>
> Was Yazīd not pleased with that (i.e. the incident at Ḥarra and the commission of other evil acts)? Did he not order these (tragedies of murder and bloodshed)? Did he not thank Marwān b. al-Ḥakam (for his political support at these inhumane steps and horrendous and hateful doings)?[1]

5. Imam Ibn Saʿd has explicated in *al-Ṭabaqāt*, as has Ibn ʿAsākir in *al-Tārīkh*:

> قَدِمَ مَرْوَانُ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ الشَّامَ فَشَكَرَ ذَلِكَ لَهُ يَزِيدُ وَقَرَّبَهُ وَأَدْنَاهُ. فَلَمْ يَزَلْ مَرْوَانُ بِالشَّامِ حَتَّى مَاتَ يَزِيدُ بْنُ مُعَاوِيَةَ.
>
> When Marwān b. al-Ḥakam visited Yazīd in al-Shām, Yazīd thanked him for that and admitted him among his close companions. Marwān remained in al-Shām until Yazīd b. Muʿāwiya died.[2]

The strongest evidence of Yazīd being involved in and in being pleased with the killing of Imam Ḥusayn ؑ is that he did not punish any of the killers, but rather, he expressed his gratitude to the collaborators and rewarded them handsomely. Seventy-two (72) pure lives of the Prophetic Household were martyred at the plain of Karbala, for which retaliatory punishment was legally due! If Ibn Ziyād and the other murderers had killed against the orders of Yazīd, then why were they not punished?

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[1] •Sibṭ Ibn al-Jawzī in *Tadhkira al-Khawāṣ*, p. 260.

[2] •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 5:39. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 57:259. •al-Samhūdī in *Wafāʾ al-Wafāʾ*, 1:134.

Is there any room for doubt after all this exposition? Who are those people whose conscience and so-called faith allows them to go around claiming: "The killing of Ḥusayn did not take place at the command or approval of Yazīd."? Who are those people whose 'Muslimness' and research allows them to write that: "The killing of Ḥusayn did not happen at the direct orders of Yazīd."? After having all these truths with us, can anyone still claim that the orders of Yazīd to have Imam Ḥusayn ؑ killed are not proven? Or that Yazīd's approval of having Imam Ḥusayn ؑ killed is not established?

To not have all these killers subjected to retaliatory punishment, or even to any discretionary punishment, is clear evidence that not only was there a clear order by Yazīd to have Imam Ḥusayn ؑ killed but also that he was pleased with this killing, otherwise he would have had all the killers duly punished.

5

YAZĪD EXPRESSING DELIGHT AT THE MARTYRDOM OF IMAM ḤUSAYN عليه السلام

Humanity shudders to imagine the cruelties in the episode of the oppression and tyranny that took place in the tragedy at Karbala, the painful martyrdoms of the Prophetic Household عليهم السلام and the rivers of blood that were made to flow. Worse still is the fact that the wretched perpetrators of this bloodshed and brutality were expressing joy and delight at this tragedy; they had not an ounce of shame for their abominable and gruesome acts, but rather, these stories of cruelty and harm were proudly recounted in the open.

Some narrations are presented in the following as to how these oppressors and wretched beings celebrated their apparent victory after having split open the torsos of those beloved to the Messenger of Allāh ﷺ. Their hardheartedness, bloodthirstiness and faithlessness is clearly made evident by these narrations.

1. It is narrated from Muḥammad b. Ḥasan that when the noble head of Imam Ḥusayn b. ʿAlī عليه السلام was brought to the court of Yazīd, he read out the poetry of Ibn al-Ḥumām al-Murrī in expression of pride and revenge:

نُفَلِّقُ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ

عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

> We smash the skulls of those who were (once) very beloved to us, But now they have become disobedient to us, rebellious and wrongdoers.

On this occasion, Imam Zayn al-ʿĀbidīn ʿAlī b. Ḥusayn ﷷ responded to Yazīd in the following manner:

لَيْسَ هَكَذَا.

> (You are acting arrogantly and with pride.) It is not like so.

Yazīd asked:

فَكَيْفَ يَا ابْنَ أُمٍّ؟

> Then how is it, or son of the mother?

He replied:

كَمَا قَالَ اللهُ: ﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾ [الحديد، ٥٧/ ٢٢].

> It is as Allāh ﷿ has said: ﴾*No calamity befalls the earth or yourselves, but it is (recorded) in a Book before We make it happen. Indeed, that is easy for Allah.*﴿[1]

In that same gathering, ʿAbd al-Raḥmān b. Umm al-Ḥakam stood up and read the following poetry:

لَهَامٌ بِجَنْبِ الطَّفِّ أَدْنَى قَرَابَةً
مِنِ ابْنِ زِيَادٍ الْعَبْدِ ذِي الْحَسَبِ الْوَغْلِ

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[1] Qur'ān 57:22.

سُمَيَّةُ أَضْحَى نَسْلُهَا عَدَدَ الْحَصَا
وَبِنْتُ رَسُوْلِ اللهِ أَضْحَتْ بِلَا نَسْلِ

فَرَفَعَ يَزِيْدُ يَدَهُ، فَضَرَبَ صَدْرَ عَبْدِ الرَّحْمَنِ، وَقَالَ: اسْكُتْ.

> A severed head lies in Ṭaff (Karbala) belonging to one who is closely related to someone of lowly ancestry – Ibn Ziyād. The descendants of Sumayya (the mother of Ziyād) are like pebbles (in large numbers and, appears to be, protected and preserved), whereas the descendants of the daughter of the Messenger of Allāh ﷺ are no more (for they have been brutally martyred in the desert of Karbala)." Yazīd raised his hand (in anger) and slapped ʿAbd al-Raḥmān on the chest (with force), saying, 'Shut up!'"[1]

In the aforementioned narration as made in the words of Imam al-Ṭabarānī it is clear that Yazīd read out pride-filled poetry after placing the blessed head of Imam Ḥusayn in front of himself in his court. It is as if he expressed delight after martyring Imam Ḥusayn, whereas he did not bear even a slight bit of criticism, as mentioned in poetic fashion, against the perpetrator of this horrendous crime – Ibn Ziyād, but scolded and silenced ʿAbd al-Raḥmān b. Umm al-Ḥakam.

2. Layth narrated:

"Our Liege-lord Imam Ḥusayn b. ʿAlī refused to be apprehended for denying the forced pledge of allegiance to Yazīd, so Yazīd's army fought against him and martyred him together with his entire household. His two sons and other companions were also martyred. Thereafter, ʿAlī b. Ḥusayn, Fāṭima bint Ḥusayn and Sukayna bint Ḥusayn were sent to ʿUbayd Allāh b. Ziyād. ʿAlī b. Ḥusayn was a young adult at the time. Ibn Ziyād then sent them all to Yazīd b. Muʿāwiya. Yazīd ordered that Sukayna be seated behind his throne so that she is unable to see the severed heads of her father and of her close relatives. Imam ʿAlī b. Ḥusayn ﵇ was fastened in chains. Yazīd b. Muʿāwiya placed the head of Imam Ḥusayn ﵇ (in front of himself) and struck his ﵇ blessed teeth (with his stick) and said the following poetry:

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:116 §2848. •al-Mawfiq al-Shajarī in *Tartīb al-Amālī al-Khamīsiyya fī Faḍl al-Ḥusayn b. ʿAlī Dhikr Maṣraʿa wa Sā'ir Akhbārihi wa mā Yataṣal bi-Dhālik*, 1:213 §781. Set forth by •al-Dhahabī in *Tārīkh al-Islām*, 5:18. •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:198.

نُفَلِّقُ هَامًا مِنْ رِجَالٍ أَحِبَّةٍ
إِلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

> We smash the skulls of those who were (once) beloved to us,
> But now they have become disobedient to us, rebellious, and wrongdoers.

Hearing this poetry, Imam ʿAlī b. Ḥusayn ﵇ recited this Qurʾānic verse:

﴿مَآ أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

> ﴾*No calamity befalls the earth or yourselves, but it is (recorded) in a Book before We make it happen. Indeed, that is easy for Allah.*﴿[1]

This Qurʾānic verse was unacceptable to Yazīd's bloody nature; he had read out the poetry of a poet from the Era of Ignorance (the *Jāhiliyya*) whereas ʿAlī b. Ḥusayn ﵇ had responded without any hesitation with a verse from the Book of Allāh ﷻ. In order to cover his embarrassment, Yazīd too sought support with a Qurʾānic verse:

﴿فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

> ﴾*And whatever affliction befalls you is because of what your hands have earned, though He pardons most (of your faults).*﴿[2][3]

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[1] Qurʾān 57:22.

[2] Ibid., 42:30.

[3] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:104 §2806. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 70:14–15. Set forth by •al-Dhahabī in *Tārīkh al-Islām*, 5:18–

This makes it very clear that he was not at all ashamed of this cruelty.

3. The freed slave of Yazīd b. Muʿāwiya, namely Qāsim b. ʿAbd al-Raḥmān said that when the noble head of Imam Ḥusayn b. ʿAlī ﵇ was placed in front of Yazīd, together with the heads of his ﵇ Ahl al-Bayt and his ﵇ companions, Yazīd read out the following poetry:

يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

(Our) swords smash the skulls of those young men who were (once) very dear to us, but then they have become disobedient to us, rebellious and wrongdoers.[1]

4. Imam Ibn ʿAbd Rabbihī al-Andalūsī (d. 328 AH) has written in *al-ʿIqd al-Farīd*:

فَقَتَلَهُ عُبَيْدُ اللهِ، وَبَعَثَ بِرَأْسِهِ وَثَقَلِهِ إِلَى يَزِيْدَ. فَلَمَّا وُضِعَ الرَّأْسُ بَيْنَ يَدَيْهِ تَمَثَّلَ بِقَوْلِ حُصَيْنِ بْنِ الْحُمَامِ الْمُرِّيِّ:

يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

"So ʿUbayd Allāh killed Imam Ḥusayn ﵇ (in Karbala on the orders of Yazīd) and then sent to Yazīd (b. Muʿāwiya) his ﵇ noble head and his leftover luggage. When that noble head was presented to Yazīd, he read out this poetry of Ḥuṣayn b. al-Ḥumām al-Murrī (in expression of happiness, delight and victory):

(Our) swords smash the skulls of those young men who were (once) very dear to us, But then they have become disobedient

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19. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:195.

[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:338–339.

to us, rebellious, and wrongdoers.[1]

5. Imam al-Ṭabarī (d. 310 AH) mentions in his *al-Tārīkh* that Abū ʿAmāra ʿAbsī narrated that the brother of Marwān b. al-Ḥakam, namely Yaḥyā b. al-Ḥakam, said:

   لَهَامٌ بِجَنْبِ الطَّفِّ أَدْنَى قَرَابَةً
   مِنِ ابْنِ زِيَادِ الْعَبْدِ ذِي الْحَسَبِ الْوَغْلِ
   سُمَيَّةُ أَمْسَى نَسْلُهَا عَدَدَ الْحَصَا
   وَبِنْتُ رَسُوْلِ اللهِ لَيْسَ لَهَا نَسْلِ

   A severed head lies in Ṭaff (Karbala) belonging to one who is closely related to someone of lowly ancestry – Ibn Ziyād. The descendants of Sumayya (the mother of Ziyād) are like pebbles (in large numbers and, appears to be, protected and preserved), whereas the descendants of the daughter of the Messenger of Allāh ﷺ are no more (for they have been brutally martyred in the desert of Karbala).[2]

6. The famous Successor (*Tābiʿī*) Mujāhid narrated that when the noble head of Imam Ḥusayn ؓ was presented before Yazīd, he read out the following poetry in pride:

   لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا
   جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلْ
   فَأَهَلُّوْا وَاسْتَهَلُّوْا فَرَحًا ثُمَّ
   قَالُوْا لِي هَنِيًّا لَا تُسَلْ

   'O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears; they would be overjoyed! They would then congratulate me and say, 'Well done! May you never fail.'

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[1] Ibn ʿAbd Rabihi al-Andalusī in *al-ʿIqd al-Farīd, Maqtal al-Ḥusayn b. ʿAlī* ؓ, 5:131.

[2] al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:338–339.

Mujāhid said:

نَافَقَ فِيْهَا، ثُمَّ وَاللهِ، مَا بَقِيَ فِي جَيْشِهِ أَحَدٌ إِلَّا تَرَكَهُ، أَيْ: ذَمَّهُ وَعَابَهُ

Yazīd used this poetry in hypocrisy. By Allāh! No one stayed in his army; they all left, i.e. they condemned him and criticised him.[1]

ʿAllāma Ibn al-Jawzī (d. 597 AH) said this poetry is originally that of Ibn Zibaʿrā who had read it out happily at the Battle of Uḥud prior to his becoming Muslim:

لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا
جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلْ
حِيْنَ أَلْقَتْ بِعَبَاءٍ بَرْكَهَا
وَاسْتَحَرَّ الْقَتْلُ فِي عَبْدِ الْأَسَلْ
وَقَتَلْنَا الضِّعْفَ مِنْ نِسَائِهِمْ
وَعَدَلْنَا مَيْلَ بَدْرٍ فَاعْتَدَلْ

O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears! When their camels removed their burden and when there was bloodshed in ʿAbd al-Asal. We killed twice the number of their women, and we levelled the loss at Badr, and so it was equal.

ʿAllāma Ibn al-Jawzī (d. 597 AH) comments on this poetry:

وَذَلِكَ أَنَّ الْمُسْلِمِيْنَ قَتَلُوْا يَوْمَ بَدْرٍ خَلْقًا، فَقَتَلُوْهُمْ يَوْمَ أُحُدٍ خَلْقًا، فَاسْتَشْهَدَ بِهَا يَزِيْدُ، وَكَانَ غَيَّرَ بَعْضَهَا، وَيَكْفِي اسْتِشْهَادُهُ بِهَا خِزْيًا.

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:192.

This was because the Muslims had killed many non-Muslims at Badr, and so the disbelievers martyred many Muslims at Uḥud. Yazīd has used this poetry as testimony and he changed some of it. It is enough to prove him accursed and disgraced that he used this poetry as evidence.[1]

7. Muṭahhar b. Ṭāhir al-Maqdisī has written in *al-Badʿ wa al-Tārīkh*:

قُتِلَ الْحُسَيْنُ عَطْشَانَ، وَقُتِلَ مَعَهُ سَبْعَةٌ مِنْ وَلَدِ عَلِيٍّ ﵇، وَثَلَاثَةٌ مِنْ وَلَدِ الْحُسَيْنِ، وَتَرَكُوْا عَلِيَّ بْنَ الْحُسَيْنِ، وَهُوَ عَلِيٌّ الْأَصْغَرُ؛ لِأَنَّهُ كَانَ مَرِيْضًا، فَمِنْهُ عَقِبُ الْحُسَيْنِ ﵇ إِلَى الْيَوْمِ. وَقُتِلُوْا مِنْ أَصْحَابِهِ سَبْعَةٌ وَثَمَانُوْنَ إِنْسَانًا، وَزَعَمَ قَوْمٌ أَنَّ الْحُسَيْنَ ﵇ قُتِلَ بَعْدَمَا قَتَلَ مِنْهُمْ عِدَّةً، وَلَوْلَا الضَّعْفُ الَّذِي أَدْرَكَهُ مِنَ الْعَطَشِ، لَكَانَ يَأْتِي عَلَى أَكْثَرِهِمْ، قَالُوْا: فَرَمَاهُ الْحُصَيْنُ بْنُ تَمِيْمٍ فِي حَنَكِهِ، وَضَرَبَ زُرْعَةُ بْنُ شَرِيْكٍ كَفَّهُ وَطَعَنَهُ سِنَانُ بْنُ أَنَسٍ بِالرُّمْحِ، ثُمَّ نَزَلَ، فَاجْتَزَّ رَأْسَهُ، وَأَوْطَأَ الْخَيْلُ جُثَّتَهُ. وَسَاقُوْا عَلِيَّ ابْنَ الْحُسَيْنِ ﵇ مَعَ نِسَائِهِ وَبَنَاتِهِ إِلَى عُبَيْدِ اللهِ بْنِ زِيَادٍ. فَزَعَمُوْا أَنَّهُ وَضَعَ رَأْسَ الْحُسَيْنِ فِي طَسْتٍ، وَجَعَلَ يَنْكُتُ فِي وَجْهِهِ بِقَضِيْبٍ، وَيَقُوْلُ: مَا رَأَيْتُ مِثْلَ حُسْنِ هَذَا الْوَجْهِ قَطُّ.

فَقَالَ أَنَسُ ابْنُ مَالِكٍ ﵁: أَمَا أَنَّهُ كَانَ يُشْبِهُ النَّبِيَّ ﷺ.

ثُمَّ بَعَثَ بِهِ وَبِأَوْلَادِهِ إِلَى يَزِيْدَ بْنِ مُعَاوِيَةَ، فَذُكِرَ أَنَّ يَزِيْدَ أَمَرَ بِنِسَائِهِ وَبَنَاتِهِ، فَأَقَمْنَ بِدَرَجَةِ الْمَسْجِدِ، حَيْثُ تُوْقَفُ الْأُسَارَى؛ لِيَنْظُرَ النَّاسُ إِلَيْهِنَّ، وَوَضَعَ رَأْسَهُ بَيْنَ يَدَيْهِ، وَجَعَلَ يَنْكُتُ بِالْقَضِيْبِ فِي

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[1] •Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣisb al-ʿAnīd al-Mānīʿ min Dhamm Yazīd*, pp. 59–60.

وَجْهِهِ، وَهُوَ يَقُوْلُ:

لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا
جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلْ
لَأَهَلُّوْا وَاسْتَهَلُّوْا فَرَحًا
وَلَقَالُوْا يَا يَزِيْدُ لَا تُسِلْ رَمَلْ

فَقَامَ أَبُوْ بَرْزَةَ الْأَسْلَمِيُّ ؓ فَقَالَ: أَمَا وَاللهِ، لَقَدْ أُخِذَ قَضِيْبُكَ مِنْ ثَغْرِهِ مَأْخَذًا، لَرُبَّمَا رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَرْشِفُهُ.

"Imam Ḥusayn ؓ was killed while he was extremely thirsty. Those who were martyred with him are seven from the descendants of ʿAlī ؓ, and three from the children of Imam Ḥusayn ؓ. They let ʿAlī b. Ḥusayn ؓ, aka ʿAlī Aṣghar live, as he was ill (on that day), and it is from him that the descendants of Imam Ḥusayn ؓ continue until this day. Eighty-seven of his companions were also martyred. Some people believe that Imam Ḥusayn ؓ was martyred after he had already killed many (from Yazīd's army). Had Imam Ḥusayn ؓ not been severely weak and tired due to suffering thirst (for many days), he ؓ would have put most (of Yazīd's army) to the sword. The people said that Ḥuṣayn b. Tamīm shot an arrow at the chin of Imam Ḥusayn ؓ, Zurʿa b. Sharīk struck his ؓ hand and Sinān b. Anas struck him ؓ with a spear, after which he dismounted from the horse and beheaded him ؓ and the horses' hooves trampled his ؓ body. Then, they took ʿAlī b. Ḥusayn ؓ together with their women and children to ʿUbayd Allāh b. Ziyād. People say that he placed the blessed head of Imam Ḥusayn ؓ on a tray and began prodding it with a twig. He was poking and repeatedly saying, 'Such beauty that even the enemy would testify to!' He was also repeatedly saying, 'Never have my eyes beheld such an attractive face as this!'"

> "Anas b. Mālik ﵁ said, 'Why would it not be for he resembled the Holy Prophet ﷺ.'"
>
> "Then he sent the blessed head (of Imam Ḥusayn ﵇) and his ﵇ pure descendants to the court of Yazīd b. Muʿāwiya in Damascus. It is said that Yazīd ordered his ﵇ women and daughters to stand on the mosque platform where prisoners are made to stand so the people could see them. He placed the noble head of Imam Ḥusayn ﵇ in front of himself and began prodding it with a twig (in a wild manner), and saying:
>
> 'O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears; they would be overjoyed! They would surely say to me, 'Do not waste sand (i.e. do not waste time but shed more blood)."
>
> Abū Barza al-Aslamī ﵁ (the Noble Companion of the Messenger ﷺ) stood up (unable to bear this insolence) and shouted, '(You wretch!) By Allāh! Remove this stick of yours from his face; certainly, I have seen the Messenger of Allāh ﷺ kissing this blessed face on numerous occasions.'"[1]

By this poetry, it is evident that Yazīd was expressing pride by considering it a revenge for his forefathers' being killed in the Battle of Badr when the fragrant flowers and buds (of the Prophetic Household ﵈) were martyred in the desert of Karbala. This display of pride and arrogance is itself directly an irrefutable proof of his being involved in the killing of Imam Ḥusayn ﵇ and of his disbelief.

8. ʿAllama Ibn al-Jawzī (d. 597 AH) writes in his *al-Tārīkh* that Qabīṣa b. Dhuʾayb al-Khuzāʿī narrated that when the noble head of Imam Ḥusayn ﵇ was brought to the court in Damascus and placed in front of Yazīd, he insultingly prodded it with the stick he was holding, and said:

يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

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[1] al-Maqdisī in *al-Badʾ wa al-Tārīkh*, 6:11–12.

(Our) swords smash the skulls of those young men who were (once) very dear to us, but now they have become disobedient to us, rebellious and wrongdoers.[1]

9. ʿAllāma Ibn al-Jawzī (d. 597 AH) writes in his other book *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd*:
"Then the heads of the martyrs of Karbala were sent to Yazīd's court. In the court, Yazīd mounted his throne, and summoned the dignitaries of al-Shām, and he had them seated around him. The noble head of Imam Ḥusayn ؑ was then placed in front of him. He touched the teeth of Imam Ḥusayn ؑ with his stick in an inappropriate manner, and began making insults with poetry:

نُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

(Our) swords smash the skulls of those young men who were (once) very dear to us, but then they became disobedient to us, rebellious and wrongdoers.[2]

10. Imam Taqī al-Dīn Abu'l-ʿAbbās Aḥmad b. ʿAlī al-Maqrīzī (d. 845 AH) writes in his book *al-Mawāʿiẓ wa al-Iʿtibār bi-Dhikr al-Khiṭaṭ wa al-Āthār* the situation after the tragedy at Karbala:

فَدَخَلَ بَعْضُ بَنِي أُمَيَّةَ عَلَى يَزِيْدَ، فَقَالَ: أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِيْنَ، فَقَدْ أَمْكَنَكَ اللهُ مِنْ عَدُوِّ اللهِ، وَعَدُوُّكَ قَدْ قُتِلَ، وَوُجِّهَ بِرَأْسِهِ إِلَيْكَ، فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا، حَتَّى جِيْءَ بِرَأْسِ الْحُسَيْنِ. فَوُضِعَ بَيْنَ يَدَيْ يَزِيْدَ فِي طَسْتٍ، فَأَمَرَ الْغُلَامَ فَرَفَعَ الثَّوْبَ الَّذِي كَانَ عَلَيْهِ، فَحِيْنَ رَآهُ خَمَّرَ وَجْهَهُ بِكُمِّهِ كَأَنَّهُ شَمَّ مِنْهُ رَائِحَةً، وَقَالَ: اَلْحَمْدُ لِلّٰهِ الَّذِي

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[1] •Ibn al-Jawzī in *al-Muntaẓim fī Tārīkh al-Mumlūk wa al-Umam, thumma dakhalt sana iḥdā wa sittīn, maqtal al-Ḥusayn b. Abī Ṭālib* ؑ, 5:343.

[2] •Ibn al-Jawzī in *Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd*, p. 57.

كَفَانَا الْمُؤْنَةَ بِغَيْرِ مُؤْنَةٍ، كُلَّمَا أَوْقَدُوْا نَارًا لِلْحَرْبِ أَطْفَأَ اللهُ. قَالَتْ رَيَّا حَاضِنَةُ يَزِيْدَ: فَدَنَوْتُ مِنْهُ، فَنَظَرْتُ إِلَيْهِ وَبِهِ رَدْعٌ مِنْ حِنَّاءٍ، وَالَّذِي أَذْهَبَ نَفْسَهُ، وَهُوَ قَادِرٌ عَلَى أَنْ يَغْفِرَ لَهُ، لَقَدْ رَأَيْتُهُ يَقْرَعُ ثَنَايَاهُ بِقَضِيْبٍ فِي يَدِهِ، وَيَقُوْلُ أَبْيَاتًا مِنْ شِعْرِ ابْنِ الزِّبَعْرَى، وَمَكَثَ الرَّأْسُ مَصْلُوْبًا بِدِمَشْقَ ثَلَاثَةَ أَيَّامٍ، ثُمَّ أُنْزِلَ فِي خَزَائِنِ السِّلَاحِ.

"A man from the Banū Umayya came to Yazīd and said to him, 'O Leader of the Believers! Glad tidings for you that Allāh ﷻ has given you victory over the enemy of Allāh, your enemy is killed, and his head has been dispatched to you.' Only a few days passed that the head of Imam Ḥusayn ؑ was placed in a tray in front of Yazīd. He instructed a slave to remove the cloth covering the head (of Imam Ḥusayn ؑ). When Yazīd saw it, he covered his own face with his sleeve, as if he sensed a foul smell emanating from the (noble) head, and said, 'All praise is due to Allāh who was sufficient for us in this effort and endeavour without (giving us) any difficulty. Whenever these people (i.e. the Ahl al-Bayt ؑ) kindled the fire of war, Allāh ﷻ extinguished it.'

Rayyā, Yazīd's nursemaid, said, 'I approached the (noble) head and I saw some traces of henna in it. The One who gave it death has the power to forgive him. I saw Yazīd and he was striking the front teeth of Imam Ḥusayn ؑ with a stick and reading out the poetry of Ibn Ziba'rā.' The (blessed) head was displayed on a crucifix in Damascus for three days. After that, it was placed in the weapons depot."[1]

It is clear from these statements that not only was Yazīd pleased with the killing of Imam Ḥusayn ؑ, he even recited poetry of pride and symbolism in order to express his joy and delight. As such, it is merely suggestive and a false notion to claim that he was not pleased with Imam Ḥusayn ؑ being killed. Yazīd displayed his arrogance by reciting poetry and he himself, in this manner, confessed to his crime.

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[1] Set forth by al-Maqrīzī in *al-Mawāʿiẓ wa al-Iʿtibār bi-Dhikr al-Khiṭaṭ wa al-Āthār*, 2:328.

Yazīd, that wretch, has openly declared in his poetry that 'whatever we have done in Karbala, we have, by that, avenged Badr from the Muslims'. Sadly, people's minds are being implanted with the thought that he did not even give the order! We seek forgiveness from Allāh ﷻ for this! It is incomprehensible how there can be so much disloyalty against the Ahl al-Bayt ؑ and how much disregard for the honour of the Messenger ﷺ. One could never have imagined that this tribulation would have come with such speed and force.

To murder the pious souls of the Pure Ahl al-Bayt ؑ in the tragedy at Karbala, to violate their honour and respect, to oppress and tyrannise them on the orders of that ill-willed wretch, etc., this can all be left to one side, whereas we may ask as to what faith and belief remains in one's heart who inclines and supports in the aforementioned manner the dead disbelievers of Badr with his filthy mouth. He is making an obvious statement of what he essentially is and how his sympathies lie with the enemies of the Messenger ﷺ. In reality, it is an element of disbelief (*kufr*) when he declares the killing of Imam Ḥusayn ؑ in the tragedy at Karbala as revenge for the slain polytheists. Is his faith (*īmān*) still intact?

6

YAZĪD INSULTING THE NOBLE HEAD OF IMAM ḤUSAYN عليه السلام IN HIS COURT

In the previous chapter, we included narrations on the delight expressed by Yazīd and his supporters on the martyrdom of the Prophetic Household عليهم السلام. In this chapter, we establish that the wretch (Yazīd) not only demonstrated his joy but went on to disgrace and insult the dead bodies of these pious martyrs. Those lips which the Leader of the Worlds ﷺ would kiss out of love and affection, Yazīd had the audacity to strike them with his stick! The blessed head of the grandson of the Messenger ﷺ, who would ride upon the shoulders of his عليه السلام grandfather ﷺ, was propped upon a crucifix in the marketplace of Damascus. He even dared to insult and humiliate the pure women of the Pure Ahl al-Bayt عليهم السلام!

6.1 The Blessed Head of Imam Ḥusayn عليه السلام was Brought to the Court of Ibn Ziyād and He Insulted it Publicly

1. Imam al-Bukhārī and Imam Aḥmad b. Ḥanbal narrate from Anas b. Mālik ؓ:

أُتِيَ عُبَيْدُ اللهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ عليه السلام، فَجُعِلَ فِي طَسْتٍ فَجَعَلَ

يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا. فَقَالَ أَنَسٌ ﵁: كَانَ أَشْبَهَهُمْ بِرَسُوْلِ اللهِ ﷺ. وَكَانَ مَخْضُوْبًا بِالْوَسْمَةِ.

When the noble head of Imam Husayn ﵇ was placed on a tray and brought to ʿUbayd Allāh b. Ziyād, he began prodding it with a stick and speaking ill of his ﵇ beauty." Anas b. Mālik ﵁ said: 'He resembled the Messenger of Allāh ﷺ the most.' He ﵇ had dyed his hair with indigo.[1]

i. In the commentary to this hadith, Imam Badr al-Dīn al-ʿAynī writes:

وَاخْتَلَفُوْا فِي قَاتِلِهِ. فَقِيْلَ: اَلْحُصَيْنُ بْنُ نُمَيْرٍ، وَقِيْلَ: مُهَاجِرُ بْنُ أَوْسٍ التَّمِيْمِيُّ. وَقِيْلَ: كَثِيْرُ ابْنُ عَبْدِ اللهِ الشَّعْبِيُّ. وَقِيْلَ: شَمِرُ بْنُ ذِي الْجَوْشَنِ. وَقِيْلَ: سِنَانُ بْنُ أَبِي أَوْسِ بْنِ عَمْرٍو النَّخَعِيُّ، وَهُوَ الْأَشْهَرُ، فَأَخَذَ رَأْسَ الْحُسَيْنِ ﵇، وَدَفَعَهُ إِلَى خَوْلِيِّ بْنِ يَزِيْدَ، وَكَانَ سِنَانٌ طَعَنَهُ، فَوَقَعَ. ثُمَّ قَالَ لِخَوْلِيِّ: احْتَزَّ رَأْسَهُ، فَأَرَادَ أَنْ يَفْعَلَ، فَارْعَدَّ، وَضَعُفَ، فَقَالَ لَهُ سِنَانٌ: فَتَّ اللهُ عَضُدَكَ، وَأَبَانَ يَدَيْكَ، فَنَزَلَ إِلَيْهِ، فَذَبَحَهُ. وَكَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ، يَوْمَ عَاشُوْرَاءَ، سَنَةَ إِحْدَى وَسِتِّيْنَ. ثُمَّ حَمَلُوْا رَأْسَ الْحُسَيْنِ ﵇، وَرُؤُوْسَ الْقَتْلَى مِنْ أَصْحَابِهِ، إِلَى عُبَيْدِ اللهِ بْنِ زِيَادٍ، وَهُوَ بِالْكُوْفَةِ، وَكَانَتِ الرُّؤُوْسُ اثْنَيْنِ وَسَبْعِيْنَ رَأْسًا، حَمَلَ خَوْلِيُّ بْنُ يَزِيْدَ رَأْسَ الْحُسَيْنِ، وَحَمَلَتْ كِنْدَةُ ثَلَاثَةَ عَشَرَ رَأْسًا، وَهَوَازِنُ عِشْرِيْنَ، وَبَنُوْ تَمِيْمٍ عِشْرِيْنَ، وَبَنُوْ أَسَدٍ سَبْعَةً، وَمُذْحَجٌ أَحَدَ عَشَرَ، وَكَانَ مَعَ الرُّؤُوْسِ وَالسَّبَايَا شَمِرُ

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Manāqib* [The Virtues], Ch:. 'The virtues of al-Ḥasan and al-Ḥusayn ﵉,' 3:1370 §3538. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:261 §13774. • Ibn Abī ʿĀṣim in *al-Āḥād wa al-Mathānī*, 1:306 §421. •Abū Yaʿlā in *al-Musnad*, 5:228 §2841.

بْنُ ذِي الْجَوْشَنِ، وَقَيْسُ بْنُ الْأَشْعَثِ، وَعَمْرُو بْنُ الْحَجَّاجِ،
وَعُرْوَةُ بْنُ قَيْسٍ، فَأَقْبَلُوْا، حَتَّى قَدِمُوْا بِهَا عَلَى عُبَيْدِ اللهِ بْنِ زِيَادٍ.

There is a difference among the people with regards to who martyred Imam Ḥusayn ﵇. (Various names come to the fore.) It is said that it was Ḥuṣayn b. Numayr, and someone also claimed that it was Muhājir b. Aws al-Tamīmī. Someone also stated that it was Kathīr b. ʿAbd Allāh al-Shaʿbī. It is also mentioned that it was Shamir b. Dhi'l-Jawshan. It is also said that it was Sinān b. Abī Aws b. ʿAmr al-Nakhaʿī, and this claim is the most popular. It was he who grabbed Imam Ḥusayn ﵇ by the head and pushed him ﵇ towards Khawlī b. Yazīd, and Sinān attacked him ﵇ with a spear by which he ﵇ fell. Then Sinān said to Khawlī, 'Remove his head.' He intended to do just that but then he began to shake and became weak. Sinān said to him, 'May Allāh seize the strength of your arms and may He separate your hands from your wrists!' So he (that hard-hearted wretch) came down towards Imam Ḥusayn ﵇ and slaughtered him ﵇! That day was a Friday, 10th Muḥarram, the year 61 AH.

Then they carried the noble head of Imam Ḥusayn ﵇ and the (severed) heads of his ﵇ martyred companions to ʿUbayd Allāh b. Ziyād who was in Kūfa. The heads (of the honourable martyrs) were seventy-two [in number]. Khawlī b. Yazīd carried the noble head of Imam Ḥusayn ﵇, Kinda carried thirteen heads, Hawāzin carried twenty heads, the Banū Tamīm carried twenty heads, the Banū Asad carried seven heads and Mudhḥaj carried eleven heads. Those (as guards) with the heads and with the captives were Shamir b. Dhi'l-Jawshan, Qays b. al-Ashʿath, ʿAmr b. al-Ḥajjāj and ʿUrwa b. Qays. They moved on until they reached with them the court of ʿUbayd Allāh b. Ziyād."[1]

ii. Imam Badr al-Dīn al-ʿAynī further explicates:

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[1] al-ʿAynī in *ʿUmdat al-Qārī*, 16:240–241.

قَوْلُهُ: ﴿فَجَعَلَ﴾ أَيْ: جَعَلَ رَأْسَ الْحُسَيْنِ ﵇ فِي طَسْتٍ، ... قَوْلُهُ: ﴿فَجَعَلَ يَنْكُتُ﴾ أَيْ: فَجَعَلَ عُبَيْدُ اللهِ بْنُ زِيَادٍ يَنْكُتُ، أَيْ: يَضْرِبُ بِقَضِيْبٍ عَلَى الْأَرْضِ، فَيُؤَثِّرُ فِيْهَا، وَهُوَ بِالتَّاءِ الْمُثَنَّاةِ مِنْ فَوْقٍ، وَفِي رِوَايَةِ التِّرْمِذِيِّ وَابْنِ حِبَّانَ مِنْ طَرِيْقِ حَفْصَةَ بِنْتِ سِيْرِيْنَ عَنْ أَنَسٍ ﵁، فَجَعَلَ يَقُوْلُ بِقَضِيْبٍ لَهُ فِي أَنْفِهِ، وَفِي رِوَايَةِ الطَّبَرَانِيِّ مِنْ حَدِيْثِ زَيْدِ بْنِ أَرْقَمَ ﵁، فَجَعَلَ يَجْعَلُ قَضِيْبًا فِي يَدِهِ، وَفِي عَيْنَيْهِ وَأَنْفِهِ، فَقُلْتُ: ارْفَعْ قَضِيْبَكَ. فَقَدْ رَأَيْتُ فَمَ رَسُوْلِ اللهِ ﷺ فِي مَوْضِعِهِ. ... فَقَالَ أَنَسٌ: ﴿كَانَ أَشْبَهَهُمْ بِرَسُوْلِ اللهِ ﷺ﴾ أَيْ: أَشْبَهُ أَهْلِ الْبَيْتِ، وَزَادَ الْبَزَّارُ مِنْ وَجْهٍ آخَرَ عَنْ أَنَسٍ ﵁ قَالَ: فَقُلْتُ لَهُ: ﴿إِنِّي رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَلْثِمُ حَيْثُ يَقَعُ قَضِيْبُكَ. قَالَ فَانْقَبَضَ﴾.

He placed the pure and blessed head of Imam Ḥusayn ﵇ on a tray... ʿUbayd Allāh b. Ziyād (in conquering jubilation) began striking his stick on the ground with such force that it left marks there. It is mentioned in the narrations of Imam al-Tirmidhī and of Imam Ibn Ḥibbān which is related with the chain of Ḥafṣa bint Sīrīn from Anas ﵁ that he (that evil tyrant Ibn Ziyād) placed his stick in the nose of the blessed head... It is mentioned in a hadith of Imam al-Ṭabarānī from Zayd b. Arqam ﵁ that he (Ibn Ziyād) was molesting the eyes and the nose of the blessed head with the stick he had in his hand. I said, 'Move away your (filthy) stick, for I have seen the Messenger of Allāh ﷺ kissing these places with his ﷺ blessed lips.' Anās ﵁ said, 'Imam Ḥusayn ﵇ was the closest in resemblance to the Holy Prophet ﷺ than anyone else in the Ahl al-Bayt.' al-Bazzār has added a hadith from another chain leading from Anas ﵁ who said, 'I said to him, 'The parts you have touched with your stick with such insolence (and aggression). I have seen the Messenger of Allāh ﷺ affectionately kissing these parts.' Narrators say that a frown appeared on Ibn Ziyād's face when he heard this.[1]

iii. Imam Badr al-Dīn al-ʿAynī further writes: "Zayd b. Arqam ؓ prohibited Ibn Ziyād from prodding with the stick by speaking in a loud voice,

أُعْلُ بِهَذَا الْقَضِيْبِ عَنْ هَاتَيْنِ الشَّفَتَيْنِ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ، لَقَدْ رَأَيْتُ شَفَتَيْ رَسُوْلِ اللهِ ﷺ عَلَى هَاتَيْنِ الشَّفَتَيْنِ يُقَبِّلُهُمَا، ثُمَّ انْفَضَحَ الشَّيْخُ يَبْكِي، فَقَالَ لَهُ ابْنُ زِيَادٍ: أَبْكَى اللهُ عَيْنَيْكَ، فَوَاللهِ، لَوْلَا أَنَّكَ شَيْخٌ قَدْ خَرِفْتَ وَذَهَبَ عَقْلُكَ، لَضَرَبْتُ عُنُقَكَ، فَقَامَ وَخَرَجَ. فَسَمِعْتُ النَّاسَ يَقُوْلُوْنَ: وَاللهِ، لَقَدْ قَالَ زَيْدُ بْنُ أَرْقَمَ قَوْلًا لَوْ سَمِعَهُ ابْنُ زِيَادٍ لَقَتَلَهُ. فَقُلْتُ: مَا الَّذِي قَالَ؟ قَالَ: مَرَّ بِنَا وَهُوَ يَقُوْلُ: أَنْتُمْ، يَا مَعَاشِرَ الْعَرَبِ، عَبِيْدٌ بَعْدَ الْيَوْمِ، قَتَلْتُمُ ابْنَ فَاطِمَةَ، وَأَمَّرْتُمُ ابْنَ مَرْجَانَةَ، فَهُوَ يَقْتُلُ خِيَارَكُمْ، وَيَسْتَعْبِدُ شِرَارَكُمْ، فَبُعْدًا لِمَنْ رَضِيَ بِالذُّلِّ وَالْعَارِ.

'Keep your filthy stick away from these (pure) lips. By the One besides Whom there is no god! I have seen the blessed lips of the Messenger of Allāh ﷺ kissing these lips.' After that, the old man (Zayd b. Arqam) ؓ began sobbing uncontrollably. Ibn Ziyād addressed him abusively, 'May Allāh make your eyes cry! By Allāh! Had you not been so old, senseless and lacking intellect, I would certainly remove your head.' Zayd b. Arqam ؓ heard these insulting words, and he stood and left. I heard people saying, 'By Allāh! Zayd b. Arqam[2] ؓ has said something that if Ibn Ziyād heard it, he would kill him ﵁. I asked, 'What did he ﵁ say?' He replied, 'While passing us, he was saying, 'O all the tribes and clans of the Arab world! Listen! From today onwards, slavery is your fate. You have martyred the darling of Fāṭima ﵂ and took the son of Marjāna ('Ubayd Allāh b. Ziyād) as your leader. He will now behead the good among you and enslave the evil among you. May any who is pleased with (a life of) humiliation and disgrace be destroyed.'[1]

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[1] Ibid., 16:241.

[2] Imam al-ʿAynī writes on Zayd b. Arqam in *ʿUmdat al-Qārī*: I say, kudos to the bravery, audacity and courage of Zayd b. Arqam al-Anṣārī al-Khazrajī ؓ. He was from among the senior Noble Companions ؓ. He partook in seventeen battles

2. Imam al-Ṭabarānī narrated from Zayd b. Arqam ﵁:

لَمَّا أُتِيَ ابْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ﵇ فَجَعَلَ يَنْقُرُ بِقَضِيْبٍ فِي يَدِهِ فِي عَيْنِهِ وَأَنْفِهِ. قَالَ لَهُ زَيْدٌ: ارْفَعِ الْقَضِيْبَ، فَلَقَدْ رَأَيْتُ فَمَ رَسُوْلِ اللهِ ﷺ فِي مَوْضِعِهِ.

When the noble head of Ḥusayn b. 'Alī ﵇ was brought to Ibn Ziyād, he (that beastly natured) began prodding its eyes and nose with the stick he had in his hands. Zayd ﵁ said to him, 'Move the stick away. Certainly, I have seen the blessed mouth of the Messenger of Allāh ﷺ kissing these places.'"[2]

3. Ibn 'Asākir and Imam al-Dhahabī mention a hadith in which Zayd b. Arqam ﵁ says:

كُنْتُ عِنْدَ عُبَيْدِ اللهِ بْنِ زِيَادٍ، لَعَنَهُ اللهُ، إِذْ أُتِيَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ﵇، فَوُضِعَ فِي طَسْتٍ بَيْنَ يَدَيْهِ، فَأَخَذَ قَضِيْبًا، فَجَعَلَ يَفْتَرُّ بِهِ

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alongside the Holy Prophet ﷺ. He fought alongside 'Alī b. Abī Ṭālib ﵁ in the Battle of Ṣiffīn. He was from among the special companions of 'Alī ﵁. He passed away in Kūfa, in the year 66 AH – also said in 67 AH.

[1] •al-'Aynī in *'Umdat al-Qārī*, 16:241.

[2] Narrated by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 5:206, 210 §§5107, 5121. Set forth by •al-'Asqalānī in *Fatḥ al-Bārī*, 7:96 §3538. •al-Haythamī in *Majma' al-Zawā'id*, 9:195. •al-Mullā 'Alī al-Qārī in *Mirqāt al-Mafātīḥ*, 11:324.

عَنْ شَفَتِهِ وَعَنْ أَسْنَانِهِ، فَلَمْ أَرَ ثَغْرًا قَطُّ كَانَ أَحْسَنَ مِنْهُ، كَأَنَّهُ الدُّرُّ، فَلَمْ أَتَمَالَكْ أَنْ رَفَعْتُ صَوْتِي بِالْبُكَاءِ، فَقَالَ: مَا يُبْكِيكَ، أَيُّهَا الشَّيْخُ؟ قَالَ: يُبْكِيْنِي مَا رَأَيْتُ رَسُوْلَ اللهِ ﷺ، يُقَبِّلُ بَعْضَ مَوْضِعِ هَذَا الْقَضِيْبِ، وَيَلْثِمُهُ وَيَقُوْلُ: اَللّٰهُمَّ، إِنِّي أُحِبُّهُ.

I was with ʿUbayd Allāh b. Ziyād – may Allāh curse him – when the noble head of Ḥusayn b. ʿAlī ؑ was brought and placed in a tray in front of him. I saw that he took hold of a fresh branch and with that he began touching softly, but insolently, the lips and teeth of Imam Ḥusayn ؑ. I had not seen a more beautiful mouth and front teeth than his ؑ, as if it were (intensely bright and shiny) pearls. (Seeing this,) I could not control myself and began crying audibly. Ibn Ziyād asked, 'Old man! What makes you cry?' I replied, 'What makes me cry is that I saw the Messenger of Allāh ﷺ kissing the part this branch is [touching], and I heard him ﷺ saying, 'O Allāh, I certainly do love him very much.''[1]

6.2 IBN ZIYĀD HAD THE NOBLE HEAD OF IMAM ḤUSAYN ؑ SENT TO YAZĪD'S COURT

1. Imams al-Ṭabarī, Ibn ʿAsākir, Ibn Abī Jarāda and al-Ṣafadī have narrated from Abū Mikhnaf:

ثُمَّ إِنَّ عُبَيْدَ اللهِ بْنَ زِيَادٍ نَصَبَ رَأْسَ الْحُسَيْنِ بِالْكُوْفَةِ، فَجُعِلَ يُدَارُ بِهِ فِي الْكُوْفَةِ، ثُمَّ دَعَا زَحْرَ بْنَ قَيْسٍ، فَسَرَّحَ مَعَهُ بِرَأْسِ الْحُسَيْنِ وَرُؤُوْسِ أَصْحَابِهِ إِلَى يَزِيْدَ بْنِ مُعَاوِيَةَ.

(The hard-heartedness of) ʿUbayd Allāh b. Ziyād (was such that he) propped the blessed (severed) head of Imam Ḥusayn ؑ (upon a spear) in the city of Kūfa, and (the extent of his beastliness is that) he began parading it in the marketplaces and streets there. Then he summoned Zaḥr b. Qays and sent with him the noble head of Imam Ḥusayn ﵇ and those of Imam Ḥusayn's companions to Yazīd b. Muʿāwiya."[1]

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:236. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:315.

2. It is mentioned in a narration with ʿAllāma Ibn al-Jawzī:

ثُمَّ دَعَا ابْنُ زِيَادٍ زَحْرَ بْنَ قَيْسٍ، فَبَعَثَ مَعَهُ رَأْسَ الْحُسَيْنِ وَرُؤُوْسَ أَصْحَابِهِ إِلَى يَزِيْدَ، وَجَاءَ رَسُوْلٌ مِنْ قِبَلِ يَزِيْدَ بِأَمْرِ عُبَيْدِ اللهِ أَنْ يُرْسَلَ إِلَيْهِ بِثَقَلِ الْحُسَيْنِ، وَمَنْ بَقِيَ بِأَهْلِهِ.

Then Ibn Ziyād summoned Zaḥr b. Qays and sent with him the blessed head of Imam Ḥusayn ﵇ and those of Imam Ḥusayn's companions to Yazīd. (Prior to that,) a messenger had come to Ibn Ziyād from Yazīd with his orders that the belongings of Imam Ḥusayn ﵇ and his surviving household should be delivered to him.[2]

3. In the narration with Ibn al-Athīr al-Jazarī, it is stated:

ثُمَّ أَرْسَلَ ابْنُ زِيَادٍ رَأْسَ الْحُسَيْنِ وَرُؤُوْسَ أَصْحَابِهِ مَعَ زَحْرِ بْنِ قَيْسٍ إِلَى الشَّامِ إِلَى يَزِيدَ وَمَعَهُ جَمَاعَةٌ، وَقِيلَ: مَعَ شَمِرٍ وَجَمَاعَةٍ مَعَهُ، وَأَرْسَلَ مَعَهُ النِّسَاءَ وَالصِّبْيَانَ، وَفِيهِمْ عَلِيُّ بْنُ الْحُسَيْنِ، قَدْ جَعَلَ ابْنُ زِيَادٍ الْغُلَّ فِي يَدَيْهِ وَرَقَبَتِهِ، وَحَمَلَهُمْ عَلَى الْأَقْتَابِ، فَلَمْ يُكَلِّمْهُمْ عَلِيُّ بْنُ الْحُسَيْنِ فِي الطَّرِيْقِ حَتَّى بَلَغُوْا الشَّامَ، فَدَخَلَ زَحْرُ بْنُ قَيْسٍ عَلَى يَزِيدَ، فَقَالَ: مَا وَرَاءَكَ؟ فَقَالَ: أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ، بِفَتْحِ اللهِ وَبِنَصْرِهِ.

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk, thumma dakhalat sana iḥdā wa sittīn, dhikr al-Khabar ʿammā kāna fīhā min al-Aḥdāth*, 3:338. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 18:444 §2242. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 8:3784. •al-Ṣafadī in *al-Wāfī bil-Wafayāt*, 14:127.

[2] •Ibn al-Jawzī in *Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd*, p. 56.

Then Ibn Ziyād sent the noble head of Imam Ḥusayn ؑ and those of his ؑ companions with Zaḥr b. Qays to Yazīd b. Muʿāwiya in al-Shām, and with him were others. It is also said (that the noble head was sent) with Shamir and others with him. [Ibn Ziyād] sent with him the women and children, who included ʿAlī b. Ḥusayn (Imam Zayn al-ʿĀbidīn) ؑ. Ibn Ziyād placed (handcuffs) on his hands (and shackled his feet) and a heavy yoke around his neck and made them all mount on tight litters. On the way there, Imam ʿAlī b. Ḥusayn ؑ did not speak to any of them until they reached al-Shām. Zaḥr b. Qays entered the court of Yazīd who asked, 'What is that behind you?' He replied, 'O Leader of the Believers, may there be glad tidings from Allāh to you of His victory and support.'[1]

4. It is mentioned in a narration that the people were instructed by Ibn Ziyād to congregate for ritual prayer. When they were assembled, he ascended the pulpit to mention that so-called 'victory' which he thought Allāh ﷻ had given him in the killing of Imam Ḥusayn ؑ, who, according to Ibn Ziyād, had attempted to overthrow him and split the unity apart. Just then, ʿAbd Allāh b. ʿAfīf al-Azdī stood up and said:

وَيْحَكَ يَا ابْنَ زِيَادٍ، تَقْتُلُوْنَ أَوْلَادَ النَّبِيِّيْنَ وَتَتَكَلَّمُوْنَ بِكَلَامِ الصِّدِّيْقِيْنَ.

O Ibn Ziyād! You kill the children of Prophets and you speak words of those are honest?"

After having them killed upon the orders of Ibn Ziyād, their bodies were attached to crucifixes. Thereafter, the noble head of Imam Ḥusayn ؑ was propped upon a spear, at his orders, and paraded in the streets of Kūfa. Then he had the noble head of Imam Ḥusayn ؑ and those of his companions sent at the hands of Zaḥr b. Qays to Yazīd in al-Shām.[2]

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[1] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh: thumma dakhalat sana iḥdā wa sittīn, dhikar maqtal al-Ḥusayn* ؓ, 4:83.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sana iḥdā wa sittīn, wa*

6.3 YAZĪD INSULTED THE NOBLE HEAD OF IMAM ḤUSAYN ؑ IN HIS FULL COURT

Imam Abū Nuʿaym narrated that ʿAbd al-Wāḥid al-Qurashī has mentioned that when the noble head of Imam Ḥusayn ؑ was brought to Yazīd b. Muʿāwiya, he began striking it abusively with a stick, by which its front teeth were being exposed. By Allāh! Even snow was not as white as those teeth. Then he began saying the following poetry in pride:

يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

> (Our) swords smash the skulls of those young men who were (once) very dear to us, But then they became disobedient to us, rebellious, and wrongdoers.

Within the crowd that had gathered around him was a brave man who turned to him and cautioned him:

يَا هَذَا، ارْفَعْ قَضِيْبَكَ، فَوَاللهِ، رُبَّمَا رَأَيْتُ شَفَتَيْ رَسُوْلِ اللهِ ﷺ مَكَانَهُ يُقَبِّلُهُ.

> O you! Remove the stick (from the blessed face). I have frequently seen the blessed lips of the Messenger of Allāh ﷺ kissing this part.[1]

Upon that, Yazīd became angry and upset, and removed his stick in fury.

2. Imam Ibn Abī al-Dunyā narrated from Zayd b. Arqam ؓ who said:

كُنْتُ عِنْدَ يَزِيْدَ بْنِ مُعَاوِيَةَ، فَأُتِيَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ؑ فَجَعَلَ

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hādhihi ṣifa matalahu mā'khūdha min kalām a'imma hādhā al-shā'n, 8:191.

[1] •Abū Nuʿaym in *Maʿrifa al-Ṣaḥāba*, *Bāb al-ʿAyn*, *ʿAbd al-Wāḥid b. ʿAbd Allāh al-Qurashī ʿan rajul min al-Ṣaḥāba*, 6:3154 §7262.

يَنْكُتُ بِالْخَيْزَرَانِ عَلَى شَفَتَيْهِ، وَهُوَ يَقُوْلُ: نُفَلِّقْنَ هَامًا ... إِلَى آخِرِهِ. فَقُلْتُ لَهُ: ارْفَعْ عَصَاكَ. فَقَالَ: تَنْهَانِي. فَقُلْتُ: أَشْهَدُ لَقَدْ رَأَيْتُ رَسُوْلَ اللهِ ﷺ وَاضِعًا حَسَنًا عَلَى فَخِذِهِ الْيُمْنَى، وَاضِعًا حُسَيْنًا عَلَى فَخِذِهِ الْيُسْرَى، وَاضِعًا يَدَهُ الْيُمْنَى عَلَى رَأْسِ الْحَسَنِ، وَاضِعًا يَدَهُ الْيُسْرَى عَلَى رَأْسِ الْحُسَيْنِ، وَهُوَ يَقُوْلُ: اَللّٰهُمَّ، أَسْتَوْدِعُكَهُمَا وَصَالِحَ الْمُؤْمِنِيْنَ، فَكَيْفَ كَانَ حِفْظُكَ يَا يَزِيْدُ، وَدِيْعَةَ رَسُوْلِ اللهِ ﷺ.

I was at that time present with Yazīd b. Muʿāwiya when the noble head of Imam Ḥusayn b. ʿAlī ؑ was brought, and he began prodding its lips with his stick. He was speaking this poetry, 'We smash the skulls of those people ...,' until the end. I said to him, 'Remove your staff.' He responded, 'Are you forbidding me?' So, I said, 'I testify that I have seen the Messenger of Allāh ﷺ placing Imam Ḥasan ؑ on his ﷺ right thigh and Imam Ḥusayn ؑ on his ﷺ left thigh. He ﷺ had his ﷺ right hand placed upon Imam Ḥasan's head and his ﷺ left hand upon Imam Ḥusayn's head, and he ﷺ was saying, 'O Allāh, I entrust these two and the righteous believers to You (i.e. in Your care and protection),' O Yazīd! How have you protected the trust of the Messenger of Allāh ﷺ!'[1]

3. Imam Ibn Abī al-Dunyā reported that it is related by Abū Jaʿfar:

وُضِعَ رَأْسُ الْحُسَيْنِ بَيْنَ يَدَيْ يَزِيْدَ، وَعِنْدَهُ أَبُو بَرْزَةَ ؓ، فَجَعَلَ يَزِيْدُ يَنْكُتُ بِالْقَضِيْبِ عَلَى فِيْهِ، وَيَقُوْلُ: نُفَلِّقْنَ هَامًا ... فَقَالَ لَهُ أَبُو بَرْزَةَ ؓ: إِرْفَعْ قَضِيْبَكَ، فَوَاللهِ، لَرُبَّمَا رَأَيْتُ فَاهَ رَسُوْلِ اللهِ ﷺ عَلَى فِيْهِ يَلْثِمُهُ.

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[1] •Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd*, pp. 57–58.

When the noble head of Imam Ḥusayn ﵇ was placed in front of Yazīd, Abū Barza (the Noble Companion ﵁) was also present. Yazīd – the Accursed – began striking the stick on the mouth of the noble head of Imam Ḥusayn ﵇, and he was saying, 'We smash the skulls of those people...,' (until the end). Abū Barza ﵁ said to him, 'Move your stick away. By Allāh! I have seen the Messenger of Allāh ﷺ kissing this blessed mouth many times.'[1]

4. al-Ḥāfiẓ Ibn Kathīr narrates from Ja'far:

لَمَّا وُضِعَ رَأْسُ الْحُسَيْنِ بَيْنَ يَدَيْ يَزِيْدَ، وَعِنْدَهُ أَبُوْ بَرْزَةَ، جَعَلَ يَنْكُتُ بِالْقَضِيْبِ فَقَالَ لَهُ: ارْفَعْ قَضِيْبَكَ، فَلَقَدْ رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَلْثِمُهُ.

Abū Barza ﵁ was also present when the noble head of Imam Ḥusayn ﵇ was placed in front of Yazīd. Yazīd began touching (the blessed face) with the stick, and so he ﵁ said (to Yazīd), 'Move your stick away (from this blessed face) for I have seen the Messenger of Allāh ﷺ kissing it.'[2]

5. 'Allama Ibn al-Jawzī (d. 597 AH) writes:

لَيْسَ الْعَجَبُ مِنْ فِعْلِ عُمَرَ بْنِ سَعْدٍ، وَعُبَيْدِ اللهِ بْنِ زِيَادٍ، وَإِنَّمَا الْعَجَبُ مِنْ خِذْلَانِ يَزِيْدَ، وَضَرْبِهِ بِالْقَضِيْبِ عَلَى ثَنِيَّةِ الْحُسَيْنِ، وَإِعَادَتِهِ إِلَى الْمَدِيْنَةِ، وَقَدْ تَغَيَّرَتْ رِيْحُهُ لِبُلُوْغِ الْغَرَضِ الْفَاسِدِ، أَفَيَجُوْزُ أَنْ يُفْعَلَ هَذَا بِالْخَوَارِجِ؟ أَوَلَيْسَ فِي الشَّرْعِ أَنَّهُمْ يُصَلَّى عَلَيْهِمْ وَيُدْفَنُوْنَ؟ وَأَمَّا قَوْلُهُ: لِي أَنْ أَسْبِيَهُمْ، فَأَمْرٌ لَا يُقْنَعُ لِفَاعِلِهِ

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[1] Set forth by •Ibn al-Jawzi in *al-Radd 'alā al-Muta'aṣṣib al-'Anīd al-Māni' min Dhamm Yazīd*, p. 58.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sana iḥdā wa sittīn, wa hādhihi ṣifa matalahu mā'khūdha min kalām a'imma hādhā al-shā'n*, 8:192.

وَمُعْتَقِدِهِ إِلَّا اللَّعْنَةُ؟ وَلَوْ أَنَّهُ احْتَرَمَ الرَّأْسَ حِيْنَ وُصُوْلِهِ وَصَلَّى عَلَيْهِ وَلَمْ يَتْرُكْهُ فِي طَشْتٍ وَلَمْ يَضْرِبْهُ بِقَضِيْبٍ مَا الَّذِي كَانَ يَضُرُّهُ؟ وَقَدْ حَصَلَ لَهُ مَقْصُوْدُهُ مِنَ الْقَتْلِ، وَلَكِنْ أَحْقَادُهُ الْجَاهِلِيَّةُ، وَدَلِيْلُهَا مَا تَقَدَّمَ مِنْ إِنْشَادِهِ: (لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا....).

There is nothing strange in whatever ʿAmr b. Saʿd and ʿUbayd Allāh b. Ziyād did (as this is to be expected from such bloodthirsty and beastly people. Moreover, they were at the commands of Yazīd. Thus, they did what they were to do.).' What is a surprise is that Yazīd violated (the noble head of) Imam Ḥusayn ؓ and struck its front teeth with his stick, and then he returned the noble head to Madīna when it had started to decompose due to the effects of the pollution. Is it permissible to treat belligerent and wrongdoing opposers in this way? Does the Sharīʿa not instruct us that they must be prayed over and buried? As for his saying, 'I can imprison them,' then this a matter that cursing is sufficient against the doer and supporter. If he had honoured the noble head when it had reached him, had performed the ritual prayer over it and had not let it remain on the tray and had not prodded it with a stick, what would he lose? He had already obtained his (ill) objective (by killing Imam Ḥusayn ؓ). However, he had grudges of ignorance (that were clear from his conduct), as is evident from the poetry he said, 'O could that my forefathers of Badr witness...'[1]

6. It is mentioned in a narration of Imam Ibn al-Athīr (555 AH – 630 AH):

ثُمَّ أَذِنَ لِلنَّاسِ، فَدَخَلُوا عَلَيْهِ، وَالرَّأْسُ بَيْنَ يَدَيْهِ، وَمَعَهُ قَضِيبٌ وَهُوَ يَنْكُتُ بِهِ ثَغْرَهُ، ثُمَّ قَالَ: إِنَّ هَذَا وَإِيَّانَا كَمَا قَالَ الْحُصَيْنُ بْنُ

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[1] Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Mānīʿ min Dhamm Yazīd*, pp. 63–64.

الْحُمَامِ:

أَبَى قَوْمُنَا أَنْ يُنْصِفُونَا فَأَنْصَفَتْ
قَوَاضِبُ فِي أَيْمَانِنَا تَقْطُرُ الدَّمَا
يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

Then Yazīd allowed people to enter the court. They entered and the noble head (of Imam Ḥusayn ﵇) was in front of him. He had a stick in his hand with which he was poking the teeth (of Imam Ḥusayn ﵇). Then he said, 'The case between us and him is that which Ḥuṣayn b. al-Ḥumām (the poet) has said, 'When our people denied us justice then, the swords in our right hands spilt blood for justice. Our swords smash the skulls of those young men who were (once) very dear to us, but then they have become disobedient to us, rebellious and wrongdoers.'

Seeing these heinous acts, Abū Barza al-Aslamī ﵁ said:

أَتَنْكُتُ بِقَضِيْبِكَ فِي ثَغْرِ الْحُسَيْنِ؟ أَمَا لَقَدْ أَخَذَ قَضِيْبُكَ فِي ثَغْرِهِ مَأْخَذًا، لَرُبَّمَا رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَرْشُفُهُ، أَمَا إِنَّكَ يَا يَزِيْدُ، تَجِيءُ يَوْمَ الْقِيَامَةِ وَابْنُ زِيَادٍ شَفِيْعُكَ، وَيَجِيءُ هَذَا وَمُحَمَّدٌ شَفِيْعُهُ، ثُمَّ قَامَ فَوَلَّى.

Are you prodding the front teeth of Imam Ḥusayn ﵇ with your stick? Beware! The parts where you are doing this (despicable act) with your stick, I have on numerous occasions seen the Messenger of Allāh ﷺ kissing them. (Listen) O Yazīd! When you come forward on the Day of Judgement, your intercessor will be Ibn Ziyād (who will take you to Hell with him). When Imam Ḥusayn ﵇ comes forward, his intercessor will be

Muḥammad ﷺ." Then Abū Barza ؓ stood up and left with his back to Yazīd (in expression of his hatred towards him).[1]

7. Qāsim b. Bukhayt mentions in a narration:

لَمَّا وُضِعَ رَأْسُ الْحُسَيْنِ بَيْنَ يَدَيْ يَزِيْدَ بْنِ مُعَاوِيَةَ جَعَلَ يَنْكُتُ بِقَضِيْبٍ كَانَ فِي يَدِهِ فِي ثَغْرِهِ، ثُمَّ قَالَ: إِنَّ هَذَا وَإِيَّانَا كَمَا قَالَ الْحُصَيْنُ بْنُ الْحُمَامِ الْمُرِّيُّ:

يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

When the noble head of Imam Ḥusayn ؑ was placed in front of Yazīd b. Muʿāwiya, he began prodding the teeth with the stick in his hands (out of his intoxicated arrogance of power). Then he said, 'The case between us and him is that which Ḥuṣayn b. al-Ḥumām al-Murrī (the poet) has said, 'Our swords smash the skulls of those young men who were (once) very dear to us, but then they have become disobedient to us, rebellious and wrongdoers.'

Abū Barza al-Aslamī ؓ, the Noble Companion of the Messenger ﷺ, said to him:

أَمَا وَاللهِ، لَقَدْ أَخَذَ قَضِيبُكَ هَذَا مَأْخَذًا، لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْشُفُهُ، ثُمَّ قَالَ لَهُ: أَمَا إِنَّ هَذَا سَيَجِيءُ يَوْمَ الْقِيَامَةِ وَشَفِيعُهُ مُحَمَّدٌ ﷺ، وَتَجِيءُ وَشَفِيعُكَ ابْنُ زِيَادٍ. ثُمَّ قَامَ فَوَلَّى.

Beware! This stick of yours has touched the parts that I have seen the Messenger of Allāh ﷺ kissing." Then he said: "Verily, when this (Imam Ḥusayn ؑ) rises on the Day of Judgement,

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[1] Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sana iḥdā wa sittīn, dhikar maqtal al-Ḥusayn* ؓ, 4:84–85.

> his intercessor will be Prophet Muḥammad ﷺ, but when you come forward, your intercessor will be Ibn Ziyād." Then Abū Barza ؓ stood up and left with his back to Yazīd.[1]

When in the presence of kings, courtiers leave royal courts walking backwards whereas the walking away of Abū Barza al-Aslamī ؓ from Yazīd's court with his back to Yazīd was an expression of hatred and contempt.

8. In another narration, Sālim b. Abī Ḥafṣa related that Ḥasan said that when the noble head of Imam Ḥusayn ؑ was delivered, Yazīd began prodding it with a stick. Sufyān said: "I was told that Ḥasan b. al-Ḥakam used to recite this poem thereafter:

سُمَيَّةُ أَمْسَى نَسْلُهَا عَدَدَ الْحَصَى
وَبِنْتُ رَسُولِ اللهِ لَيْسَ لَهَا نَسْلُ

The descendants of Sumayya (the mother of Ziyād) are like pebbles (in large numbers and, appears to be, protected and preserved), whereas the descendants of the daughter of the Messenger of Allāh ﷺ are no more (for they have been brutally martyred in the desert of Karbala).

The narrator mentions the remainder of the happenings thus:

وَأَمَّا بَقِيَّةُ أَهْلِهِ وَنِسَاؤُهُ فَإِنَّ عُمَرَ بْنَ سَعْدٍ وَكَّلَ بِهِمْ مَنْ يَحْرُسُهُمْ وَيَكْلَؤُهُمْ. ثُمَّ أَرْكَبُوهُمْ عَلَى الرَّوَاحِلِ فِي الْهَوَادِجِ، فَلَمَّا مَرُّوا بِمَكَانِ الْمَعْرَكَةِ رَأَوُا الْحُسَيْنَ وَأَصْحَابَهُ مُجَدَّلِينَ، هُنَالِكَ بَكَتْهُ النِّسَاءُ، وَصَرَخْنَ، وَنَدَبَتْ زَيْنَبُ أَخَاهَا الْحُسَيْنَ وَأَهْلَهَا، فَقَالَتْ، وَهِيَ تَبْكِي: يَا مُحَمَّدَاهُ. يَا مُحَمَّدَاهُ. صَلَّى عَلَيْكَ اللهُ وَمَلِيكُ السَّمَاءِ. هَذَا حُسَيْنٌ بِالْعَرَاءِ، مُرَمَّلٌ بِالدِّمَاءِ، مُقَطَّعُ الْأَعْضَاءِ، يَا

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sana iḥdā wa sittīn, wa hādhihi ṣifa maqtalahu mā'khūdha min kalām a'imma hādhā al-shā'n*, 8:192.

مُحَمَّدَاهُ. وَبَنَاتُكَ سَبَايَا، وَذُرِّيَّتُكَ مُقَتَّلَةٌ، تَسْفِي عَلَيْهَا الصَّبَا. قَالَ: فَأَبْكَتْ وَاللهِ، كُلَّ عَدُوٍّ وَصَدِيقٍ.

As for his ؓ remaining family and women, ʿUmar b. Saʿd placed them in the custody of guards, who then had them mounted on narrow litters upon camels. When they passed by the battlefield, they saw the headless bodies of Imam Ḥusayn ؓ and his ؓ companions. There and then the women began crying and screaming; Zaynab ؓ mourned over her brother, Imam Ḥusayn ؓ, and her family, and she said while crying, 'O Muḥammad! O Muḥammad! May Allāh ﷻ and the angels of the heaven send blessings upon you. (Your beloved) Ḥusayn lies in the plain (of Karbala), his body torn apart, bloodied, with his limbs severed! O Muḥammad! Your daughters are captives, and your progeny is slain – over whom the morning wind is blowing dust.'

The narrator mentioned that by Allāh, the chilling cries of Zaynab ؓ made every friend and foe weep.[1]

9. Shaykh ʿAbd Allāh al-Shabrāwī al-Shāfiʿī (d. 1172 AH) said:

قَالَ أَبُوْ الْفَضْلِ: وَبَعْدَ أَنْ وَصَلَ الرَّأْسُ الشَّرِيْفُ إِلَى دِمَشْقَ، وُضِعَ فِي طَسْتٍ بَيْنَ يَدَيْ يَزِيْدَ. وَصَارَ يَضْرِبُ ثَنَايَاهُ الشَّرِيْفَةَ بِقَضِيْبٍ، ثُمَّ أَمَرَ بِصَلْبِهِ، فَصُلِبَ ثَلَاثَةَ أَيَّامٍ بِدِمَشْقَ، وَشَكَرَ لِابْنِ زِيَادٍ صَنِيْعَهُ، وَبَالَغَ فِي إِكْرَامِهِ وَرِفْعَتِهِ، حَتَّى صَارَ يَدْخُلُ عَلَى نِسَائِهِ، ثُمَّ تَرَكَ الرَّأْسَ الشَّرِيْفَ بَعْدَ صَلْبِهِ فِي خَزَانَةِ السِّلَاحِ.

Abu'l-Faḍl said, 'After the noble head had reached Damascus, it was placed on a tray in front of Yazīd (the Wretch). He began striking its blessed teeth with a stick, after which he ordered it to be propped on a crucifix. It was upon the crucifix in

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[1] Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sana iḥdā wa sittīn, wa hādhihi ṣifa maqtalahu maʾkhūdha min kalām aʾimma hādhā al-shāʾn*, 8:192–193.

Damascus for three days. Yazīd thanked Ibn Ziyād on this (despicable) act and exceeded in honouring him to such extent that he began entering upon Yazīd's women. Then the noble head, after it had been propped on a crucifix, was placed in a weapons depot.[1]

6.4 YAZĪD GROSSLY INSULTED AND DISHONOURED THE MEMBERS OF THE AHL AL-BAYT

1. Imams al-Ṭabarī, Ibn ʿAsākir and Ibn Kathīr have mentioned another narration by Abū Mikhnaf, from the chain of Fāṭima bint ʿAlī ﵂, that she said:

إِنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ أَحْمَرَ قَامَ إِلَى يَزِيْدَ فَقَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ، هَبْ لِي هَذِهِ -يَعْنِينِي، وَكُنْتُ جَارِيَةً وَضِيْئَةً- فَارْتَعَدْتُ وَفَرِقْتُ، وَظَنَنْتُ أَنَّ ذَلِكَ جَائِزٌ لَهُمْ، فَقَالَتْ: فَأَخَذْتُ بِثِيَابِ أُخْتِي زَيْنَبَ؛ قَالَتْ: وَكَانَتْ أُخْتِي زَيْنَبُ أَكْبَرَ مِنِّي وَأَعْقَلَ، وَكَانَتْ تَعْلَمُ أَنَّ ذَلِكَ لَا يَكُوْنُ، فَقَالَتْ: كَذَبْتَ وَاللهِ، وَلَؤُمْتَ، مَا ذَلِكَ لَكَ وَلَهُ، فَغَضِبَ يَزِيْدُ، فَقَالَ: كَذَبْتِ وَاللهِ، إِنَّ ذَلِكَ لِي، وَلَوْ شِئْتُ أَنْ أَفْعَلَهُ لَفَعَلْتُ؛ قَالَتْ: كَلَّا وَاللهِ، مَا جَعَلَ اللهُ ذَلِكَ لَكَ، إِلَّا أَنْ تَخْرُجَ مِنْ مِلَّتِنَا، وَتَدِيْنَ بِغَيْرِ دِيِنِنَا؛ قَالَتْ: فَغَضِبَ يَزِيْدُ وَاسْتَطَارَ، ثُمَّ قَالَ: إِيَّايَ تَسْتَقْبِلِيْنَ بِهَذَا؟ إِنَّمَا خَرَجَ مِنَ الدِّيْنِ أَبُوْكِ وَأَخُوْكِ. فَقَالَتْ زَيْنَبُ: بِدِيْنِ اللهِ وَدِيْنِ أَبِي وَدِيْنِ أَخِي وَجَدِّي، اهْتَدَيْتَ أَنْتَ وَأَبُوْكَ وَجَدُّكَ.

(When we were made to sit in front of Yazīd,) a man of red complexion came and stood in front of Yazīd and he (indicated audaciously towards me and) said, 'O Leader of the Believers! Give this girl to me.' I was then an underaged, chaste and pretty girl. Hearing him, I became worried and began to tremble, thinking that such was permitted with them. I grabbed hold of my (elder) sister Zaynab's clothing." She said: "My sister Zaynab was older than me and much wiser, and she knew well that such was absolutely impermissible. She said to that man, 'By Allāh! You have spoken a lie, and you have said something despicable. This is not permissible, neither for you and nor for her.' Yazīd was angered by that and said to Zaynab, 'You have spoken a lie. By Allāh! This act is permissible for me; I can do this if I so choose.' Zaynab replied, 'Never! By Allāh! Allāh has not rendered this lawful for you, except that you should leave the folds of our religion and choose another religion for yourself.'" Fāṭima bint ʿAlī says: "(Hearing this,) Yazīd became furious and enraged. He began saying, 'In which aspect can you argue with me? Your father (ʿAlī) and your brother have left the religion.' Zaynab responded, 'It is from the religion of Allāh, the religion of my father, the religion of my brother and of my grandfather that you, your father and your grandfather acquired guidance.'"[1]

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[1] al-Shabrāwī in *al-Itḥāf bi Ḥubb al-Ashrāf*, p. 23.

2. ʿAllāma Ibn al-Jawzī (d. 597 AH) reports a narration:

ثُمَّ دَعَى يَزِيْدُ بِعَلِيِّ بْنِ الْحُسَيْنِ وَالصِّبْيَانِ وَالنِّسَاءِ، وَقَدْ أُوْثِقُوْا بِالْحِبَالِ، فَأُدْخِلُوْا عَلَيْهِ، فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ: يَا يَزِيْدُ، مَا ظَنُّكَ بِرَسُوْلِ اللهِ ﷺ لَوْ رَآنَا مُقَرِنِيْنَ بِالْحِبَالِ، أَمَا كَانَ يَرِقُّ لَنَا؟ فَقَالَ لَهُ: يَا عَلِيُّ، أَبُوْكَ الَّذِي قَطَعَ رَحِمِي، وَنَازَعَنِي سُلْطَانِي، فَصَنَعَ اللهُ بِهِ مَا رَأَيْتَ. وَدَعَى بِالنِّسَاءِ وَالصِّبْيَانِ، فَأُجْلِسُوْا بَيْنَ يَدَيْهِ، فَقَامَ رَجُلٌ مِنْ أَهْلِ الشَّامِ، فَقَالَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ، هَبْ لِي

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk, thumma dakhalat sana iḥdā wa sittīn, maqtal al-Ḥusayn riḍwān Allāh ʿalayh*, 3:339. •Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sana iḥdā wa sittīn, wa hādhihi ṣifa maqtalahu māʾkhūdha min kalām aʾimma hādhā al-shāʾn*, 8:194–195. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 69:177.

هَذِهِ، يَعْنِي فَاطِمَةَ بِنْتَ عَلِيٍّ، وَكَانَتْ وَضِيئَةً. فَأَرْعَدَتْ وَظَنَّتْ
أَنَّهُمْ يَفْعَلُوْنَ، فَأَخَذَتْ بِثِيَابِ أُخْتِهَا زَيْنَبَ. فَقَالَتْ زَيْنَبُ: كَذَبْتَ،
وَاللهِ، مَا ذَلِكَ لَكَ، وَلَا لَهُ. فَغَضِبَ يَزِيْدُ لِذَلِكَ، فَقَالَ: كَذَبْتِ، إِنَّ
ذَلِكَ لِي، وَلَوْ شِئْتُ أَنْ أَفْعَلَهُ لَفَعَلْتُ. قَالَتْ: كَلَّا وَاللهِ، مَا جَعَلَ
ذَلِكَ لَكَ إِلَّا أَنْ تَخْرُجَ مِنْ مِلَّتِنَا، أَوْ تَدِيْنَ بِغَيْرِ دِيْنِنَا.

Then Yazīd summoned ʿAlī b. Ḥusayn ؓ, the children and all the women – their pure and noble bodies were tied up in ropes, and (in this manner) they were presented to him (the wretched being!). Imam ʿAlī b. Ḥusayn ؓ said to him, 'O Yazīd! What do you think, that if the Messenger of Allāh ﷺ saw us tied up in ropes like this, would his heart not be overcome with pity? (How much pain would he ﷺ feel, and how sorrowful would he ﷺ be!)' Yazīd replied to him ؓ, 'O ʿAlī, your father severed ties of kinship with me, argued with me over my governance and so Allāh dealt with him, as you can see.' Then he summoned the women and the children, who were made to sit in front of him, and (an ill-disposed) man from the people of al-Shām stood and said, 'O Leader of the Believers! Give this girl to me,' i.e. Fāṭima bint ʿAlī ؓ – who was a pure and beautiful girl. She trembled (hearing this) and believed that these (cruel) people were certainly about to do this. She (in fear) began grappling at the clothes of her sister Zaynab ؓ (and grabbed on to her). Zaynab ؓ (addressed Yazīd and) said, 'You have spoken a lie, by Allāh! Doing as such is neither permissible for you and nor for her.' Yazīd was angered by this, and so he said, 'You have spoken a lie. Certainly, it is in my authority; I can do this if I so choose.' Zaynab ؓ replied, 'By Allāh! Never! You cannot do as such unless you leave the fold of our religion or choose another religion for yourself.'[1]

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[1] •Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Mānīʿ min Dhamm Yazīd*, pp. 60–61. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sana iḥdā wa sittīn, dhikar maqtal al-Ḥusayn* ؑ, 4:86.

3. Sibṭ b. al-Jawzī narrates from his grandfather Ibn al-Jawzī:

لَيْسَ الْعَجَبُ مِنْ قِتَالِ ابْنِ زِيَادٍ لِلْحُسَيْنِ ﵇، وَإِنَّمَا الْعَجَبُ مِنْ خِذْلَانِ يَزِيْدَ وَضَرْبِهِ بِالْقَضِيْبِ ثَنَايَا الْحُسَيْنِ وَحَمْلِهِ آلَ رَسُوْلِ اللهِ ﷺ سَبَايَا عَلَى أَقْتَابِ الْجِمَالِ. وَذَكَرَ أَشْيَاءَ مِنْ قَبِيْحِ مَا اشْتَهَرَ عَنْهُ، ثُمَّ قَالَ: وَمَا كَانَ مَقْصُوْدُهُ إِلَّا الْفَضِيْحَةَ وَإِظْهَارَ الرَّأْسِ ... وَلَوْ لَمْ يَكُنْ فِيْ قَلْبِهِ أَحْقَادٌ جَاهِلِيَّةٌ وَأَضْغَانٌ بَدْرِيَّةٌ لَاحْتَرَمَ الرَّأْسَ لَمَّا وَصَلَ إِلَيْهِ وَكَفَّنَهُ وَدَفَنَهُ وَأَحْسَنَ إِلَى آلِ رَسُوْلِ اللهِ ﷺ.

"There is nothing strange in Ibn Ziyād fighting with Imam Ḥusayn ﵇. What is a surprise, however, is that Yazīd insulted Imam Ḥusayn ﵇ and struck his ﵇ teeth with a stick. He made captives of the descendants of the Messenger ﷺ, made them sit on the bare backs of camels and had them paraded in various cities." Ibn al-Jawzī mentioned some horrendous acts of Yazīd that are well known. He mentioned: "By this, Yazīd's only aim was to humiliate the Ahl al-Bayt ﵈ of the Messenger ﷺ and to show his own authority. Had Yazīd no grudges in his heart from the Era of Ignorance (the Jāhiliyya) and nor from the Battle of Badr, he would have at least respected the noble head of Imam Ḥusayn ﵇ when it reached him, and would have arranged for its burial. He would have also respected and honoured the family of the Messenger ﷺ."[1]

4. Likewise, the famous historian al-Masʿūdī mentioned that when Imam Ḥusayn ﵇ was martyred in Karbalā and Ibn Ziyād had taken his ﵇ blessed head to Yazīd, the daughter of ʿAqīl b. Abī Ṭālib, sad and heartbroken at the news of the women of the Pure Ahl al-Bayt ﵈, came out from among the women of her people and was saying:

مَاذَا تَقُوْلُوْنَ إِنْ قَالَ النَّبِيُّ لَكُمْ

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[1] Set forth by •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:631. •al-

مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ؟
بِعِتْرَتِي وَبِأَهْلِي بَعْدَ مُفْتَقَدِي
نِصْفٌ أُسَارَى وَنِصْفٌ ضُرِّجُوا بِدَمِ
مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ
أَنْ تَخْلُفُوْنِي بِشَرٍّ فِي ذَوِي رَحِمِي

> What will you say if the Holy Prophet ﷺ asked you? You are the final community, and how wickedly you treated my family and household after I am gone! A half of them are captive and the other half are drenched in blood. Was this the outcome of my advice to you that you should mistreat my kindred after me?[1]

The truth is very obvious by the aforementioned narrations that Yazīd not only wronged and mistreated the Pure Ahl al-Bayt ؑ, but also violated and dishonoured the noble head of Imam Ḥusayn ؑ – the place where the Holy Prophet ﷺ would kiss – after martyring him ؑ in Karbala, all to protect and save his own throne and authority. Indirectly, this was disrespect to the Holy Prophet ﷺ. Thus, Yazīd was disgraced and destined for Hell.

Qundūzī al-Ḥanafī in *Yanābīʿ al-Mawadda li-Dhawī al-Qurbā* ؑ, 3:29

[1] al-Masʿūdī in *Murwuj al-Dhahab*, 3:68.

7

THE LEGAL RULING AGAINST ANY WHO OPPRESS AND TRANSGRESS AGAINST THE PEOPLE OF MADĪNA

7.1 No Deed of the Disbeliever will be Rewarded on the Day of Judgement

The deeds of the believers will be weighed on the Scales on the Day of Judgement; one pan will have good deeds and the other will have bad deeds.

Reward will be given for good deeds and punishment for bad deeds. As for the disbelievers and polytheists, no good deed they do in this world will be of any benefit to them on the Day of Judgement; their deeds will blow away like dust. Likewise, anyone who enters Islam and then reneges against it in this world will receive no reward for any good deed he may have done prior to their apostatising, be those deeds of obligatory nature or supererogatory. Such rulings on the rewards and punishments for the deeds of people have been mentioned clearly in the Qurʾān and in hadiths, in which regard some Qurʾānic verses are presented:

1. In *Sūra al-Baqara*, it is stated about the apostate:

﴿وَمَن يَرۡتَدِدۡ مِنكُمۡ عَن دِينِهِۦ فَيَمُتۡ وَهُوَ كَافِرٞ فَأُوْلَٰٓئِكَ
حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ
فِيهَا خَٰلِدُونَ﴾

﴾But whoever from you turns away from his religion and dies as a disbeliever—they are the ones whose (previous) works (of devotion) shall come to nothing in this world and the Hereafter. They shall be the inhabitants of the Fire, remaining in it forever.﴿[1]

2. In *Sūra Āl ʿImrān*, Allāh ﷻ says:

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم
مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا
لَهُم مِّن نَّٰصِرِينَ﴾

﴾Indeed, those who disbelieve then die as disbelievers; the whole earth full of gold shall not be accepted from any of them if he offers it as ransom. It is they for whom shall be a painful punishment, and they shall have no helpers.﴿[2]

3. The ruling in *Sūra al-Māʾida* is:

﴿وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ
ٱلۡخَٰسِرِينَ﴾

﴾And whoever renounces (his) faith, all his deeds will become void, and in the Hereafter, he will be among the losers.﴿[3]

4. In *Sūra Ibrāhīm*, Allāh ﷻ says:

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[1] Qur'ān 2:217.

[2] Ibid., 3:91.

[3] Ibid., 5:5.

﴿مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَـٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ
فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ
ٱلضَّلَـٰلُ ٱلْبَعِيدُ﴾

﴿ The example of those who disbelieve in their Lord: Their deeds are like ashes over which the wind blows intensely on a stormy day (causing them to scatter). They will have no control over anything they have earned. That is the farthest error. ﴾[1]

5. The ruling in *Sūra al-Nūr*, verse 39 is:

﴿وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَـٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً
حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ
وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ﴾

﴿ As for the disbelievers, their deeds are like a mirage in a desert plain, which the thirsty man supposes to be water. When he comes upon it, he finds it to be nothing. Instead, there he finds Allah. So He will pay him his account in full. And Allah is swift in reckoning. ﴾[2]

6. It is mentioned in *Sūra al-Furqān*:

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَـٰهُ هَبَآءً مَّنثُورًا﴾

﴿ And (then) We shall proceed to whatever work they have done, so We shall make it scattered dust. ﴾[3]

It is established by all these noble Qurʾānic verses that the deeds committed by disbelievers and polytheists in this world will be wasted, and that they shall not gain any benefit in the Hereafter from those deeds.

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[1] Ibid., 14:18.

[2] Ibid., 24:39.

[3] Ibid., 25:23.

We shall now present some reliable and authentic hadiths on this topic so that it is clear and verified that those who violate the sanctity of Madīna Munawwara will be treated as disbelievers. That is, they will not receive any reward for any of their previous virtuous deeds and every deed of theirs will be rendered worthless because of their violating the sanctity of Madīna.

7.2 No Deed of Any Who Wrongs the People of Madīna will be Rewarded

It is proven via sound (*ṣaḥīḥ*) hadiths that the virtuous deeds of any who commits irreligiosity, misguidance and sin in Madīna will not be rewarded, for anyone who wrongs the people of Madīna is cursed by Allāh ﷻ, His Messenger ﷺ and all humanity.

1. It is mentioned in an Agreed Upon (*muttafaq ʿalayhi*) hadith on the authority of ʿAlī ؓ that the Holy Prophet ﷺ said:

   اَلْمَدِيْنَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيْهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِيْنَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَّلَا عَدْلٌ.

   Madīna Munawwara is a Ḥaram (sanctified area) from Mount ʿAyr (near the Valley of Dhu'l-Ḥulayfa) to Mount Thawr (close to Mount Uḥud). Anyone who commits a sin in it or gives shelter to a criminal [in it], upon him will be the curse of Allāh ﷻ, of the angels and of all the people. On the Day of Judgement, nothing will be accepted from him, whether supererogatory or obligatory deeds.[1]

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Farā'iḍ* [Shares of Inheritance], Ch:. 'The sin of the one who declares himself quit of his masters,' 6:2482 §6374. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'Eminence of Medina, Allah's Messenger ﷺ showered blessings upon it. Its sacredness and unlawfulness of hunting and lopping of trees and demarcation its precincts,' 2:994–998 §1370. •Aḥmad b. Ḥanbal in *al-Musnad*, 1:81 §615.

2. Likewise, an Agreed Upon (*muttafaq ʿalayhi*) hadith is narrated from Anas b. Mālik ؓ in which the Holy Prophet ﷺ said:

اَلْمَدِيْنَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لَا يُقْطَعُ شَجَرُهَا، وَلَا يُحْدَثُ فِيْهَا حَدَثٌ، مَنْ أَحْدَثَ فِيْهَا حَدَثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِيْنَ.

Madīna is a Ḥaram (sanctified area) from such-and-such a place to such-and-such a place; no tree should be cut in it and nor should any sin be committed in it. Anyone who commits a sin in it, on him will be the curse of Allāh ﷻ, of the angels and of all the people.[1]

The following words are also mentioned in the narration with Imam Muslim:

لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا.

On the Day of Judgement, Allāh ﷻ will not accept anything from him neither of supererogatory or obligatory deeds.

3. In the hadith mentioned by Imam al-Ṭabarāni, Sāʾib b. Khallād al-Khazrajī al-Anṣārī ؓ narrated that the Messenger of Allāh ﷺ supplicated:

اَللّٰهُمَّ، مَنْ ظَلَمَ أَهْلَ الْمَدِيْنَةِ وَأَخَافَهُمْ، فَأَخِفْهُمْ، وَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِيْنَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

'O Allāh, cause fear in anyone who wrongs the people of

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Faḍāʾil al-Madīna* [The Virtues of Medina], Ch:. 'The inviolabilty of Medina,' 2:661 §1768 & in Bk.: *al-Iʿtiṣām bi al-Kitāb wa al-Sunna* [Adherence to the Book and the Sunna], Ch.: 'The wrong action of someone who gives refuge to an innovator,' 6:2665 §6876. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'Eminence of Medina, Allah's Messenger ﷺ showered blessings upon it. Its sacredness and unlawfulness of hunting and lopping of trees and demarcation its precincts,' 2:994 §1366.

> Madīna or threatens them.' On him will be the curse of Allāh ﷻ, of the angels and of all the people. On the Day of Judgement, Allāh ﷻ will not accept anything from him neither of supererogatory or obligatory deeds.[1]

In these hadiths mentioned in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the Holy Prophet ﷺ has clearly stated that anyone who wrongs the people of Madīna, or intends to harm them or transgress against them, Allāh ﷻ will not accept any obligatory act of his on the Day of Judgement, nor will any of his supererogatory deed be recognised.

The Imams of hadith have commented on this by explaining that [the word] *ṣarf* [in the hadith] refers to obligatory deeds and *ʿadl* are supererogatory acts.[2] It is related by Imam Ḥasan al-Baṣrī that *ṣarf* refers to supererogatory acts and *ʿadl* are obligatory works.[3] Likewise, Imam al-Aṣmaʿī referred *ṣarf* to mean repentance (*tawba*) and *ʿadl* to mean ransom/charity (*fidya*)[4] – that the repentance or charity of any such person will not be acknowledged.

By these noble sayings of the Messenger ﷺ, it is concluded that anyone who oppresses the people of Madīna or even intends to harm them or transgress against them, such offenders will rise on the Day of Judgement in the condition that all their pious deeds will have blown away like particles of sand and dust. No virtuous deed of theirs that they may have done in this life – be it of obligatory actions or supererogatory deeds – will be of use to them so as to be a means of forgiveness for them in the next world. On that day, their state will be like that of a disbeliever and polytheist, whose record of deeds will be completely devoid of good actions.

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 7:144 §6636. Set forth by •al-Mundhirī on the authority of ʿUbāda b. al-Ṣāmit ؓ in *al-Targhīb wa al-Tarhīb*, 2:152 §1891. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 3:307.

[2] Set forth by •Ibn Durayd in *Jamhara al-Lugha*, 2:740.

[3] Set forth by • al-Nawawī in *Sharḥ* Ṣaḥīḥ Muslim, 9:141.

[4] Set forth by •al-Thaʿlabī in *al-Kashf wa al-Bayān ʿan Tafsīr al-Qurʾān*, 7:127. •Ibn al-Athīr al-Jazarī in *al-Nihāya fī Gharīb al-Athar*, 3:24.

7.3 Any Who Intends to Wrong the People of Madīna will be Dissolved in Hell like Salt in Water

1. Imam al-Bukhārī narrates from Saʿd ؓ that he heard the Holy Prophet ﷺ saying:

   لَا يَكِيْدُ أَهْلَ الْمَدِيْنَةِ أَحَدٌ إِلَّا انْمَاعَ، كَمَا يَنْمَاعُ الْمِلْحُ فِي الْمَاءِ.

   Any who deceives the people of Madīna will melt (in the fire of Hell) like salt dissolves in water.[1]

2. Imams Muslim, Aḥmad b. Ḥanbal, al-Nasāʾī and Ibn Mājah narrated from Saʿd b. Abī Waqqāṣ ؓ who reported that the Messenger of Allāh ﷺ said with regards to anyone who even intends ill against the people of Madīna:

   وَلَا يُرِيْدُ أَحَدٌ أَهْلَ الْمَدِيْنَةِ بِسُوْءٍ إِلَّا أَذَابَهُ اللهُ فِي النَّارِ ذَوْبَ الرَّصَاصِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ.

   Anyone who intends ill against the people of Madīna, Allāh ﷻ will melt him in the fire of Hell like the melting of lead in fire or like the dissolving of salt in water.[2]

In the commentary to his hadith, Imam al-Nawawī says:

وَيَكُوْنُ ذَلِكَ لِمَنْ أَرَادَهَا فِي الدُّنْيَا، فَلَا يُمْهِلُهُ اللهُ، وَلَا يُمَكِّنُ لَهُ سُلْطَانٌ، بَلْ يُذْهِبُهُ عَنْ قُرْبٍ، وَلَمْ يُمَكِّنْ لَهُ كَمَا انْقَضَى شَأْنُ مَنْ

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch:. 'The wrong action of someone who desires harm for the people of Medina,' 2:664 §1778. Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:151 §1887.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'Eminence of Medina, Allah's Apostle ﷺ showered blessings upon it. Its sacredness and unlawfulness of hunting and lopping of trees and demarcation its precincts,' 2:992 §1363. •Aḥmad b. Ḥanbal in *al-Musnad*, 1:184 §1606. •Ibn Mājah in *al-Sunan*: Bk.: *al-Manāsik* [The Pilgrim Ceremonies], Ch.: 'The virtues of Medina,' 2:1039 §3114. •al-Nasāʾī in *al-Sunan al-Kubrā*, 2:486 §4279. •al-Bazzār in *al-Musnad*, 3:335 §1132.

حَارَبَهَا أَيَّامَ بَنِي أُمَيَّةَ مِثْلَ مُسْلِمِ بْنِ عُقْبَةَ، فَإِنَّهُ هَلَكَ فِي مُنْصَرَفِهِ عَنْهَا، ثُمَّ هَلَكَ مُرْسِلُهُ إِلَيْهَا يَزِيْدُ بْنُ مُعَاوِيَةَ عَلَى إِثْرِ ذَلِكَ، وَغَيْرِهِمَا مِمَّنْ صَنَعَ صَنِيْعَهُمَا.

This shall happen to anyone who intends ill against the people of Madīna in this world. Allāh ﷻ will not allow him any opportunity to do as such and nor will he have the capacity to do it. Soon, Allāh ﷻ will end his authority, as that which took place with those who fought against the people of Madīna during the reign of the Banū Umayya; Muslim b. ʿUqba died on his return from Madīna, after whom Yazīd b. Muʿāwiya – the one who had sent him to Madīna – also died in the same manner, as did any other besides these two who committed heinous acts like theirs (i.e. they too met the same horrible ending).[1]

3. Imams Muslim, Aḥmad b. Ḥanbal and ʿAbd al-Razzāq narrated from Abū Hurayra ؓ that the Holy Prophet ﷺ said:

مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلْدَةِ بِسُوْءٍ (وَفِي رِوَايَةٍ لَهُ: شَرًّا) -يَعْنِي الْمَدِيْنَةَ- أَذَابَهُ اللهُ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ.

Anyone who intends ill (another narration mentions 'evil') against the people of this city (of Madīna), Allāh ﷻ will dissolve them like salt dissolves in water.[2]

It is mentioned in another narration of Imam ʿAbd al-Razzāq that Abū Hurayra ؓ said:

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[1] •al-Nawawī in *Sharḥ Ṣaḥīḥ* Muslim, 9:138.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'Allah will punish those who intend to do any harm to the citizens of Medina,' 2:1007 §1386. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:309 §8075. •ʿAbd al-Razzāq in *al-Muṣannaf*, 9:264 §17155. •al-Janadī in *Faḍāʾil al-Madīna*, 1:29 §29. •Abū Nuʿaym in *al-Musnad al-Mustakhraj*, 4:49 §§3201–3202.

هَذَا الْحَدِيْثُ لِيَزِيْدَ بْنِ مُعَاوِيَةَ.

This hadith is about Yazīd b. Muʿāwiya.[1]

4. Imam al-Bazzār has narrated this hadith from the chain of narration coming from ʿĀmir b. Saʿd with the words that the Holy Prophet ﷺ made the following supplication:

   اَللَّهُمَّ، اكْفِهِمْ مَنْ دَهَمَهُمْ بِبَأْسٍ -يَعْنِي أَهْلَ الْمَدِيْنَةِ-، وَلَا يُرِيْدُهَا أَحَدٌ بِسُوْءٍ إِلَّا أَذَابَهُ اللهُ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ.

   'O Allāh, be sufficient in seizing those who intend hardship on the people of Madīna.' None intends evil on the people of Madīna, except that Allāh ﷻ will cause them to melt like salt dissolves in water.[2]

5. Imam Abū Yaʿlā has narrated in a chain from Abū Salama b. ʿAbd al-Raḥmān and on the authority of Abū Hurayra ؓ as a *marfūʿ* (Prophetic-report) hadith with the following words:

   مَنْ أَرَادَ أَهْلَ الْمَدِيْنَةِ بِشَرٍّ، أَذَابَهُ اللهُ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ.

   Anyone who intends harm to the people of Madīna, Allāh ﷻ will cause him to melt like salt dissolves in water.[3]

It is proven by these noble hadiths that the status and position of the people of Madīna is of such high regard near Allah that any who intends ill towards them will not only suffer the punishment of Hell but that their bodies will be dissolved in boiling hot water (*ḥamīm*).

7.4 ALLĀH ﷻ WILL CAUSE FEAR TO ANY WHO THREATENS THE PEOPLE OF MADĪNA OR HARASSES THEM

1. Imam Aḥmad, Imam Abū Isḥāq al-Ḥarbī, Imam al-Nasāʾī in *al-*

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[1] Narrated by •ʿAbd al-Razzāq in *al-Muṣannaf*, 9:264 §17156.

[2] Narrated by •al-Bazzār in *al-Musnad*, 3:335 §1132. Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:153 §1895. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 3:307.

[3] Narrated by •Abū Yaʿlā in *al-Musnad*, 10:391 §5991.

Sunan al-Kubrā, as well as Imam al-Dūlābī, Imam al-Ṭabarānī, etc. have narrated via the chain of Yaḥyā b. Saʿīd al-Anṣārī on the authority of Muslim b. Abī Maryam in the following words:

مَنْ أَخَافَ أَهْلَ الْمَدِيْنَةِ أَخَافَهُ اللهُ، وَعَلَيْهِ لَعْنَةُ اللهِ ...

Whoever causes fear to the people of Madīna, Allāh ﷻ will cause fear to him, and the curse of Allāh ﷻ will be upon him....[1]

2. In a narration, Sā'ib b. Khallād al-Khazrajī al-Anṣārī ؓ mentions that the Messenger of Allāh ﷺ made this supplication:

اَللّٰهُمَّ، مَنْ ظَلَمَ أَهْلَ الْمَدِيْنَةِ وَأَخَافَهُمْ، فَأَخِفْهُمْ.

O Allah, cause fear in those who wrong or cause fear to the people of Madīna.[2]

7.5 ANY WHO CAUSES FEAR TO THE PEOPLE OF MADĪNA IS IN FACT AUDACIOUSLY ATTEMPTING TO CAUSE FEAR TO THE MESSENGER OF ALLĀH ﷺ

It is narrated from Jābir b. ʿAbd Allāh ؓ:

إِنَّ أَمِيْرًا مِنْ أُمَرَاءِ الْفِتْنَةِ قَدِمَ الْمَدِيْنَةَ، وَكَانَ قَدْ ذَهَبَ بَصَرُ جَابِرٍ،
فَقِيْلَ لِجَابِرٍ: لَوْ تَنَحَّيْتَ عَنْهُ، فَخَرَجَ يَمْشِي بَيْنَ ابْنَيْهِ فَنُكِّبَ، فَقَالَ:
تَعِسَ مَنْ أَخَافَ رَسُوْلَ اللهِ ﷺ، فَقَالَ ابْنَاهُ أَوْ أَحَدُهُمَا: يَا أَبَتِ،
وَكَيْفَ أَخَافَ رَسُوْلَ اللهِ ﷺ وَقَدْ مَاتَ؟ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:55–56 §§16608, 16611. •al-Nasā'ī in *al-Sunan al-Kubrā, Kitāb al-Ḥajj, Bāb min Akhāf Ahl al-Madīna aw Arādahum bi sū'*, 2:483 §4265. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 7:143 §6631. •al-Dūlābī in *al-Kunā wa al-Asmā'*, 1:217–218 §397.

[2] •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 7:144 §6636. Set forth by •al-Mundhirī on the authority of ʿUbāda b. al-Ṣāmit ؓ in *al-Targhīb wa al-Tarhīb*, 2:152 §1891. •al-Haythamī in *Majmaʿ al-Zawā'id*, 3:307.

يَقُوْلُ: مَنْ أَخَافَ أَهْلَ الْمَدِينَةِ، فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَيَّ.

> One leader from among the mischievous leaders (of the Banū Umayya) came to Madīna Munawwara. Jābir ﵁, by then, had gone blind. It was said to him ﵁, 'Move to one side.' At that time, he ﵁ was walking with the support of his two sons. He was forced to move out of the way, and so he said, 'May he perish, any person who threatens the Messenger of Allāh ﷺ.' Both his sons, or one of them, asked, 'Dear father, how can he threaten the Messenger of Allāh ﷺ since he ﷺ has passed on (from the visible realm)?' Jābir ﵁ replied, 'I have heard the Messenger of Allāh ﷺ saying, 'Anyone who threatens the people of Madīna has indeed (and in reality) threatened my heart.'[1]

It is mentioned in the narration of Imam al-Ṭayālisī that Jābir ﵁ went out on the day of the incident at Ḥarra. This incident had taken place at the orders of Yazīd during his governance, in which hundreds of Noble Companions ﵃ and honourable Successors were martyred, and during that time, the calling of the *adhān* and the performance of the ritual prayer inside Masjid Nabawī was suspended for three days, and Masjid Nabawī was subjected to the most shameful of violations.

7.6 ANY WHO WRONGS THE PEOPLE OF MADĪNA IS WARNED OF HELL

Imam al-Ṭabarānī and Imam al-Rūyānī narrate from Maʿqil b. Yasār ﵁ that the Messenger of Allāh ﷺ said:

اَلْمَدِيْنَةُ مُهَاجَرِي وَمَضْجَعِي فِي الْأَرْضِ، حَقٌّ عَلَى أُمَّتِي أَنْ يُكْرِمُوْا جِيْرَانِي مَا اجْتَنَبُوا الْكَبَائِرَ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ سَقَاهُ اللهُ مِنْ طِينَةِ الْخَبَالِ.

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:354 §14860. •Abū Dāwūd al-Ṭayālisī in *al-Musnad*, 1:242 §1760. Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:152 §1889. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 3:306.

> Madīna Munawwara is my place of immigration and my place of repose on earth. It is binding upon my *Umma* to honour my neighbours (i.e. the people of Madīna) so long as they continue to avoid the major sins. Any of them who does not do that (i.e. dishonours the people of Madīna, or wrongs them and transgresses against them), Allāh ﷻ will cause him to drink the pus and blood of the inmates of Hell.[1]

In *Akhbār al-Madīna*, Muḥammad b. al-Ḥasan b. Zabāla (d. 199 AH) has transmitted this narration from ʿAṭāʾ b. Yasār.[2]

7.7 IT IS THE DUTY OF THE *UMMA* TO PROTECT THE PEOPLE OF MADĪNA AND ANY WHO VIOLATES ITS PEACE AND SECURITY IS EXCOMMUNICATED FROM THE MUSLIM *UMMA*

1. It is narrated by Sayyida ʿĀʾisha ؓ that the Messenger of Allāh ﷺ said:

   اَلْمَدِيْنَةُ مُهَاجَرِي، وَمَضْجَعِي، فِيْهَا بَيْتِي، وَحَقٌّ عَلَى أُمَّتِي حِفْظُ جِيْرَانِي.

   > Madīna Munawwara is my place of immigration, my place of repose on earth and it has my house in it. It is obliged upon my *Umma* to protect my neighbours (i.e. the people of Madīna).[3]

2. Ibn ʿAdī has also transmitted this from Zubayr b. Bakkār who said: "Muḥammad b. al-Ḥasan al-Zabāla related to us from Mālik in the following words:

   اَلْمَدِيْنَةُ مُهَاجَرِي، وَفِيْهَا بَيْتِي وَحَقٌّ عَلَى أُمَّتِي حِفْظُ جِيْرَانِي.

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 20:205 §470. •al-Ruyānī in *al-Musnad*, 2:330 §1301. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 3:310.

[2] •Ibn Zabāla in *Akhbār al-Madīna*, p. 194.

[3] Set forth by •al-Rifāʿī in al-Aḥādīth al-Wārida fī Faḍāʾil al-Madīna, p. 246.

> Madīna Munawwara is my place of immigration and it has my house in it. It is obliged upon my *Umma* to protect my neighbours (i.e. the people of Madīna).[1]

Muḥammad b. al-Ḥasan al-Zabāla has quoted various narrations on this topic in his book *Akhbār al-Madīna*.[2]

7.8 CONCLUSION

Just as there is a distinct variance in causing harm to common Muslims and causing harm to the Noble Messenger ﷺ, there is likewise a difference in transgressing and causing a wrong against the people of any other city in relation to transgressing against the people of Madīna and causing any wrong to them. Allāh-forbid, if anyone was to attack any ordinary city and kill its innocent citizens, it would certainly be a heinous and despicable crime. For such an act, there is punishment in this world as well as suffering in the Hereafter. However, if anyone was to commit the same offence against the people of Madīna, the magnitude in its atrociousness and in its vileness will be manifold. This is because the Holy Prophet ﷺ has rendered the people of Madīna distinct with regards to those who receive this punishment. In other words, this Prophetic instruction is not against [those who dishonour] the citizens of any other city.

We have merely heard of equality, though equality does not exist everywhere; commands may vary with regards to status and position. The simple question is whether there exists any textual and unique penalty against anyone who merely intends harm against the people of any city. The answer is 'No'. However, the city of Madīna Munawwara is unique in this matter. The ruling for this City of the Messenger ﷺ is that even its trees cannot be cut, no mischief must take place here, nor any malice planned, and any who does as such will incur the curse of Allāh ﷻ, of all His ﷻ angels and of all humans until the Day of Judgement. All the worship of anyone who violates Madīna will be rejected, i.e. no righteous obligatory or supererogatory deeds will be accepted on the Day of Judgement of someone who harasses its people.

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[1] Narrated by •Ibn ʿAdī in *al-Kāmil*, 6:171.

[2] •Ibn Zabāla in *Akhbār al-Madīna*, p. 194–195.

After learning the punishment and legal penalties in light of the Noble Qur'ān and the noble hadiths against someone who wrongs or transgresses against the people of Madīna, we shall mention, in the next chapter, the heinous and serious crimes of Yazīd that which he committed in Madīna Munawwara and against its people. Further to this, even Makka Mukarrama was subject to his tyranny, oppression and barbarity, such that even the Holy Ka'ba was not spared from his violations!

8

VIOLATION OF THE SANCTITY OF MASJID NABAWĪ, MADĪNA ṬAYYIBA AND THE KAʿBA UPON THE ORDERS OF YAZĪD

IN LIGHT OF THE SAYINGS OF THE SENIOR SUCCESSORS AND THE ELDERS

To murder those of the Two Ḥarams – the Sacred Cities of Makka and Madīna, which are the holiest of all places on earth – is an act of great sacrilege itself, but to even think of committing an act like this is beyond the thought of any believing person. Such a heinous act can come only from a hard-hearted wretch – one who has swayed away from the true path and deprived himself of the wealth of faith.

It has already been mentioned that the ill-minded Yazīd martyred Imam Ḥusayn and the Prophetic Household in the first year of his tyrannical regime. In the following year he devastated Madīna Munawwara and by the third year using mangonels he attacked Makka Muʿaẓẓama by firing rocks at the Holy Kaʿba, and thereby caused it to fall and set alight. What an atrocious crime!

After the tragedy at Karbala, Yazīd b. Muʿāwiya dispatched a huge army to enact the tragedy at Madīna consisting of fighters from al-Shām in the leadership of Muslim b. ʿUqba. Yazīd declared Madīna legitimate for three days by issuing direct orders to violate its sanctity and holiness, and he unreservedly permitted every kind of wrong, bloodshed, massacre and debauchery in the Prophetic Ḥaram. Consequently, killing and pillaging was widespread. Masjid Nabawī was subjected to the worst kinds of crimes and transgressions by Yazīd's army; the calling of the *adhān* and *iqāma* were suspended; horses, mules and camels were tied inside *Riyāḍ al-Janna* (the Garden of Paradise) and even the sacredness and honour of the Mausoleum of the Holy Prophet Muḥammad ﷺ was defiled.

Some of Yazīd's offences committed in Madīna Ṭayyiba and Makka Muʿaẓẓama are mentioned below, and it will make it clear as to what extent he violated the honour and sanctity of the holiest of sites on earth. These atrocities are as follows:

1. Twenty-seven thousand (27,000) soldiers on horseback and fifteen thousand (15,000) on foot attacked the Sacred Mosques (Ḥarams) of Madīna and Makka.
2. Madīna was violated by being declared law-free for three days.
3. The people of Madīna were subjected to every kind of wrong, offence, aggression and violence
4. The people of Madīna were murdered without hesitation, and bloodshed was widespread.
5. Seven hundred (700) Qur'ān-reciters[1] who were the Noble Companions رضي الله عنهم and Successors, were martyred.
6. One thousand and seven hundred (1,700) Noble Companions رضي الله عنهم from among the Migrants (*Muhājir*) and Helpers (*Anṣār*), and from among the Senior Successors were martyred.

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[1] The terms *qārī* and *ḥāmil al-Qur'ān* were then used for eminent scholars and experts in the Qur'ānic sciences.

7. Ten thousand (10,000) people of Madīna were martyred, additionally.
8. *Riyāḍ al-Janna*, known as *Rawḍa min Riyāḍ al-Janna* (A Garden from the Gardens of Paradise), was defiled with the tying of horses, mules and camels there.
9. Dogs were permitted to enter Masjid Nabawī and to urinate and defecate upon the Noble Pulpit.
10. Madīna Munawwara was left uninhabited because of the mischief, evils and corruption of Yazīd's armies.
11. The sanctified bodies of the Noble Companions ﵃, the Successors and those who came after them were violated.
12. The pure bodies of the noble martyrs were suspended from trees so as to spread fear and terror.
13. The *adhān*, *iqāma* and ritual prayer in congregation were discontinued in Masjid Nabawī for three days.
14. The sanctity of the Mausoleum of the Messenger ﷺ was violated.
15. Prominent Noble Companions ﵃ and their descendants were put to the sword.
16. Chaste and pure women were dishonoured.
17. Due to the filthy doings of Yazīd's armies, a thousand daughters and granddaughters of the Noble Companions ﵃ and of the Successors became pregnant.
18. The Senior Noble Companion Abū Saʿīd al-Khudrī ﵁ was grabbed by the beard and slapped hard on the face, and his beard was pulled at.
19. The blind Senior Noble Companion Jābir b. ʿAbd Allāh ﵁ was beaten.
20. Yazīd's armies attacked Makka and violated its sanctity.
21. The Masjid Ḥarām (Sacred Mosque in Makka) was attacked, and its sacredness was dishonoured.
22. The Holy Kaʿba was pelted with stones from mangonels.
23. Fiery matter was cast at the Kaʿba, causing its cover to burn down.

Black coloured rocks can be found in abundance in the eastern area of Madīna Munawwara. In Arabic, a place covered with hard black stones is known as *ḥarra*.[1] This particular place is also called Ḥarra Zuhra[2] and Ḥarra Wāqim[3]. A battle took place at this very spot between the people of Madīna and Yazīd's army, and so this incident is called 'The Incident of Ḥarra'.

Ṣāliḥ b. Kaysān narrates:

> لَمَّا أَقْبَلَ مُسْلِمُ بْنُ عُقْبَةَ مِنَ الشَّامِ مَرَّ بِأَسْفَلِ الْمَدِيْنَةِ، فَقَالَ: أَنْزِلُوْنِي مَنْزِلًا إِذَا حَارَبْتُ الْقَوْمَ اسْتَدْبَرَتْنِي الشَّمْسُ وَاسْتَقْبَلَتْهُمْ، فَنَزَلَ بِحَرَّةِ وَاقِمٍ شَرْقِيَّ الْمَدِيْنَةِ.
>
> When Muslim b. 'Uqba (Yazīd's envoy) reached Madīna Munawwara with his army from al-Shām, he issued his fighters with the command, 'dismount at a place where the sunrise should be at my back and in the face of the people of Madīna, so that the sun's rays bedazzle the eyes of the people of Madīna when the encounter takes place.' This is why he lay camp at Ḥarra Wāqim in the east of Madīna Munawwara.[4]

The Holy Prophet ﷺ passed by that place on one occasion and he ﷺ informed his ﷺ Noble Companions ؓ of this incident to take place in the future, that 'a time will come when the best among my *Umma* will be martyred at Ḥarra'.

1. It is an Agreed Upon hadith of Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim in which Usāma ؓ narrated that the Holy Prophet ﷺ once went outside of Madīna and stopped upon a hillock where he ﷺ said:

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[1] •al-Farāhīdī in *Kitāb al-'Ayn*, 3:24.

[2] Imam al-Suhaylī writes in *al-Rawḍ al-Anf*, 3:409 as does Ibn al-Najjār in *al-Durra al-Thamīna fī Akhbār al-Madīna*, p. 26: Ḥarra Zuhra is named after the Jewish tribe *Zuhra*. In previous times there was a huge village here in which three hundred (300) goldsmiths resided.

[3] Imam Yāqūt al-Ḥamawī writes in *Mu'jam al-Buldān*, 2:249 that Ḥarra Wāqim is the name of a place to the east of Madīna Munawwara. One opinion is that *Wāqim* is the name one of the old forts of Madīna, and according to another opinion, it was the name of a man from the tribe of 'Amālīq.

[4] Narrated by •al-Balādhurī in *Ansāb al-Ashrāf*, 5:333 §861.

هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوْتِكُمْ كَمَوَاقِعِ الْقَطْرِ.

Do you see what I see? Verily, I certainly see the raining down of tribulations within your homes like the drops of rain.[1]

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī and Imam Badr al-Dīn al-ʿAynī commented on this hadith and explained the meaning of the words 'places of tribulations':

وَقَدْ ظَهَرَ مِصْدَاقُ ذَلِكَ مِنْ قَتْلِ عُثْمَانَ ﵁، وَهَلُمَّ جَرًّا، وَلَا سِيَّمَا يَوْمُ الْحَرَّةِ.

The first display of the fulfilment of this prophecy commenced with the martyrdom of ʿUthmān al-Ghanī ﵁. This [prophecy] continued, and the incident on the day of Ḥarra is in particular its clear and direct fulfilment.[2]

2. Ayyūb b. ʿAbd al-Raḥmān narrated an expedient report (*mursal* hadith) from Ayyūb b. Bashīr al-Maʿāfirī:

إِنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ فِي سَفَرٍ مِنْ أَسْفَارِهِ، فَلَمَّا مَرَّ بِحَرَّةِ زُهْرَةَ، وَقَفَ، فَاسْتَرْجَعَ. فَسَاءَ ذَلِكَ مَنْ مَعَهُ، وَظَنُّوْا أَنَّ ذَلِكَ مِنْ أَمْرِ سَفَرِهِمْ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُوْلَ اللهِ، مَا الَّذِي رَأَيْتَ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَمَا إِنَّ ذَلِكَ لَيْسَ مِنْ أَمْرِ سَفَرِكُمْ هَذَا. قَالُوْا: فَمَا هُوَ يَا رَسُوْلَ اللهِ؟ قَالَ: يُقْتَلُ بِهَذِهِ الْحَرَّةِ خِيَارُ أُمَّتِي بَعْدَ

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Abwāb Faḍā'il al-Madīna* [Chapters on the Virtues of Medina], Ch:. 'The stone fortresses of Medina,' 2:664 §1779 & in Bk.: *al-Maẓālim* [Wrongdoings], Ch.: 'The [permissibility of] upper rooms, and high rooms overlooking and not overlooking roofs and others,' 2:871 §2335. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [Troubles], Ch.: 'The turmoil would come like rainfall,' 4:2211 §2885.

[2] •Ibn Ḥajar al-ʿAsqalānī in *Fatḥ al-Bārī*, 4:95 §1779. •Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī*, 10:242.

أَصْحَابِي.

> The Messenger of Allāh ﷺ set off on one of his ﷺ journeys. When he ﷺ reached Ḥarra Zuhra, he ﷺ paused and said, *'innā li'Llāhi wa innā ilayhi rājiʿūn* – Surely, we belong to Allāh and to Him shall we return.' Those Noble Companions رضي الله عنهم who were with him ﷺ became worried by this and they thought that it was something to do with their journey. ʿUmar b. al-Khaṭṭāb رضي الله عنه asked, 'O Messenger of Allāh, what did you see (that you said "*innā li'Llāhi wa innā ilayhi rājiʿūn.*')?' The Messenger of Allāh ﷺ replied, '(What I said,) it has nothing to do with this journey of yours.' The Noble Companions رضي الله عنهم asked, 'O Messenger of Allāh ﷺ, then what is it (because of which you said, '*innā li'Llāhi wa innā ilayhi rājiʿūn.*')? He ﷺ replied, 'At this place Ḥarra, after my Noble Companions رضي الله عنهم, the best people from my *Umma* will be martyred.'[1]

This was in reference to the attack by Yazīd's army that when it will attack Madīna Munawwara, it will martyr the people of Madīna at this place - Ḥarra.

3. The mention of this heart-wrenching tragedy was also made in the previous Divine Books. Kaʿb al-Aḥbār, the great expert of religious scripture and a well-known Successor, has mentioned this truth. The historian of Madīna Imam Muḥammad b. al-Ḥasan b. Zabāla (d. 199 AH) narrated that Kaʿb al-Aḥbār said:

إِنَّا نَجِدُ فِي كِتَابِ اللهِ: حَرَّةَ شَرْقِيِّ الْمَدِينَةِ يُقْتَلُ بِهَا مَقْتَلَةٌ، تُضِيءُ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ كَمَا يُضِيءُ الْقَمَرُ لَيْلَةَ الْبَدْرِ.

Verily, we find it written in the Book of Allāh (i.e. the Torah),

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[1] Narrated by •al-Fasawī in *al-Maʿrifa wa al-Tārīkh, sana thalātha wa sittīn (waqaʿa al-ḥarra)*, 3:333. •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 6:473. •Ibn Tamām in *al-Miḥan*, p. 185. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 54:182–183. •Ibn Kathīr in *al-Bidāya wa al-Nihāya, dhikr al-Akhbār ʿan waqaʿa al-ḥarra al-latī kānat fī zaman Yazīd ayḍan*, 6:233. •al-Suyūṭī in *al-Khaṣā'iṣ al-Kubrā*, 2:240. •al-Samhūdī in *Wafā' al-Wafā'*, 1:101. •al-Maqrīzī in *Imtāʿ al-Asmāʿ bimā lil-Nabī a min al-Aḥwāl wa al-Amwāl wa al-Ḥafda wa al-Matāʿ*, 12:244. •al-Ṣāliḥī in *Subul al-Hudā wa al-Rashād*, 10:155.

> 'There will be wide-scale bloodshed at Ḥarra in the east of Madīna Munawwara. The faces of those who are martyred in it will be so bright and shining on the Day of Judgement like the moon is bright and shining on the night when it is full.'[1]

In the words of this narration, the Book of Allāh ﷻ refers to the Torah. This is verified by the narration of the historian of Madīna, Imam al-Samhūdī, wherein Kaʿb al-Aḥbār said:

> نَجِدُ فِي التَّوْرَاةِ...
>
> We find (it mentioned) in the Torah....[2]

The pious predecessors and the elders of this *Umma* have mentioned the incident at Ḥarra in their respective books at every stage in the history of Islam, as well as the bloodshed, brutality and the shameful doings of Yazīd's armies in detail. Some instances are mentioned in the following.

8.1 THE SAYING OF THE NOBLE COMPANION OF THE MESSENGER ﷺ – ABŪ SAʿĪD AL-KHUDRĪ رضي الله عنه (D. 74 AH)

Yazīd's army severely beat the elderly and senior Noble Companion of the Messenger ﷺ Abū Saʿīd al-Khudrī رضي الله عنه during the tragedy at Ḥarra. He was mercilessly beaten, and his beard was pulled at. Abū Ḥārūn al-ʿAbdī says: "I saw Abū Saʿīd al-Khudrī رضي الله عنه that his beard was in a state that its hairs appeared broken in places due to it being pulled at. I asked, 'Do you play with your beard, i.e. that you pull at its hair and extract them?' He responded:

> لَا، هَذَا مَا لَقِيتُ مِنْ ظَلَمَةِ أَهْلِ الشَّامِ، دَخَلُوا عَلَيَّ زَمَنَ الْحَرَّةِ، فَأَخَذُوْا مَا كَانَ فِي الْبَيْتِ مِنْ مَتَاعٍ أَوْ حَرًى، ثُمَّ دَخَلَتْ عَلَيَّ طَائِفَةٌ أُخْرَى، فَلَمْ يَجِدُوْا فِي الْبَيْتِ شَيْئًا، فَأَسِفُوْا أَنْ يَخْرُجُوْا بِغَيْرِ شَيْءٍ.

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[1] Narrated by •Ibn Zabāla in *Akhbār al-Madīna*, p. 204.

[2] Set forth by •al-Samhūdī in *Wafāʾ al-Wafāʾ bi Akhbār Dār al-Muṣṭafā* ﷺ, 1:101.

فَقَالَ: أَضْجِعُوا الشَّيْخَ، فَأَضْجَعُوْنِي، فَجَعَلَ كُلُّ وَاحِدٍ مِنْهُمْ يَأْخُذُ مِنْ لِحْيَتِي خُصْلَةً.

'Not at all! This is what I received from the army (sent by Yazīd) from al-Shām. During the Ḥarra incident, they entered my home and took away all my belongings. They ransacked my entire house. After that, another group entered (intending to rob my home) but they found nothing in the house, and they regretted leaving without taking anything. One of them said, 'Make the old man lie down on his back.' So, they made me lie down on my back, and each one of them began plucking a wisp of hair from my beard (and they left it in the state you now see).'"[1]

8.2 THE SAYING OF SAʿĪD B. AL-MUSAYYIB (15 AH – 94 AH)

1. Imam al-Dārimī narrated from Saʿīd b. ʿAbd al-ʿAzīz:

لَمَّا كَانَ أَيَّامُ الْحَرَّةِ لَمْ يُؤَذَّنْ فِي مَسْجِدِ النَّبِيِّ ﷺ ثَلَاثًا وَلَمْ يُقَمْ، وَلَمْ يَبْرَحْ سَعِيدُ بْنُ الْمُسَيَّبِ مِنَ الْمَسْجِدِ، وَكَانَ لَا يَعْرِفُ وَقْتَ الصَّلَاةِ إِلَّا بِهَمْهَمَةٍ يَسْمَعُهَا مِنْ قَبْرِ النَّبِيِّ ﷺ.

During the days of the tragedy at Ḥarra, no *adhān* or *iqāma* was called in Masjid Nabawī for three days, but Saʿīd b. al-Musayyib had never left the Masjid (Nabawī). (He had sought shelter in the Masjid for all three days.) He would not know the time for ritual prayer but by some low inarticulate mumbling which he would hear coming from the grave of the Holy Prophet ﷺ.[2]

2. In the narration of Imam Abū Nuʿaym, Saʿīḍ b. al-Musayyib said:

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 6:34 §5432. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 58:107. •al-Dhahabī in *Tārīkh al-Islām*, 5:27.

[2] Narrated by •al-Dārimī in *al-Sunan*: Ch.: 'How Allah honoured His Prophet ﷺ after his passing.' 1:56 §93. •al-Khaṭīb al-Tabrīzī in *Mishkāt al-Maṣābīḥ*, 3:1176 §5951. Set forth by •al-Qasṭallānī in *al-Mawāhib al-Laduniyya*, 3:600.

"Abū Saʿīd al-Khudrī ﵁ had gone blind and was walking in the streets of Madīna when Yazīd's army identified him. They grabbed him by his beard and slapped him on the face. The people were hiding inside their homes in order to protect their honour, life and property. At that time, I (Saʿīd b. Musayyib) was hiding in the Masjid Nabawī. I did not find an opportunity to come out so I hid beneath the Noble Pulpit (upon which the Holy Prophet ﷺ would deliver his ﷺ sermons) near the Mausoleum of the Holy Prophet ﷺ. I remained there for three days and three nights, and during that time, it was impossible to tell the time or the ritual prayer, and so I continued to perform ritual prayer sitting inside.

وَمَا يَأْتِي وَقْتُ صَلَاةٍ إِلَّا سَمِعْتُ الْأَذَانَ مِنَ الْقَبْرِ.

> No time for any ritual prayer came but that I heard the sound of the *adhān* coming from inside the grave (of the Holy Prophet ﷺ).[1]"

3. In his *al-Tārīkh*, Imam al-Yaʿqūbī writes on Saʿīd b. al-Musayyib:

كَانَ سَعِيْدُ بْنُ الْمُسَيَّبِ يُسَمِّي سِنِي يَزِيْدَ بْنِ مُعَاوِيَةَ بِالشُّؤْمِ، فِي
السَّنَةِ الْأُوْلَى، قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ وَأَهْلُ بَيْتِ رَسُوْلِ اللهِ ﷺ،
وَالثَّانِيَةِ: اسْتُبِيْحَ حَرَمُ رَسُوْلِ اللهِ ﷺ وَانْتُهِكَتْ حُرْمَةُ الْمَدِيْنَةِ،
وَالثَّالِثَةِ: سُفِكَتِ الدِّمَاءُ فِي حَرَمِ اللهِ وَحُرِقَتِ الْكَعْبَةُ.

> Saʿīd b. al-Musayyib would name the years of Yazīd b. Muʿāwiya's governance as ill-fortuned (i.e. ominous and portentous), because: it was during the first year of his rule that Imam Ḥusayn ﵇ and the Ahl al-Bayt ﵈ of the Messenger of Allāh ﷺ were martyred; in the second year, the Ḥaram of

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[1] Narrated by •Abū Nuʿaym in *Dalāʾil al-Nubuwwa*, p. 567. •al-Lālakāʾī in *Karāmāt al-Awliyāʾ*, pp. 165–166 §20. •al-Dhahabī in *Tārīkh al-Islām*, 6:375. •al-Suyūṭī in *al-Khaṣāʾiṣ al-Kubrā*, 2:490 & in *Sharḥ al-Ṣudūr*, p. 209 & in *al-Ḥāwī lil-Fatāwā*, 2:179. •al-Maqrīzī in *Imtāʿ al-Asmāʿ*, 14:615. •ʿAbd al-Ḥaqq al-Dihlawī in *Jadhb al-Qulūb ilā Diyār al-Maḥbūb*, p. 44.

> the Messenger of Allāh ﷺ (Madīna Munawwara) was declared law-free and its sanctity was violated; in the third year, blood was shed in the Ḥaram of Allāh ﷻ (Makka) and the Holy Kaʿbah was torched.[1]

8.3 THE SAYING OF THE SENIOR SUCCESSOR – IMAM ḤASAN AL-BAṢRĪ (D. 110 AH)

The senior and eminent Successor, Imam Ḥasan al-Baṣrī has described the oppression and brutality subjected to the people of Madīna by Yazīd's forces as Imam al-Suyūṭī has quoted in *Tārīkh al-Khulafāʾ*. Imam Ḥasan al-Baṣrī has said with regards to the incident at Ḥarra:

> وَاللهِ، مَا كَادَ يَنْجُوْ مِنْهُمْ أَحَدٌ، قُتِلَ فِيْهَا خَلْقٌ مِنَ الصَّحَابَةِ ﵃ وَمِنْ غَيْرِهِمْ، وَنُهِبَتِ الْمَدِيْنَةُ، وَافْتُضَّ فِيْهَا أَلْفُ عَذْرَاءَ، فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ.

> By Allāh! Almost no inhabitant of Madīna would have survived; many Noble Companions ﵃ and a huge number of other Muslims were also martyred in this tragedy. The City of the Messenger ﷺ was ransacked. (The bloodshed was such that) during those (anarchic) days, a thousand virgin daughters (and granddaughters of the Noble Companions ﵃ and of the Successors) were violated - *innā li'Llāhi wa innā ilayhi rājiʿūn!*[2]

8.4 THE SAYING OF ʿAṬĀʾ B. ABĪ RABĀḤ (27 AH – 114 AH)

On the disturbing details of the incident at Ḥarra, Imam Muslim narrates from the famous Successor ʿAṭāʾ b. Abī Rabāḥ:

> لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، حِيْنَ غَزَاهَا أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ تَرَكَهُ ابْنُ الزُّبَيْرِ ﵁. حَتَّى قَدِمَ النَّاسُ

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[1] al-Yaʿqūbī in *al-Tārīkh*, 2:253.

[2] al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 209.

الْمَوْسِمَ، يُرِيْدُ أَنْ يُجَرِّئَهُمْ - أَوْ يُحَرِّبَهُمْ - عَلَى أَهْلِ الشَّامِ. فَلَمَّا صَدَرَ النَّاسُ، قَالَ: يَا أَيُّهَا النَّاسُ، أَشِيرُوا عَلَيَّ فِي الْكَعْبَةِ، أَنْقُضُهَا ثُمَّ أَبْنِي بِنَاءَهَا؟ أَوْ أُصْلِحُ مَا وَهَى مِنْهَا؟ قَالَ ابْنُ عَبَّاسٍ ﵄: فَإِنِّي قَدْ فُرِقَ لِي رَأْيٌ فِيهَا، أَرَى أَنْ تُصْلِحَ مَا وَهَى مِنْهَا، وَتَدَعَ بَيْتًا أَسْلَمَ النَّاسُ عَلَيْهِ، وَأَحْجَارًا أَسْلَمَ النَّاسُ عَلَيْهَا، وَبُعِثَ عَلَيْهَا النَّبِيُّ ﷺ. فَقَالَ ابْنُ الزُّبَيْرِ: لَوْ كَانَ أَحَدُكُمْ احْتَرَقَ بَيْتُهُ، مَا رَضِيَ حَتَّى يُجِدَّهُ، فَكَيْفَ بَيْتُ رَبِّكُمْ؟ إِنِّي مُسْتَخِيرٌ رَبِّي ثَلَاثًا، ثُمَّ عَازِمٌ عَلَى أَمْرِي، فَلَمَّا مَضَى الثَّلَاثُ أَجْمَعَ رَأْيَهُ عَلَى أَنْ يَنْقُضَهَا ... فَلَمَّا قُتِلَ ابْنُ الزُّبَيْرِ كَتَبَ الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُخْبِرُهُ بِذَلِكَ، وَيُخْبِرُهُ أَنَّ ابْنَ الزُّبَيْرِ قَدْ وَضَعَ الْبِنَاءَ عَلَى أُسٍّ نَظَرَ إِلَيْهِ الْعُدُولُ مِنْ أَهْلِ مَكَّةَ، فَكَتَبَ إِلَيْهِ عَبْدُ الْمَلِكِ: إِنَّا لَسْنَا مِنْ تَلْطِيخِ ابْنِ الزُّبَيْرِ فِي شَيْءٍ. أَمَّا مَا زَادَ فِي طُولِهِ فَأَقِرَّهُ، وَأَمَّا مَا زَادَ فِيهِ مِنَ الْحِجْرِ فَرُدَّهُ إِلَى بِنَائِهِ، وَسُدَّ الْبَابَ الَّذِي فَتَحَهُ، فَنَقَضَهُ وَأَعَادَهُ إِلَى بِنَائِهِ.

"When the army of al-Shām came and fought in Makka during the rule of Yazīd b. Muʿāwiya (and was sent by him), (and they burnt the House of Allāh – the Kaʿba – and targeted it with mangonels by firing rocks and fire at it,) it suffered what it did. ʿAbd Allāh b. Zubayr ﵄ left the Kaʿba in that state until all the Muslims gathered here during the Ḥajj season. His ﵄ intention was to inspire courage against (the offences of Yazīd among) the people of al-Shām or to prepare them to face those [oppressors]. When the people were returning (from Ḥajj), ʿAbd Allāh b. Zubayr ﵄ said to them, 'O people! Advise me about the Kaʿba; should I dismantle the Kaʿba and rebuild it anew, or should I merely repair whatever of it has been damaged?' ʿAbd Allāh b. ʿAbbās ﵄ responded, 'My

> opinion is to repair only what of the Kaʿba has been affected and broken, and to leave it as it was in the early days of Islam. Moreover, you should leave the same stones [as they are] upon which people embraced Islām and when the Holy Prophet ﷺ declared his ﷺ prophethood.' ʿAbd Allāh b. Zubayr ﵁ then said, 'If the house of any of you burns down, he will not rest until he reconstructs it from new, so why should the House of Allāh ﷻ not be built again? I shall put my resolution into practise when I have performed *istikhāra* (seeking the best option through divine inspiration) thrice.' When he ﵁ had performed *istikhāra* three times, ʿAbd Allāh b. Zubayr ﵁ decided to demolish it (so as to reconstruct it). (Then he ﵁ rebuilt the Holy Kaʿba according to Prophetic wishes.)
>
> After ʿAbd Allāh b. Zubayr ﵁ had been martyred, Ḥajjāj (b. Yūsuf) informed ʿAbd al-Malik b. Marwān of it [i.e. of his ﵁ being killed], and wrote that the rebuilding of the House of Allāh ﷻ that ʿAbd Allāh b. Zubayr ﵁ had undertaken was in accordance to the foundations that had been observed by the reliable personalities of Makka. ʿAbd al-Malik wrote back to Ḥajjāj that 'we have no objection to the changes made by Ibn Zubayr; the extension that he has done to its length is to be left alone but the Ḥaṭīm area that he has included within the edifice of the Kaʿba should be removed and redone as before. Moreover, the new door which he has made should also be closed off.' That is when Ḥajjāj had the Kaʿba destroyed and rebuilt in its former manner."[1]

Commenting on this, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) wrote:

وَقَدْ ذَكَرَهُ مُسْلِمٌ وَغَيْرُهُ وَاضِحًا، فَرَوَى مُسْلِمٌ مِنْ طَرِيقِ عَطَاءِ بْنِ
أَبِي رَبَاحٍ، قَالَ: لَمَّا احْتَرَقَ الْبَيْتُ زَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ حِينَ غَزَاهُ

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'The demolishing of the Kaʿba and its reconstruction,' 2:970 §1333 (402). • al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, 9:92. •al-ʿAynī in *ʿUmdat al-Qārī*, 9:221.

أَهْلُ الشَّامِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ. وَلِلْفَاكِهِيِّ فِي كِتَابِ مَكَّةَ مِنْ طَرِيقِ أَبِي أُوَيْسٍ عَنْ يَزِيدَ بْنِ رُومَانَ وَغَيْرِهِ قَالُوا: لَمَّا أَحْرَقَ أَهْلُ الشَّامِ الْكَعْبَةَ، وَرَمَوْهَا بِالْمَنْجَنِيقِ، وَهَتِ الْكَعْبَةُ، وَلِابْنِ سَعْدٍ فِي الطَّبَقَاتِ مِنْ طَرِيقِ أَبِي الْحَارِثِ بْنِ زَمْعَةَ قَالَ: ارْتَحَلَ الْحُصَيْنُ بْنُ نُمَيْرٍ يَعْنِي الْأَمِيرَ الَّذِي كَانَ يُقَاتِلُ ابْنَ الزُّبَيْرِ مِنْ قِبَلِ يَزِيدَ بْنِ مُعَاوِيَةَ، لَمَّا أَتَاهُمْ مَوْتُ يَزِيدَ بْنِ مُعَاوِيَةَ فِي رَبِيعِ الْآخِرِ سَنَةَ أَرْبَعٍ وَسِتِّينَ قَالَ: فَأَمَرَ ابْنُ الزُّبَيْرِ بِالْخَصَاصِ الَّتِي كَانَتْ حَوْلَ الْكَعْبَةِ، فَهُدِمَتْ، فَإِذَا الْكَعْبَةُ تَنْفُضُ أَيْ: تَتَحَرَّكُ مُتَوَهِّنَةً تَرْتَجُّ مِنْ أَعْلَاهَا إِلَى أَسْفَلِهَا فِيهَا ... مِنْ حِجَارَةِ الْمَنْجَنِيقِ. ... لَمَّا قَدِمَ جَيْشُ الْحُصَيْنِ بْنِ نُمَيْرٍ أَحْرَقَ بَعْضُ أَهْلِ الشَّامِ عَلَى بَابِ بَنِي جُمَحٍ، وَفِي الْمَسْجِدِ يَوْمَئِذٍ خِيَامٌ، فَمَشَى الْحَرِيقُ حَتَّى أَخَذَ فِي الْبَيْتِ، فَظَنَّ الْفَرِيقَانِ أَنَّهُمْ هَالِكُونَ، وَضَعُفَ بِنَاءُ الْبَيْتِ حَتَّى أَنَّ الطَّيْرَ لَيَقَعُ عَلَيْهِ، فَتَتَنَاثَرُ حِجَارَتُهُ.

وَلِعَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ مَرْثَدِ بْنِ شُرَحْبِيلَ أَنَّهُ حَضَرَ ذَلِكَ، قَالَ: كَانَتِ الْكَعْبَةُ قَدْ وَهَتْ مِنْ حَرِيقِ أَهْلِ الشَّامِ.

"Imam Muslim and other scholars have clearly described this. Imam Muslim has reported via the chain of narration of ʿAṭā' b. Abī Rabāḥ that in the era of Yazīd b. Muʿāwiya, (an army sent by him and formed of) fighters from al-Shām came and sparked the fire of battle in (the City of Peace) Makka Mukarrama. Consequently, the House of Allāh ﷻ was burnt down and (then) it suffered as it did. Imam al-Fākihī narrates his book *Kitāb Makka* from Yazīd b. Rūmān, etc. via the chain of Abū Uways, and he mentions that the army from al-Shām burnt the Kaʿba down and fired rocks at it using mangonels (due to which) the structure of the Kaʿba became weak. In *al-*

Ṭabaqāt, Ibn Saʿd narrates from the chain of Ḥārith b. Zamʿa, who said that Ḥuṣayn b. Numayr – the leader who fought on behalf of Yazīd b. Muʿāwiya against ʿAbd Allāh b. Zubayr ﵁ – went back (after having attacked Makka with his army) when he received the news that Yazīd had died, in the month of Rabīʿ al-Awwal, 64 AH. (After that,) ʿAbd Allāh b. Zubayr ﵁ instructed for the cracks formed in the structure of the Kaʿba to be filled, and so they were filled. The walls of the Kaʿba had been weakened and large cracks had appeared in them, and there was much movement from top to bottom because of the rocks that had been cast at it with the mangonels.

When the army of Ḥuṣayn b. Numayr reached (Makka), some of the fighters from al-Shām set fire to Bāb Banū Jumaḥ. Tents (of the fighters) were set up in the Masjid on that day, among which the flames of the fire spread wildly until they reached the House of Allāh ﷻ. The opposition believed they were going to die. The foundations of the House of Allāh ﷻ were so much weakened (by the fire) that their rocks would (fall away and) crumble if even a bird sat upon them."

"Imam ʿAbd al-Razzāq has a narration via the chain of his own father from Marthad b. Shurḥabīl that he (Marthad b. Shurḥabīl) was an eyewitness to this incident. He said, 'The Magnificent Kaʿba had become weak and vulnerable because of the fire that was lit by the army from al-Shām.'"[1]

8.5 The Saying of Imam Ibn Shihāb al-Zuhrī (d. 124 AH)

al-Ḥāfiẓ Ibn Kathīr (d. 774 AH), with reference to the famous Successor and hadith expert, Imam Abū Bakr b. Shihāb al-Zuhrī al-Madanī (d. 124 AH), writes on the many martyrdoms and the pillaging in Madīna that took place at the hands of Yazīd's army:

قَالَ الْمَدَائِنِيُّ عَنْ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ. قَالَ: سَأَلْتُ الزُّهْرِيَّ كَمْ كَانَ الْقَتْلَى يَوْمَ الْحَرَّةِ؟ قَالَ: سَبْعُمِائَةٍ مِنْ وُجُوهِ النَّاسِ مِنَ

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[1] •al-ʿAsqalānī in *Fatḥ al-Bārī*: Bk.: *al-Ḥajj*, Ch.: 'فضل مكة وبنائها' 3:445 §1509.

الْمُهَاجِرِيْنَ وَالْأَنْصَارِ، وَوُجُوْهِ الْمَوَالِي وَمِمَّنْ لَا أَعْرِفُ مِنْ حُرٍّ
وَعَبْدٍ وَغَيْرِهِمْ عَشَرَةُ آلَافٍ.

Imam al-Madā'inī narrated from an elderly man from among the people of Madīna. He said, 'I asked al-Zuhrī, 'How many people were martyred on the day of Ḥarra?' He replied, 'From among the Migrants and the helpers, seven hundred (700) senior Noble Companions ﵃ were martyred. (Apart from that,) from among the well-known freedmen, and those among slaves and free people whom I do not know, they number ten thousand (10,000) (who were martyred)."

al-Ḥāfiẓ Ibn Kathīr writes that the narrator further stated:

وَكَانَتِ الْوَقْعَةُ لِثَلَاثٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثٍ وَسِتِّيْنَ،
وَانْتَهَبُوا الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ.

The incident at Ḥarra took place on 27th Dhu'l-Ḥijja in the year 63 AH. They (Yazīd's army) continued to rob and plunder Madīna Munawwara for three days.[1]

8.6 THE SAYING OF IMAM YAʿQŪB B. SUFYĀN AL-FASAWĪ (D. 277 AH)

Imam al-Fasawī writes in his book *al-Maʿrifa wa al-Tārīkh*:

عَنْ مُحَمَّدِ بْنِ الضَّحَّاكِ عَنْ مَالِكٍ: وَكَانَتِ الْحَرَّةُ سَنَةَ ثَلَاثٍ
وَسِتِّيْنَ، وَقُتِلَ يَوْمَئِذٍ مِنْ حَمَلَةِ الْقُرْآنِ سَبْعُمِائَةِ نَفْسٍ.

سَمِعْتُ سَعِيْدَ بْنَ كَثِيْرِ بْنِ عُفَيْرٍ الْأَنْصَارِيَّ يَقُوْلُ: قُتِلَ يَوْمَ الْحَرَّةِ
عَبْدُ اللهِ بْنُ يَزِيْدَ الْمَازِنِيُّ وَمَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ وَمُعَاذُ بْنُ
الْحَارِثِ الْقَارِيءُ وَقُتِلَ عَبْدُ اللهِ بْنُ حَنْظَلَةَ بْنِ أَبِي عَامِرٍ.

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:221.

وَعَنِ اللَّيْثِ قَالَ: كَانَتْ وَقْعَةُ الْحَرَّةِ يَوْمَ الْأَرْبِعَاءِ لِثَلَاثٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثٍ وَسِتِّيْنَ، ثُمَّ انْبَعَثَ مُسْرِفُ بْنُ عُقْبَةَ إِلَى مَكَّةَ قَاصِدًا عَبْدَ اللهِ بْنَ الزُّبَيْرِ لِيَقْتُلَهُ بِهَا، لِأَنَّهُ فَرَّ مِنْ بَيْعَةِ يَزِيْدَ، فَمَاتَ يَزِيْدُ بْنُ مُعَاوِيَةَ فِي غُضُوْنِ ذَلِكَ وَاسْتَفْحَلَ.

"Muḥammad b. Ḍaḥḥāk narrates from Mālik that the incident at Ḥarra took place in the year 63 AH, and on that day seven hundred reciters of the Qur'ān (from among the Noble Companions ﵃ and the Successors) were martyred."

"I heard Sa'īd b. Kathīr saying that on the day of Ḥarra, (the following Noble Companions ﵃): 'Abd Allāh b. Yazīd al-Māzinī, Ma'qil b. Sinān al-Ashja'ī, Mu'ādh b. Ḥārith al-Qārī and 'Abd Allāh b. Ḥanẓala b. Abī 'Āmir were martyred."

"It is related by Layth who mentioned that the incident at Ḥarra took place in the year 63 AH on a Wednesday when three days were left until (the completion of) the month of Dhu'l-Ḥijja. Then Musrif (Muslim) b. 'Uqba set off for Makka to kill 'Abd Allāh b. Zubayr ﵁ – who had refused to pledge his oath of allegiance to Yazīd. It was during this that Yazīd b. Mu'āwiya died and the situation (on 'Abd Allāh b. Zubayr ﵁ becoming caliph in the Ḥijāz) grew intense."[1]

8.7 THE SAYING OF IMAM IBN JARĪR AL-ṬABARĪ (D. 310 AH)

1. In his book on history, Imam Ibn Jarīr al-Ṭabarī has narrated the incident at Ḥarra with reference to 'Abd al-Malik b. Nawfal:

وَفُصِلَ ذَلِكَ الْجَيْشُ مِنْ عِنْدِ يَزِيْدَ، وَعَلَيْهِمْ مُسْلِمُ بْنُ عُقْبَةَ، وَقَالَ لَهُ: إِنْ حَدَثَ بِكَ حَدَثٌ فَاسْتَخْلِفْ عَلَى الْجَيْشِ حُصَيْنَ بْنَ نُمَيْرِ السَّكُوْنِيَّ، وَقَالَ لَهُ: اُدْعُ الْقَوْمَ ثَلَاثًا، فَإِنْ هُمْ أَجَابُوْكَ وَإِلَّا فَقَاتِلْهُمْ، فَإِذَا أُظْهِرْتَ عَلَيْهِمْ، فَأَبِحْهَا ثَلَاثًا، فَمَا فِيْهَا مِنْ مَالٍ أَوْ

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[1] •al-Fasawī in al-Ma'rifa wa al-Tārīkh, *sana thalātha wa sittīn (waqa'a al-ḥarra)*, 3:332–333.

رِقَّةٍ أَوْ سِلَاحٍ أَوْ طَعَامٍ فَهُوَ لِلْجُنْدِ.

That army was dispatched from Yazīd, and its leader was Muslim b. ʿUqba. Yazīd had said to him, 'If anything was to happen to you, you must make Ḥuṣayn b. Numayr al-Sakūnī the leader.' He also said to him, 'Invite people for three days (to pledge their allegiance to me); if they accept your invitation then so be it, otherwise fight them. If you vanquish them then declare Madīna lawful for three days – in which everything will be legal for the army: properties, slaves, weaponry, food and drink.'[1]

2. In another place, Imam al-Ṭabarī writes:

أَبَاحَ مُسْلِمٌ الْمَدِيْنَةَ ثَلَاثًا. يَقْتُلُوْنَ النَّاسَ، وَيَأْخُذُوْنَ الْأَمْوَالَ، فَأَفْزَعَ ذَلِكَ مَنْ كَانَ بِهَا مِنَ الصَّحَابَةِ.

Muslim (b. ʿUqba) declared Madīna Munawwara lawful for three days. His soldiers were killing the people and seizing their properties. This situation had caused much tension and terror among the Noble Companions ؓ who were present in Madīna Munawwara.[2]

8.8 THE SAYING OF IMAM ʿALĪ B. ḤUSAYN AL-MASʿŪDĪ (D. 346 AH)

1. On describing the incident at Ḥarra, the famous historian, ʿAlī b. Ḥusayn al-Masʿūdī writes:

وَلَمَّا انْتَهَى الْجَيْشُ مِنَ الْمَدِيْنَةِ إِلَى الْمَوْضِعِ الْمَعْرُوْفِ بِالْحَرَّةِ، وَعَلَيْهِمْ مُسْرِفٌ، خَرَجَ إِلَى حَرْبِهِ أَهْلُهَا، عَلَيْهِمْ عَبْدُ اللهِ بْنُ مُطِيْعٍ الْعَدَوِيُّ وَعَبْدُ اللهِ بْنُ حَنْظَلَةَ الْغَسِيْلِ الْأَنْصَارِيُّ، وَكَانَتْ وَقْعَةٌ

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:353. •Ibn al-Jawzī in *al-Muntaẓim*, 6:13.

[2] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:357.

عَظِيْمَةٌ قُتِلَ فِيْهَا خَلْقٌ كَثِيْرٌ مِنَ النَّاسِ مِنْ بَنِي هَاشِمٍ وَسَائِرِ قُرَيْشٍ وَالْأَنْصَارِ وَغَيْرِهِمْ مِنْ سَائِرِ النَّاسِ، فَمِمَّنْ قُتِلَ مِنْ آلِ أَبِي طَالِبٍ اثْنَانِ: عَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ أَبِي طَالِبٍ، وَجَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَمِنْ بَنِي هَاشِمٍ مِنْ غَيْرِ آلِ أَبِي طَالِبٍ: اَلْفَضْلُ ابْنُ الْعَبَّاسِ بْنِ رَبِيْعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، وَحَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، وَالْعَبَّاسُ بْنُ عُتْبَةَ بْنِ أَبِي لَهْبِ بْنِ عَبْدِ الْمُطَّلِبِ، وَبِضْعٌ وَتِسْعُوْنَ رَجُلًا مِنْ سَائِرِ قُرَيْشٍ، وَمِثْلُهُمْ مِنَ الْأَنْصَارِ، وَأَرْبَعَةُ آلَافٍ مِنْ سَائِرِ النَّاسِ مِمَّنْ أَدْرَكَهُ الْإِحْصَاءُ دُوْنَ مَنْ لَمْ يُعْرَفْ.

وَبَايَعَ النَّاسَ عَلَى أَنَّهُمْ عَبِيْدٌ لِيَزِيْدَ، وَمَنْ أَبَى ذَلِكَ أَمَرَهُ مُسْرِفٌ عَلَى السَّيْفِ، غَيْرَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ السَّجَّادِ ﵀، وَعَلِيِّ بْنِ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ ﵁.

"When the army dispatched by Yazīd, and whose leader was Musrif (Muslim b. ʿUqba) reached the well-known place of Ḥarra near Madīna, the people of Madīna came out to counter it, and their leaders were ʿAbd Allāh b. Muṭīʿ al-ʿAdawī and ʿAbd Allāh al-Anṣārī – son of the Noble Companion Ḥanẓala, ﵁ who was bathed by the angels (*Ghasīl al-Malāʾika*). This terrible battle took place here in which many were martyred from among the Banū Hāshim, the Quraysh, the Helpers (*Anṣār*) and others. The two who were martyred from among the descendants of Abū Ṭālib were ʿAbd Allāh b. Jaʿfar b. Abī Ṭālib and Jaʿfar b. Muḥammad b. ʿAlī b. Abī Ṭālib. Besides the progeny of Abū Ṭālib, many others from the Banū Ḥāshim were martyred, including Faḍl b. ʿAbbās b. Rabīʿa b. Ḥārith b. ʿAbd al-Muṭṭalib, Ḥamza b. ʿAbd Allāh b. Nawfal b. Ḥārith b. ʿAbd al-Muṭṭalib and ʿAbbās b. ʿUtba b. Abī Lahab b. ʿAbd al-Muṭṭalib. From the Quraysh, the number [of martyrs] was over ninety (90) and likewise was the number of the Helpers (*Anṣār*). From the rest of the people were four thousand (4,000) [who were martyred] and so many others who were [martyred but] not accounted for."

"Musrif sought the pledge of allegiance from the people on the condition that they would be the slaves of Yazīd, and he threatened to kill any who declined, apart from (Imam Zayn al-ʿĀbidīn) ʿAlī b. Ḥusayn b. ʿAlī b. Abī Ṭālib al-Sajjād ؑ and ʿAlī b. ʿAbd Allāh b. ʿAbbās b. ʿAbd al-Muṭṭalib ؓ."[1]

2. On the details of Yazīd's forces attacking the Holy Kaʿba with mangonels, Imam al-Masʿūdī writes:

وَنَصَبَ الْحُصَيْنُ فِيمَنْ مَعَهُ مِنْ أَهْلِ الشَّامِ الْمَجَانِيقَ وَالْعَرَّادَاتِ عَلَى مَكَّةَ وَالْمَسْجِدِ مِنَ الْجِبَالِ وَالْفِجَاجِ، وَابْنُ الزُّبَيْرِ فِي الْمَسْجِدِ، وَمَعَهُ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ الثَّقَفِيُّ دَاخِلًا فِي جُمْلَتِهِ، مِنْضَافًا إِلَى بَيْعَتِهِ، مُنْقَادًا إِلَى إِمَامَتِهِ، عَلَى شَرَائِطَ شَرَطَهَا عَلَيْهِ، لَا يُخَالِفُ لَهُ رَأْيًا وَلَا يَعْصِي لَهُ أَمْرًا، فَتَوَارَدَتْ أَحْجَارُ الْمَجَانِيقِ وَالْعَرَّادَاتِ عَلَى الْبَيْتِ، وَرُمِيَ مَعَ الْأَحْجَارِ بِالنَّارِ وَالنَّفْطِ وَمُشَاقَاتِ الْكَتَّانِ وَغَيْرِ ذَلِكَ مِنَ الْمَحْرُوقَاتِ، وَانْهَدَمَتِ الْكَعْبَةُ، وَاحْتَرَقَتِ الْبِنْيَةُ، وَوَقَعَتْ صَاعِقَةٌ فَأَحْرَقَتْ مِنْ أَصْحَابِ الْمَجَانِيقِ أَحَدَ عَشَرَ رَجُلًا، وَقِيلَ: أَكْثَرُ مِنْ ذَلِكَ، وَذَلِكَ يَوْمَ السَّبْتِ لِثَلَاثٍ خَلَوْنَ مِنْ شَهْرِ رَبِيعٍ الْأَوَّلِ مِنَ السَّنَةِ الْمَذْكُورَةِ، قَبْلَ وَفَاةِ يَزِيدَ بِأَحَدَ عَشَرَ يَوْمًا، وَاشْتَدَّ الْأَمْرُ عَلَى أَهْلِ مَكَّةَ وَابْنِ الزُّبَيْرِ، وَاتَّصَلَ الْأَذَى بِالْأَحْجَارِ وَالنَّارِ وَالسَّيْفِ: فَفِي ذَلِكَ يَقُولُ أَبُو وَجْزَةَ الْمَدَنِيُّ:

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[1] al-Masʿūdī in *Murūj al-Dhahab wa Maʿādin al-Jawhar*, 3:69–70.

اِبْنُ نُمَيْرٍ بِئْسَ مَا تَوَلَّى
قَدْ أَحْرَقَ الْمَقَامَ وَالْمُصَلَّى

"Ḥuṣayn b. Numayr al-Sakūnī, together with his fighters from al-Shām, affixed the larger and smaller mangonels upon the mountains and the pathways of Makka Mukarrama and around the Masjid Ḥarām. ʿAbd Allāh b. Zubayr ﵁ was inside the Masjid Ḥarām, and with him was Mukhtār b. ʿUbayd al-Thaqafī – who was completely on his side, inclined to pledge his allegiance to him, to be his follower and one truly obedient to him. He would not oppose the conditions that ʿAbd Allāh b. Zubayr ﵁ had placed upon him nor express any disobedience. Suddenly, showers of small and large rocks fired from the mangonels began falling down upon the Holy Kaʿba, and with them came bundles of wool, oil and fire, together with that other combustible material was cast, because of which the building of the Holy Kaʿba fell and was burnt. Immediately, lightning struck, by which eleven of those operating the mangonels got burnt and died. It is said that they (those who were burnt and died) were more than this. This happened in the same year, on Saturday 3rd Rabīʿ al-Awwal, i.e. eleven days prior to Yazīd's death. The situation (of the siege, stoning and firing) upon the people of Makka became more intense, and the pains caused by the stones, the fire and the swords were combined. It is on this that Abū Wajza al-Madanī has said:

Ibn Numay has indeed done a work so evil, he burnt the Maqām Ibrāhīm ﷺ and also the place of ritual prayer."[1]

8.9 THE SAYING OF ʿALLĀMA IBN ḤAZM AL-ẒĀHIRĪ AL-ANDALŪSĪ (D. 456 AH)

ʿAllāma Ibn Ḥazm al-Ẓāhirī writes the details on the violation of the Masjid Nabawī, Madīna Ṭayyiba and the Holy Kaʿba at Yazīd's orders:

وَأَمَّا عَبْدُ اللهِ بْنُ الزُّبَيْرِ ﵄ فَاسْتَجَارَ بِمَكَّةَ، فَبَقِيَ هُنَالِكَ إِلَى أَنْ

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[1] al-Masʿūdī in *Murūj al-Dhahab wa Maʿādin al-Jawhar*, 3:71–72.

أَغْزَى يَزِيْدُ الْجُيُوْشَ إِلَى الْمَدِيْنَةِ، حَرَمِ رَسُوْلِ اللهِ ﷺ، وَإِلَى مَكَّةَ حَرَمِ اللهِ تَعَالَى، فَقَتَلَ بَقَايَا الْمُهَاجِرِيْنَ وَالْأَنْصَارِ يَوْمَ الْحَرَّةِ. وَهِيَ أَيْضًا أَكْبَرُ مَصَائِبِ الْإِسْلَامِ وَخُرُوْمِهِ، لِأَنَّ أَفَاضِلَ الْمُسْلِمِيْنَ وَبَقِيَّةَ الصَّحَابَةِ وَخِيَارَ الْمُسْلِمِيْنَ مِنْ جُلَّةِ التَّابِعِيْنَ قُتِلُوْا جَهْرًا ظُلْمًا فِي الْحَرْبِ وَصَبْرًا. وَجَالَتِ الْخَيْلُ فِي مَسْجِدِ رَسُوْلِ اللهِ ﷺ، وَرَاثَتْ وَبَالَتْ فِي الرَّوْضَةِ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ، وَلَمْ تُصَلَّ جَمَاعَةٌ فِي مَسْجِدِ النَّبِيِّ ﷺ، وَلَا كَانَ فِيْهِ أَحَدٌ، حَاشَا سَعِيْدِ بْنِ الْمُسَيِّبِ فَإِنَّهُ لَمْ يُفَارِقِ الْمَسْجِدَ؛ وَلَوْلَا شَهَادَةُ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، وَمَرْوَانَ بْنِ الْحَكَمِ عِنْدَ مُجْرِمِ بْنِ عُقْبَةَ الْمُرِّيِّ بِأَنَّهُ مَجْنُوْنٌ لَقَتَلَهُ.

وَأَكْرَهَ النَّاسَ عَلَى أَنْ يُبَايِعُوْا يَزِيْدَ بْنَ مُعَاوِيَةَ عَلَى أَنَّهُمْ عَبِيْدٌ لَهُ، إِنْ شَاءَ بَاعَ، وَإِنْ شَاءَ أَعْتَقَ؛ وَذَكَرَ لَهُ بَعْضُهُمُ الْبَيْعَةَ عَلَى حُكْمِ الْقُرْآنِ وَسُنَّةِ رَسُوْلِ اللهِ ﷺ، فَأَمَرَ بِقَتْلِهِ فَضُرِبَ عُنُقُهُ صَبْرًا. وَهَتَكَ مُسْرِفٌ أَوْ مُجْرِمٌ الْإِسْلَامَ هَتْكًا، وَأَنْهَبَ الْمَدِيْنَةَ ثَلَاثًا، وَاسْتُخِفَّ بِأَصْحَابِ رَسُوْلِ اللهِ ﷺ، وَمُدَّتِ الْأَيْدِي إِلَيْهِمْ، وَانْتُهِبَتْ دُوْرُهُمْ؛ وَانْتَقَلَ هٰؤُلَاءِ إِلَى مَكَّةَ -شَرَّفَهَا اللهُ تَعَالَى- فَحُوْصِرَتْ، وَرُمِيَ الْبَيْتُ بِحِجَارَةِ الْمَنْجَنِيْقِ، تَوَلَّى ذٰلِكَ الْحُصَيْنُ بْنُ نُمَيْرٍ السَّكُوْنِيُّ فِي جُيُوْشِ أَهْلِ الشَّامِ، وَذٰلِكَ لِأَنَّ مُجْرِمَ بْنَ عُقْبَةَ الْمُرِّيَّ، مَاتَ بَعْدَ وَقْعَةِ الْحَرَّةِ بِثَلَاثِ لَيَالٍ، وَوَلِيَ مَكَانَهُ الْحُصَيْنُ بْنُ نُمَيْرٍ. وَأَخَذَ اللهُ تَعَالَى يَزِيْدَ أَخْذَ عَزِيْزٍ مُقْتَدِرٍ، فَمَاتَ بَعْدَ الْحَرَّةِ بِأَقَلَّ مِنْ ثَلَاثَةِ أَشْهُرٍ وَأَزْيَدَ مِنْ شَهْرَيْنِ.

"As for ʿAbd Allāh b. Zubayr ؓ, he sought sanctuary in Makka Mukarrama where he remained until Yazīd dispatched

(his) forces to attack the Ḥaram of the Messenger ﷺ – Madīna Munawwara – and the Ḥaram of Allāh ﷻ – Makka Mukarrama. These forces martyred the surviving Noble Companions رضي الله عنهم from among the Migrants and the Helpers on the day of Ḥarra. (Certainly,) the incident at Ḥarra is among the greatest afflictions and tribulations, and full of agonising occurrences against Islam, because many noble Muslim personalities, the remaining Noble Companions رضي الله عنهم and elite Successors were mercilessly killed and their blood was shed in the battle, openly and without them having any defences. Horses (and other quadrupeds) were wandering about in the Masjid of the Messenger of Allāh ﷺ. These animals had spread filth everywhere inside the Holy Mausoleum, over the Sacred Grave and between the Noble Pulpit by their urinating and defecating in that place. [Even] congregational ritual prayer could not be performed in the Masjid Nabawī. No one was there apart from Saʿīd b. al-Musayyib – the Successor (al-ṭābiʿī), who did not leave Masjid Nabawī. Had ʿAmr b. ʿUthmān b. ʿAffān and Marwān b. al-Ḥakam not come and declared him insane (to save his life) in the presence of the criminal Ibn ʿUqba al-Murrī (i.e. Muslim b. ʿUqba), the latter (wretch) would have killed Saʿīd also."

"Muslim b. ʿUqba forced the people to pledge their oaths of allegiance to Yazīd b. Muʿāwiya that they are his slaves – that he may sell them or emancipate them. Someone explained the manner of seeking pledges of allegiance as per the teachings of the Qurʾān and the Sunna, and he (Ibn ʿUqba) ordered that person to be killed there and then! As such, that person was beheaded, helpless! That Musrif, rather 'Mujrim' (criminal) (Muslim b. ʿUqba) violated the sanctity of Islam, raided Madīna Munawwara for three days; the Noble Companions رضي الله عنهم of the Messenger ﷺ were insulted – they were physically attacked and their homes were robbed. After that, they (the army) turned towards Makka – the city that Allāh ﷻ had honoured with majesty. They laid siege to that Ḥaram (of Allāh ﷻ) and hurled rocks at the House of Allāh ﷻ with the use of mangonels and catapults. Ḥuṣayn b. Numayr al-Sakūnī led the army from al-Shām for this (nefarious) act, and that is because Mujrim (the Criminal) b. ʿUqba al-Murrī had died after three days of the incident at Ḥarra, which is why Ḥuṣayn b. Numayr took command in his place. Allāh ﷻ, according to His ﷻ overwhelming and powerful glory, seized Yazīd, and within three months or just after two months of the incident at Ḥarra, he too was dead."[1]

8.10 THE SAYING OF AL-QĀḌĪ ʿIYĀḌ AL-MĀLIKĪ (D. 544 AH)

The famous hadith specialist and al-Qāḍī ʿIyāḍ al-Mālikī writes in his book *Ikmāl al-Muʿlim*:

> وَعَبْدُ اللهِ بْنُ مُطِيْعٍ كَانَ أَمِيْرًا لِقَوْمِهِ حِيْنَئِذٍ بِالْمَدِيْنَةِ عِنْدَ قِيَامِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ ﵄ عَلَى يَزِيْدَ بْنِ مُعَاوِيَةَ فِي جَمَاعَةِ أَبْنَاءِ الْأَنْصَارِ وَالْمُهَاجِرِيْنَ وَبَقِيَّةٍ مِنْ مَشْيَخَتِهِمْ، وَجَمَاعَةٍ مِنَ الصَّحَابَةِ. وَعَلَى يَدَيْهِ كَانَتْ وَقْعَةُ الْحَرَّةِ فِي الْجَيْشِ الَّذِي وَجَّهَهُ يَزِيْدُ لِحَرْبِهِمْ، فَهَزَمُوْا أَهْلَ الْمَدِيْنَةِ وَقَتَلُوْهُمْ، وَاسْتَبَاحُوْهُمْ ثَلَاثَةَ أَيَّامٍ، وَقُتِلَ فِيْهَا عِدَّةٌ مِنْ بَقِيَّةِ الصَّحَابَةِ وَأَبْنَاءِ الْمُهَاجِرِيْنَ وَالْأَنْصَارِ، وَعُطِّلَتِ الصَّلَاةُ فِي مَسْجِدِ النَّبِيِّ ﷺ تِلْكَ الْأَيَّامَ، وَالْأَذَانُ فِيْهِ.

ʿAbd Allāh b. Muṭīʿ was the leader of his people when ʿAbd Allāh b. Zubayr ﵄ stood up with a group consisting of the descendants and the elders of the Migrants and the Helpers and the Noble Companions ﵃ to face Yazīd b. Muʿāwiya. The incident at Ḥarra took place in the presence of ʿAbd Allāh b. Muṭīʿ, wrought by the army sent by Yazīd to fight the people of Madīna. That army defeated the people of Madīna, killed them and rendered lawful their lives and their properties for three days! The surviving descendants of the Migrants and Helpers were martyred in this incident, and ritual prayers

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[1] Ibn Ḥazm in *al-Rasāʾil*, 2:140.

> and even the calling of the *adhān* were suspended during those days.[1]

8.11 The Saying of Imam Abu'l-Qāsim al-Suhaylī (d. 581 AH)

The commentator of *Sīra Ibn Hishām*, Imam Abu'l-Qāsim al-Suhaylī writes:

> وَقُتِلَ فِي ذَلِكَ الْيَوْمِ مِنْ وُجُوْهِ الْمُهَاجِرِيْنَ وَالْأَنْصَارِ ﵃ أَلْفٌ وَسَبْعُمِائَةٍ، وَقُتِلَ مِنْ أَخْلَاطِ النَّاسِ عَشَرَةُ آلَافٍ سِوَى النِّسَاءِ وَالصِّبْيَانِ.

> On the day of Ḥarra, from among the Migrant and Helper Muslims, one thousand and seven hundred (1,700) people were martyred, whereas from among the other Muslims, ten thousand (10,000) people were martyred, [and this number is] besides women and children.[2]

8.12 The Saying of ʿAllāma Abu'l-Faraj b. al-Jawzī (d. 597 AH)

The famous hadith specialist and critic ʿAllāma Ibn al-Jawzī writes:

> وَأَبَاحَ مُسْلِمٌ الْمَدِيْنَةَ ثَلَاثًا يَقْتُلُوْنَ النَّاسَ وَيَأْخُذُوْنَ الْأَمْوَالَ.

> Muslim b. ʿUqba allowed Madīna Munawwara to remain lawless for three days. (His army was) killing people and seizing their properties.[3]

8.13 The Saying of Imam Ibn al-Athīr al-Jazarī (d. 630 AH)

The well known hadith specialist and historian, Imam Ibn al-Athīr al-

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[1] Narrated by •al-Qāḍī ʿIyāḍ in *Ikmāl al-Muʿallim bi-Fawāʾid li-Muslim*, 6:260–261.

[2] •al-Suhaylī in *al-Rawḍ al-Unuf*, 3:408. Set forth by •al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amīn al-Māʾmūn*, 1:268.

[3] •Ibn al-Jawzī in *al-Muntaẓim*, 6:14.

Jazarī (555 AH – 630 AH) writes:

> وَأَبَاحَ مُسْلِمٌ الْمَدِيْنَةَ ثَلَاثًا يَقْتُلُوْنَ النَّاسَ، وَيَأْخُذُوْنَ الْمَتَاعَ وَالْأَمْوَالَ، فَأَفْزَعَ ذَلِكَ مَنْ بِهَا مِنَ الصَّحَابَةِ.
>
> Muslim b. ʿUqba declared Madīna Munawwara lawful for three days. His army was killing people and seizing their properties. This incident had the Noble Companions ﵃ who were in the city fearful and terrified.[1]

8.14 THE SAYING OF ʿALLĀMA IBN DIḤYA AL-KALBĪ (D. 633 AH)

In his famous book on the Prophetic biography, Imam ʿAlī b. Ibrāhīm al-Ḥalabī has written with reference to Ibn Diḥya al-Kalbī, as he describes the violation of the Mausoleum of the Messenger ﷺ at the hands of Yazīd's forces:

> وَفِي التَّنْوِيْرِ لِابْنِ دِحْيَةَ: وَقُتِلَ مِنْ وُجُوْهِ الْمُهَاجِرِيْنَ وَالْأَنْصَارِ أَلْفٌ وَسَبْعُمِائَةٍ، وَمِنْ حَمَلَةِ الْقُرْآنِ سَبْعُمِائَةٍ وَجَالَتِ الْخَيْلُ فِي مَسْجِدِ رَسُوْلِ اللهِ ﷺ، وَرَاثَتْ بَيْنَ الْقَبْرِ الشَّرِيْفِ وَالْمِنْبَرِ، وَاخْتَفَتْ أَهْلُ الْمَدِيْنَةِ حَتَّى دَخَلَتِ الْكِلَابُ الْمَسْجِدَ، وَبَالَتْ عَلَى مِنْبَرِهِ ﷺ.
>
> وَلَمْ يَرْضَ أَمِيْرُ ذَلِكَ الْجَيْشِ مِنْ أَهْلِ الْمَدِيْنَةِ إِلَّا بِأَنْ يُبَايِعُوْهُ لِيَزِيْدَ عَلَى أَنَّهُمْ خَوَلٌ أَيْ: عَبِيْدٌ لَهُ، إِنْ شَاءَ بَاعَ وَإِنْ شَاءَ أَعْتَقَ، حَتَّى قَالَ لَهُ بَعْضُ أَهْلِ الْمَدِيْنَةِ: اَلْبَيْعَةُ عَلَى كِتَابِ اللهِ وَسُنَّةِ رَسُوْلِهِ ﷺ، فَضَرَبَ عُنُقَهُ.
>
> "It is mentioned in the book *al-Tanwīr* by Ibn Diḥya al-Kalbī that one thousand and seven hundred souls were taken (1,700) (on the day of Ḥarra) and seven hundred (700) Qurʾān-reciters

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[1] Ibn al-Athīr in *al-Kāmil, thumma dakhalat sinna thalātha wa sittīn*, 3:459.

(as well as scholars from among the Noble Companions ﵃ and Successors) were killed. Horses were tied inside Masjid Nabawī, who urinated and defecated between the Holy Mausoleum and the Noble Pulpit. The people of Madīna hid themselves. Dogs would [also] enter the Masjid Nabawī and urinate upon the Noble Pulpit."

"The commander of that filthy army would not consent to anything except that the people of Madīna must pledge their oaths of allegiance to Yazīd that they would be his slaves – that he may sell them or set them free. On this absurd condition of that individual, someone from the people of Madīna said that the pledge of allegiance can only be made according to the Book of Allāh ﷻ and Sunna of the Messenger of Allāh ﷺ. He who said this was beheaded!"[1]

8.15 ʿALLĀMA SIBṬ B. AL-JAWZĪ AL-ḤANAFĪ (D. 654 AH)

1. ʿAllāma Sibṭ b. al-Jawzī al-Ḥanafī (d. 654 AH) has described in detail the incident at Ḥarra in *Tadhkira al-Khawāṣṣ*:

وَلَا خِلَافَ أَنَّ يَزِيْدَ أَخَافَ أَهْلَ الْمَدِيْنَةِ، وَسَبَى أَهْلَهَا، وَنَهَبَهَا، وَأَبَاحَهَا، وَتُسَمَّى وَقْعَةُ الْحَرَّةِ، وَسَبَبُهُ مَا رَوَاهُ الْوَاقِدِيُّ وَابْنُ إِسْحَاقَ وَهِشَامُ بْنُ مُحَمَّدٍ: أَنَّ جَمَاعَةً مِنَ الْعُلَمَاءِ مِنْ أَهْلِ الْمَدِيْنَةِ وَفَدُوْا عَلَى يَزِيْدَ سَنَةَ اثْنَتَيْنِ وَسِتِّيْنَ بَعْدَمَا قُتِلَ الْحُسَيْنُ، فَرَأَوْهُ يَشْرَبُ الْخَمْرَ، وَيَلْعَبُ بِالطَّنَابِيْرِ، وَالْكِلَابِ، وَالْقُرُوْدِ، فَلَمَّا عَادُوْا إِلَى الْمَدِيْنَةِ أَظْهَرُوْا سَبَّهُ، وَخَلَعُوْهُ وَطَرَدُوْا عَامِلَهُ عُثْمَانَ بْنَ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ، وَقَالُوْا: قَدِمْنَا مِنْ عِنْدِ رَجُلٍ لَا دِيْنَ لَهُ، يَسْكَرُ، وَيَدَعُ الصَّلَاةَ، وَبَايَعُوْا عَبْدَ اللهِ بْنَ حَنْظَلَةَ الْغَسِيْلِ، وَكَانَ ابْنُ حَنْظَلَةَ يَقُوْلُ: يَا قَوْمُ، وَاللهِ، مَا خَرَجْنَا عَلَى يَزِيْدَ حَتَّى خِفْنَا أَنْ

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[1] al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amī al-Maʾmūn*, 1:266–269.

نُرْمَى بِالْحِجَارَةِ مِنَ السَّمَاءِ، رَجُلٌ يَنْكِحُ الْأُمَّهَاتِ وَالْبَنَاتِ وَالْأَخَوَاتِ، وَيَشْرَبُ الْخَمْرَ، وَيَدَعُ الصَّلَاةَ، وَيَقْتُلُ أَوْلَادَ النَّبِيِّيْنَ. وَاللهِ، لَوْ يَكُوْنُ عِنْدِي أَحَدٌ مِنَ النَّاسِ لَأَبْلَى اللهُ فِيْهِ بَلَاءً حَسَنًا، فَبَلَغَ الْخَبَرُ إِلَى يَزِيْدَ، فَبَعَثَ إِلَيْهِمْ مُسْلِمَ بْنَ عُقْبَةَ الْمُرِّيَّ فِي جَيْشٍ كَثِيْفٍ مِنْ أَهْلِ الشَّامِ، فَأَبَاحَهَا ثَلَاثًا. وَقُتِلَ ابْنُ الْغَسِيْلِ، وَالْأَشْرَافُ، وَأَقَامَ ثَلَاثًا يَنْهَبُ الْأَمْوَالَ، وَيَهْتِكُ الْحَرِيْمَ.

وَذَكَرَ الْمَدَايِنِيُّ فِي كِتَابِ الْحَرَّةِ عَنِ الزُّهْرِيِّ، قَالَ: كَانَ الْقَتْلَى يَوْمَ الْحَرَّةِ سَبْعُمِائَةٍ مِنْ وُجُوْهِ النَّاسِ مِنْ قُرَيْشٍ وَالْأَنْصَارِ وَالْمُهَاجِرِيْنَ وَوُجُوْهِ الْمَوَالِي، وَأَمَّا مَنْ لَمْ يُعْرَفْ مِنْ عَبْدٍ أَوْ حُرٍّ أَوِ امْرَأَةٍ فَعَشَرَةُ آلَافٍ، وَخَاضَ النَّاسُ فِي الدِّمَاءِ حَتَّى وَصَلَتِ الدِّمَاءُ إِلَى قَبْرِ رَسُوْلِ اللهِ ﷺ، وَامْتَلَأَتِ الرَّوْضَةُ وَالْمَسْجِدُ، قَالَ مُجَاهِدٌ: اِلْتَجَأَ النَّاسُ إِلَى حُجْرَةِ رَسُوْلِ اللهِ ﷺ وَمِنْبَرِهِ، وَالسَّيْفُ يَعْمَلُ فِيْهِمْ.

"There is no disagreement on the fact that Yazīd threatened and caused fear among the people of Madīna, imprisoned them, robbed them and declared Madīna Munawwara lawful (for his army). That incident is known as *'Ḥarra'*. The reason for this is what Imams al-Wāqidī, Ibn Isḥāq and Hishām b. Muḥammad have mentioned, that a group from among the people of Madīna went to Yazīd as a delegation. This took place in the year 62 AH, after the martyrdom of Imam Ḥusayn ﵇. They saw Yazīd drinking wine and (amusing himself with, and) playing mandolins and with dogs and monkeys. When they returned to Madīna, they described his flaws, broke their pledge of allegiance to him and evicted his governor, ʿUthmān b. Muḥammad b. Abī Sufyān. They said, 'We have met a person who has no faith, (who always) remains intoxicated under the influence of alcohol and does not even perform ritual prayers.' Then they pledged their oaths of allegiance to ʿAbd Allāh b. Ḥanẓala al-Ghasīl. Ibn Ḥanẓala would say, 'O people! By Allāh! We stood up against Yazīd at a time when we feared (if we do not stand against him) the heavens will shower us with stones, for he (that licentious wretch) has lustful relations with (his) mothers, sisters, daughters (and other sacred relations); he is an alcoholic; he deliberately misses ritual prayers; and he murders the descendants of Prophets ؑ. By Allāh! If none of the people was with me, I would even then employ my most outstanding skills in battle against Yazīd.' When this news reached Yazīd, he dispatched a huge army, consisting mostly of fighters from al-Shām, commanded by Muslim b. ʿUqba al-Murrī, and he declared Madīna Munawwara lawful for that army for three days. As a result of that attack [on Madīna Munawwara], many other nobles were martyred together with Ibn al-Ghasīl (ʿAbd Allāh b. Ḥanẓala). That army stayed there for three days, robbing, pillaging and violating the sanctity of the Ḥaram of the Prophet ﷺ."

"Imam al-Madāʾinī mentions in *Kitāb al-Ḥarra* on the authority of Imam al-Zuhrī that seven hundred (700) senior, prominent and significant people were martyred on the day of Ḥarra, consisting of leaders from the tribes of the Quraysh, the Helpers, the Migrants, as well as their freed slaves. Moreover, other free people, freed slaves and women who were martyred numbered ten thousand (10,000). The people of Madīna were subjected to such a massacre that the blood reached the Mausoleum of the Messenger ﷺ, and the Luminous Mausoleum and the Masjid Nabawī were full of blood. Mujāhid said, 'People sought refuge between the Blessed Chambers of the Messenger of Allāh ﷺ and the Noble Pulpit, but the oppressive sword (of Yazīd's army) would not spare them there either.'"[1]

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[1] •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 259.

2. At another place, Sibṭ b. al-Jawzī al-Ḥanafī (d. 654 AH) writes:

وَلَدَتْ أَلْفُ امْرَأَةٍ بَعْدَ الْحَرَّةِ مِنْ غَيْرِ زَوْجٍ. وَغَيْرُ الْمَدَايِنِيِّ يَقُوْلُ: عَشَرَةُ آلَافِ امْرَأَةٍ.

وَقَالَ الشَّعْبِيُّ: أَلَيْسَ قَدْ رَضِيَ يَزِيْدُ بِذَلِكَ، وَأَمَرَ بِهِ، وَشَكَرَ مَرْوَانَ بْنَ الْحَكَمِ عَلَى فِعْلِهِ، ثُمَّ سَارَ مُسْلِمُ بْنُ عُقْبَةَ مِنَ الْمَدِيْنَةِ إِلَى مَكَّةَ، فَمَاتَ فِي الطَّرِيْقِ، فَأَوْصَى إِلَى الْحُصَيْنِ بْنِ نُمَيْرٍ، فَضَرَبَ الْكَعْبَةَ بِالْمَجَانِيْقِ، وَهَدَمَهَا وَأَحْرَقَهَا، وَجَاءَ نَعْيُ يَزِيْدَ -لَعَنَهُ اللهُ- فِي رَبِيْعٍ...

"After the incident of Ḥarra, a thousand women without husbands gave birth to children. Besides al-Wāqidī, others have mentioned the number to be 'ten thousand (10,000) women'."

"al-Shaʿbī said: 'Was the desire and wishes of Yazīd not in this (incident at Ḥarra and in the other atrocious acts that were committed)? Did Yazīd not order this killing and bloodshed? Did he not thank Marwān b. al-Ḥakam (for his political support in these inhumane, vile and despicable acts)?' Then Muslim b. ʿUqba left Madīna Munawwara for Makka Mukarrama, but he died on the way. He had willed Ḥuṣayn b. Numayr al-Sakūtī to take command. With the use of mangonels, Ḥūṣayn b. Numayr attacked the Holy Kaʿba, destroyed it and set it on fire. Then came the news of Yazīd's death in the month of Rabīʿ al-Awwal – Allāh ﷻ curse him!"[1]

8.16 The Saying of Imam Abū ʿAbd Allāh al-Qurṭubī (d. 671 AH)

Imam al-Samhūdī writes with reference to the famous Qurʾānic exegete, Imam al-Qurṭubī:

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[1] •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 259–260.

قَالَ الْقُرْطُبِيُّ: وَوَجَّهَ يَزِيْدُ بْنُ مُعَاوِيَةَ مُسْلِمَ بْنَ عُقْبَةَ الْمُرِّيَّ فِي جَيْشٍ عَظِيْمٍ مِنْ أَهْلِ الشَّامِ، فَنَزَلَ بِالْمَدِيْنَةِ، فَقَاتَلَ أَهْلَهَا، فَهَزَمَهُمْ، وَقَتَلَهُمْ بِحَرَّةِ الْمَدِيْنَةِ قَتْلًا ذَرِيْعًا، وَاسْتَبَاحَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ، فَسُمِّيَتْ وَقْعَةُ الْحَرَّةِ لِذَلِكَ، ... فَقَتَلَ بَقَايَا الْمُهَاجِرِيْنَ وَالْأَنْصَارِ وَخِيَارَ التَّابِعِيْنَ، وَهُمْ أَلْفٌ وَسَبْعُمِائَةٍ، وَقَتَلَ مِنْ أَخْلَاطِ النَّاسِ عَشْرَةَ آلَافٍ سِوَى النِّسَاءِ وَالصِّبْيَانِ، وَقَتَلَ بِهَا مِنْ حَمَلَةِ الْقُرْآنِ سَبْعَمِائَةِ رَجُلٍ، وَمِنْ قُرَيْشٍ سَبْعَةٌ، وَتِسْعُوْنَ قُتِلُوْا ظُلْمًا فِي الْحَرْبِ صَبْرًا.

> "Imam al-Qurṭubī said that Yazīd b. Muʿāwiya dispatched a huge army comprising of fighters from al-Shām in the command of Muslim b. ʿUqba al-Murrī that reached Madīna Munawwara and began massacring its people. It shed blood indiscriminately at Ḥarra (in the region) of Madīna Munawwara. He declared Madīna Munawwara lawful (to commit any prohibited act) for three days. Thus, he defeated the people of Madīna. It is because of this that this incident in Madīna is known as the incident at Ḥarra... This very army of Yazīd martyred the surviving (Noble Companions ﵃ from among the) Migrants and Helpers, as well as senior Successors, whose number reached one thousand and seven hundred (1,700). From among the common people, ten thousand (10,000) Muslims were martyred besides women and children. Seven hundred (700) Qur'ān-reciters (from among the Noble Companions ﵃ and Successors) were martyred as well as seven hundred (700) who belonged to the Quraysh. Ninety (90) people were martyred after they were besieged – oppressed and helpless – during battle."[1]

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[1] al-Samhūdī in *Wafā' al-Wafā' bi-Akhbār al-Nabī al-Muṣṭafā* ﷺ, 1:102.

8.17 THE SAYING OF ʿALLĀMA TAQĪ AL-DĪN B. TAYMIYYA (D. 728 AH)

1. On the incident at Ḥarra, ʿAllāma Ibn Taymiyya writes:

وَأَمَّا مَا فَعَلَهُ بِأَهْلِ الْحَرَّةِ، فَإِنَّهُمْ لَمَّا خَلَعُوْهُ وَأَخْرَجُوْا نُوَّابَهُ وَعَشِيْرَتَهُ، أَرْسَلَ إِلَيْهِمْ مَرَّةً بَعْدَ مَرَّةٍ يَطْلُبُ الطَّاعَةَ، فَامْتَنَعُوْا، فَأَرْسَلَ إِلَيْهِمْ مُسْلِمَ بْنَ عُقْبَةَ الْمُرِّيَّ، وَأَمَرَهُ إِذَا ظَهَرَ عَلَيْهِمْ أَنْ يُبِيْحَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ. وَهَذَا هُوَ الَّذِي عَظَّمَ إِنْكَارُ النَّاسِ لَهُ مِنْ فِعْلِ يَزِيْدَ. وَلِهَذَا قِيْلَ لِأَحْمَدَ: أَتَكْتُبُ الْحَدِيْثَ عَنْ يَزِيْدَ؟ قَالَ: لَا، وَلَا كَرَامَةَ. أَوَ لَيْسَ هُوَ الَّذِي فَعَلَ بِأَهْلِ الْمَدِيْنَةِ مَا فَعَلَ؟

As for what Yazīd did with the people of Ḥarra, they broke their pledge of allegiance to him and evicted his deputies and his family members. Then he continued to send them successive representatives for (in order to force them into his) obedience but they declined that. Finally, he sent Muslim b. ʿUqba to them, and instructed him that if he overwhelms them, he should declare Madīna lawful for three days. This is the very atrocious act of Yazīd that people despise the most. For this reason, when Imam Aḥmad b. Ḥanbal was asked, 'Do you write hadiths narrated by Yazīd?' he replied, 'Never! There is no honour or respect for him. Is he not the one who did terrible wrongs to the people of Madīna?'[1]

2. At another place, ʿAllāma Ibn Taymiyya writes:

وَأَمَّا الْأَمْرُ الثَّانِي: فَإِنَّ أَهْلَ الْمَدِيْنَةِ النَّبَوِيَّةِ نَقَضُوْا بَيْعَتَهُ، وَأَخْرَجُوْا نُوَّابَهُ وَأَهْلَهُ، فَبَعَثَ إِلَيْهِمْ جَيْشًا، وَأَمَرَهُ إِذَا لَمْ يُطِيْعُوْهُ بَعْدَ ثَلَاثٍ أَنْ يَدْخُلَهَا بِالسَّيْفِ وَيُبِيْحَهَا ثَلَاثًا، فَصَارَ عَسْكَرُهُ فِي الْمَدِيْنَةِ

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[1] Ibn Taymiyya in *Minhāj al-Sunna al-Nabawiyya*, 4:575.

النَّبَوِيَّةِ ثَلَاثًا يَقْتُلُوْنَ وَيَنْهَبُوْنَ وَيَفْتَضُوْنَ الْفُرُوْجَ الْمُحَرَّمَةَ، ثُمَّ أَرْسَلَ جَيْشًا إِلَى مَكَّةَ الْمُشَرَّفَةِ، فَحَاصَرُوْا مَكَّةَ، وَتُوُفِّيَ يَزِيْدُ وَهُمْ مُحَاصِرُوْنَ مَكَّةَ، وَهَذَا مِنَ الْعُدْوَانِ وَالظُّلْمِ الَّذِي فُعِلَ بِأَمْرِهِ.

As for the second issue, the people of Madīna Munawwara had broken their pledge to him (because of his bloodshed and faithlessness), and they had evicted his deputies and his family members. So, he sent them an army, and instructed them that if those people do not accept obedience to him, then he must enter Madīna by the sword and declare the city lawful for three days. His fighters remained in Madīna Munawwara for three days spilling blood and spreading mayhem, seizing properties (from the people of Madīna), and violating (the daughters and granddaughters of the Noble Companions ﷺ and Successors). Then he sent an army to Makka Mukarrama which laid siege there. Just then, while they had laid siege to Makka, Yazīd died. This is the mischief and transgression that was undertaken at Yazīd's orders.[1]

8.18 THE SAYING OF IMAM SHAMS AL-DĪN AL-DHAHABĪ (D. 748 AH)

1. Imam Shams al-Dīn al-Dhahabī writes:

رُوِيَ عَنْ مَالِكِ بْنِ أَنَسٍ، قَالَ: قُتِلَ يَوْمَ الْحَرَّةِ مِنْ حَمَلَةِ الْقُرْآنِ سَبْعُمِائَةٍ.

قُلْتُ: وَلَمَّا فَعَلَ يَزِيْدُ بِأَهْلِ الْمَدِيْنَةِ مَا فَعَلَ، وَقَتَلَ الْحُسَيْنَ وَإِخْوَتَهُ وَآلَهُ، وَشَرِبَ يَزِيْدُ الْخَمْرَ وَارْتَكَبَ أَشْيَاءَ مُنْكَرَةً، بَغَضَهُ النَّاسُ وَخَرَجَ عَلَيْهِ غَيْرُ وَاحِدٍ، وَلَمْ يُبَارِكِ اللهُ فِي عُمْرِهِ.

"It is narrated from Imam Mālik b. Anas that he said, 'On the day of [the massacre at] Ḥarra, seven hundred (700) Qur'ān-reciters (from among the Noble Companions ﵃ and Successors) were martyred.'"

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[1] ·Ibn Taymiyya in *Majmūʿ al-Fatāwā*, 3:412.

"I say that Yazīd did whatever he did to the people of Madīna, but that (stonehearted individual) also martyred Imam Ḥusayn ﵇, his brothers and his family. Yazīd would drink wine and he also committed acts that are prohibited and forbidden, which is why the people disliked him, and so many of them went up against him (in rebellion). Allāh ﷻ took away blessings from his life (and he soon died)."[1]

2. Imam Shams al-Dīn al-Dhahabī has written in *Siyar Aʿlām al-Nubalā'* on the incident at Ḥarra:

ثُمَّ جَهَّزَ يَزِيْدُ جَيْشًا سِتَّةَ آلَافٍ، إِذْ بَلَغَهُ أَنَّ أَهْلَ الْمَدِيْنَةِ خَلَعُوْهُ، فَجَرَتْ وَقْعَةُ الْحَرَّةِ، وَقُتِلَ نَحْوُ أَلْفٍ مِنْ أَهْلِ الْمَدِيْنَةِ.

When news reached Yazīd that the people of Madīna have annulled their pledges of allegiance to him (because of his oppressions and faithlessness), he sent a further special force of six thousand (6,000) fighters (together with his huge army to attack Madīna Munawwara). Thus, the (painfully tragic) incident at Ḥarra was affected, wherein from among the people of Madīna thousands were martyred.[2]

8.19 The Saying of Imam Abū Muḥammad al-Yāfaʿī (d. 768 AH)

Imam Abū Muḥammad al-Yāfaʿī writes:

سَنَةَ ثَلَاثٍ وَسِتِّيْنَ: فِيْهَا كَانَتْ وَقْعَةُ الْحَرَّةِ: ... فَالْتَقَوْا بِظَاهِرِ الْمَدِيْنَةِ لِثَلَاثٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ، فَقُتِلَ مِنْ أَوْلَادِ الْمُهَاجِرِيْنَ

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[1] •al-Dhahabī in *Tārīkh al-Islām fī Ḥawādith sana* 63 *AH*, 5:30. •al-Kutubī in *Fawāt al-Wafiyyāt*, 2:641. •al-Suyūṭī in *Tārīkh al-Khulafā'*, p. 209.

[2] •al-Dhahabī in *Siyar Aʿlām al-Nubalā'*, 3:374.

وَالْأَنْصَارِ مَا نَيَّفَ عَلَى ثَلَاثِ مِائَةٍ، وَقُتِلَ مِنَ الصَّحَابَةِ: مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ، وَعَبْدُ اللهِ بْنُ حَنْظَلَةَ ابْنُ الْغَسِيْلِ الْأَنْصَارِيُّ ﵁، وَعَبْدُ اللهِ بْنُ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيُّ ﵁ الَّذِي حَكَى وُضُوْءَ النَّبِيِّ ﷺ.

وَمِمَّنْ قُتِلَ يَوْمَئِذٍ مُحَمَّدُ بْنُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَمُحَمَّدُ بْنُ عَمْرِو بْنِ حَزْمٍ، وَمُحَمَّدُ بْنُ أَبِي جَهْمِ بْنِ حُذَيْفَةَ، وَمُحَمَّدُ بْنُ أَبِي كَعْبٍ، وَمُعَاذُ بْنُ الْحَارِثِ أَبُوْ حَلِيْمَةَ الْأَنْصَارِيُّ الَّذِي أَقَامَهُ عُمَرُ يُصَلِّي التَّرَاوِيْحَ بَيْنَ النَّاسِ، وَيَعْقُوْبُ مِنْ نَسْلِ طَلْحَةَ بْنِ عُبَيْدِ اللهِ التَّيْمِيِّ، وَكَثِيْرُ بْنُ أَفْلَحَ أَحَدُ كُتَّابِ الْمَصَاحِفِ الَّذِي أَرْسَلَهَا عُثْمَانُ، وَأَبُوْهُ أَفْلَحُ مَوْلَى أَبِي أَيُّوْبَ ﵃.

"The incident at Ḥarra took place on 27th Dhu'l-Ḥijja, 63 AH. From among the descendants of the Migrants and the Helpers, more than three hundred (300) people were martyred. From among the Noble Companions the following were martyred: Maʿqil b. Sinān al-Ashjaʿī, the son of Ghasīl al-Malāʾika (One Who was Bathed by the Angels) Ḥanẓala – namely ʿAbd Allāh b. Ḥanẓala al-Anṣārī and ʿAbd Allāh b. Zayd b. ʿĀṣim al-Māzinī – who reported narrations on the ablution (wuḍūʾ) of the Holy Prophet ﷺ – ﵁."

"Those martyred on that day include: Muḥammad b. Thābit b. Qays b. Shammās, Muḥammad b. ʿAmr b. Ḥazm, Muḥammad b. Abī Jahm b. Ḥudhayfa, Muḥammad b. Abī Kaʿb, Abū Ḥalīma Muʿādh b. al-Ḥārith al-Anṣārī – whom ʿUmar ﵁ had appointed imam to lead people in tarāwīh ritual prayers, Yaʿqūb – who was from the descendants of Ṭalḥa b. ʿUbayd Allāh al-Taymī and Kathīr b. Aflaḥ - from among the scribes of the Noble Qurʾān and had been appointed scribe by ʿUthmān ﵁, and his father – Aflaḥ was the freed slave of Abū

Ayyūb ﵇."[1]

8.20 THE SAYING OF AL-ḤĀFIẒ ʿIMĀD AL-DĪN B. KATHĪR (D. 774 AH)

In *al-Bidaya wa al-Nihaya*, al-Ḥāfiẓ Ibn Kathīr (d. 774 AH) states:

قَدْ أَخْطَأَ يَزِيْدُ خَطَأً فَاحِشًا فِي قَوْلِهِ لِمُسْلِمِ بْنِ عُقْبَةَ أَنْ يُبِيْحَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ، وَهَذَا خَطَأٌ كَبِيْرٌ فَاحِشٌ، مَعَ مَا انْضَمَّ إِلَى ذَلِكَ مِنْ قَتْلِ خَلْقٍ مِنَ الصَّحَابَةِ وَأَبْنَائِهِمْ، وَقَدْ تَقَدَّمَ أَنَّهُ قُتِلَ الْحُسَيْنُ وَأَصْحَابُهُ عَلَى يَدَيْ عُبَيْدِ اللهِ بْنِ زِيَادٍ. وَقَدْ وَقَعَ فِي هَذِهِ الثَّلَاثَةِ أَيَّامٍ مِنَ الْمَفَاسِدِ الْعَظِيْمَةِ فِي الْمَدِيْنَةِ النَّبَوِيَّةِ مَا لَا يُحَدُّ وَلَا يُوْصَفُ، مِمَّا لَا يَعْلَمُهُ إِلَّا اللهُ ﷻ.

وَقَدْ أَرَادَ -يَعْنِي يَزِيْدُ بْنُ مُعَاوِيَةَ- بِإِرْسَالِ مُسْلِمِ بْنِ عُقْبَةَ تَوْطِيْدَ سُلْطَانِهِ وَمُلْكِهِ، وَدَوَامَ أَيَّامِهِ، مِنْ غَيْرِ مُنَازِعٍ، فَعَاقَبَهُ اللهُ بِنَقِيْضِ قَصْدِهِ، وَحَالَ بَيْنَهُ وَبَيْنَ مَا يَشْتَهِيْهِ، فَقَصَمَهُ اللهُ قَاصِمُ الْجَبَابِرَةِ، وَأَخَذَهُ أَخْذَ عَزِيْزٍ مُقْتَدِرٍ. ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِيَ ظَٰلِمَةٌۚ إِنَّ أَخْذَهُۥٓ أَلِيمٞ شَدِيدٌ﴾ [هود، ١١/ ١٠٢].

"Yazīd made a grave mistake by ordering Muslim b. ʿUqba to declare Madīna Munawwara lawful for three days. Surely, this was an outrageous blunder! With that, he had martyred many Noble Companions ﵃ and their descendants in large numbers. It has also been previously mentioned that Imam Ḥusayn ﵇ and his companions were martyred at the hands of ʿUbayd Allāh b. Ziyād (at the orders of Yazīd). During those three days, many innumerable and indescribable evils took place on a grand scale in Madīna Munawwara, and only Allāh ﷻ knows best about them."

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[1] Narrated by •al-Yāfiʿī in *Mirāt al-Jinān wa ʿImbra al-Yaqẓān fī Maʿrifa mā Yuʿtabir min Ḥawādith al-Zamān, al-Sinna* 63 *AH*, 1:111–112. •Ibn al-ʿAmmād in *Shadharāt al-Dhahab fī Akhbār al-Dhahab, sinna thalāth wa sittīn*, 283–285.

"Yazīd had sent Muslim b. ʿUqba (as his deputy) in order to strengthen his authority and kingship and with the intention to prolong his tenure of governance without any opposition, but Allāh ﷻ shattered his ignoble plans and punished him, and intervened between him and his desires. Allāh ﷻ destroyed him like tyrants are destroyed and seized him like one who is overwhelming and significant (as is mentioned in the Wise Qurʾān):

﴿ *Such is the seizing of your Lord when He seizes the towns while they are doing wrong. Indeed, his seizing is painful (and) severe.* ﴾ [*Sūra Hūd* (11), Verse 102][1]

(That ill-fortuned person died on the way to Makka Mukarrama.)

8.21 THE SAYING OF AL-ḤĀFIẒ IBN ḤAJAR AL-ʿASQALĀNĪ (D. 852 AH)

1. The famous hadith specialist, commentator and expert in the names of hadith narrators, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī writes in *Fatḥ al-Bārī*:

فَجَهَّزَ إِلَيْهِمْ جَيْشًا مَعَ مُسْلِمِ بْنِ عُقْبَةَ الْمُرِّيِّ، وَأَمَرَهُ أَنْ يَدْعُوَهُمْ ثَلَاثًا، فَإِنْ رَجَعُوْا وَإِلَّا فَقَاتِلْهُمْ، فَإِذَا ظَهَرْتَ، فَأَبِحْهَا لِلْجَيْشِ ثَلَاثًا، ثُمَّ اكْفُفْ عَنْهُمْ، فَتَوَجَّهَ إِلَيْهِمْ، فَوَصَلَ فِي ذِي الْحِجَّةِ سَنَةَ ثَلَاثَةٍ وَسِتِّيْنَ، فَحَارَبُوْهُ وَكَانَ الْأَمِيْرُ عَلَى الْأَنْصَارِ عَبْدَ اللهِ بْنَ حَنْظَلَةَ، وَعَلَى قُرَيْشٍ عَبْدَ اللهِ بْنَ مُطِيْعٍ، وَعَلَى غَيْرِهِمْ مِنَ الْقَبَائِلِ مَعْقِلَ بْنَ يَسَارٍ الْأَشْجَعِيَّ، وَكَانُوْا اتَّخَذُوْا خَنْدَقًا، فَلَمَّا وَقَعَتِ الْوَقْعَةُ انْهَزَمَ أَهْلُ الْمَدِيْنَةِ، فَقُتِلَ ابْنُ حَنْظَلَةَ وَفَرَّ ابْنُ مُطِيْعٍ، وَأَبَاحَ مُسْلِمُ بْنُ عُقْبَةَ الْمَدِيْنَةَ ثَلَاثًا، فَقُتِلَ جَمَاعَةٌ صَبْرًا، مِنْهُمْ مَعْقِلُ بْنُ

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, sana thalāth wa sittīn*, 8:222.

سِنَانٍ، وَمُحَمَّدُ بْنُ أَبِي الْجَهْمِ بْنِ حُذَيْفَةَ، وَيَزِيْدُ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ.

When Yazīd came to know (that the people of Madīna had broken their pledges of allegiance to him), he sent an army against the people of Madīna under the command of Muslim b. ʿUqba al-Murrī and ordered him to invite them for three days (to submit to Yazīd). If they back down from their stance, then so be it, otherwise he should fight them. 'When you defeat them, you must declare Madīna lawful for the army for three days, and then let them be.' So, he (Muslim b. ʿUqba) set off towards them and reached them in the month of Dhū al-Ḥijja in the year 63 AH. The people of Madīna fought against him, and in that battle, the leader of the Helpers (Anṣār) was ʿAbd Allāh b. Ḥanẓala al-Ghasīl, the leader of the Quraysh was ʿAbd Allāh b. Muṭīʿ and the leader of the various other tribes was Maʿqil b. Yasār al-Ashjaʿī. They had dug a trench. When the incident took place, the people of Madīna suffered defeat, and Ibn Ḥanẓala was martyred but Ibn Muṭīʿ deemed it safer to flee. Muslim b. ʿUqba declared Madīna Munawwara lawful for three days (upon the orders of Yazīd). One group from among the people of Madīna was martyred in a dreadful state, which included Maʿqil b. Sinān, Muḥammad b. Abī Jahm b. Ḥudhayfa and Yazīd b. ʿAbd Allāh b. Zamʿa.[1]

2. In *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, Ibn Ḥajar al-ʿAsqalānī writes:

وَقَدْ أَفْحَشَ مُسْلِمٌ الْقَوْلَ وَالْفِعْلَ بِأَهْلِ الْمَدِيْنَةِ، وَأَسْرَفَ فِي قَتْلِ الْكَبِيْرِ وَالصَّغِيْرِ حَتَّى سَمَّوْهُ مُسْرِفًا، وَأَبَاحَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ لِذَلِكَ، وَالْعَسْكَرُ يَنْهَبُوْنَ وَيَقْتُلُوْنَ وَيَفْجُرُوْنَ، ثُمَّ رُفِعَ الْقَتْلُ، وَبَايَعَ مَنْ بَقِيَ عَلَى أَنَّهُمْ عَبِيْدٌ لِيَزِيْدَ بْنِ مُعَاوِيَةَ، وَتَوَجَّهَ بِالْعَسْكَرِ إِلَى مَكَّةَ؛ لِيُحَارِبَ ابْنَ الزُّبَيْرِ لِتَخَلُّفِهِ عَنِ الْبَيْعَةِ لِيَزِيْدَ، فَعُوْجِلَ

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[1] al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:70–71.

بِالْمَوْتِ، فَمَاتَ بِالطَّرِيْقِ، وَذَاكَ سَنَةَ ثَلَاثٍ وَسِتِّيْنَ، وَاسْتَمَرَّ الْجَيْشُ إِلَى مَكَّةَ، فَحَاصَرُوْا ابْنَ الزُّبَيْرِ، وَنَصَبُوْا الْمَنْجَنِيْقَ عَلَى أَبِي قُبَيْسٍ، فَجَاءَهُمُ الْخَبَرُ بِمَوْتِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَانْصَرَفُوْا، وَكَفَى اللهُ الْمُؤْمِنِيْنَ الْقِتَالَ.

Muslim (b. ʿUqba) adopted the meanest and most foul behaviour, in both words and action, against the people of Madīna. He killed every young and old without hesitation, such that they nicknamed him Musrif (extremist) (b. ʿUqba) (instead of Muslim b. ʿUqba). He declared Madīna lawful to commit bloodshed in it for three days, while Yazīd's army robbed and pillaged, and committed massacres at will. Then, killing was prohibited and the survivors were forced to pledge their oaths of allegiance with the condition that they will remain as slaves to Yazīd. After that, Muslim b. ʿUqba departed for Makka with the army in order to fight against ʿAbd Allāh b. Zubayr ؓ for the reason that he had abandoned his pledge of allegiance to Yazīd, but death took him quickly and he died on the way. This took place in the year 63 AH. The army, however, continued its march towards Makka. They besieged ʿAbd Allāh b. Zubayr ؓ and installed a mangonel upon Mount Abū Qubays. Then, when the news of Yazīd's death reached them, the army went back (to al-Shām). In this manner, Allāh ﷻ was enough against those who killed believers.[1]

3. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī writes in his *Tahdhīb al-Tahdhīb*:

أَرْسَلَ إِلَيْهِمْ مُسْلِمَ بْنَ عُقْبَةَ الْمُرِّيَّ، وَأَمَرَهُ أَنْ يَسْتَبِيْحَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ، وَأَنْ يُبَايِعَهُمْ عَلَى أَنَّهُمْ خَوَلٌ وَعَبِيْدٌ لِيَزِيْدَ، فَإِذَا فَرَغَ مِنْهَا نَهَضَ إِلَى مَكَّةَ لِحَرْبِ ابْنِ الزُّبَيْرِ، فَفَعَلَ بِهَا مُسْلِمٌ الْأَفَاعِيْلَ

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[1] al-ʿAsqalānī in *al-Iṣāba*, 6:294 §8420.

الْقَبِيْحَةَ، وَقَتَلَ بِهَا خَلْقًا مِنَ الصَّحَابَةِ وَأَبْنَائِهِمْ وَخِيَارِ التَّابِعِيْنَ، وَأَفْحَشَ الْقَضِيَّةَ إِلَى الْغَايَةِ، ثُمَّ تَوَجَّهَ إِلَى مَكَّةَ، فَأَخَذَهُ اللهُ تَعَالَى قَبْلَ وُصُوْلِهِ، وَاسْتَخْلَفَ عَلَى الْجَيْشِ حُصَيْنَ بْنَ نُمَيْرٍ السَّكُوْنِيَّ، فَحَاصَرُوْا ابْنَ الزُّبَيْرِ، وَنَصَبُوْا عَلَى الْكَعْبَةِ الْمَنْجَنِيْقَ، فَأَدَّى ذَلِكَ إِلَى وَهْيِ أَرْكَانِهَا وَوَهْيِ بِنَائِهَا ثُمَّ أُحْرِقَتْ، وَفِي أَثْنَاءِ أَفْعَالِهِمُ الْقَبِيْحَةِ فُجِئَهُمُ الْخَبَرُ بِهَلَاكِ يَزِيْدَ بْنِ مُعَاوِيَةَ، فَرَجَعُوْا. وَكَفَى اللهُ الْمُؤْمِنِيْنَ الْقِتَالَ، وَكَانَ هَلَاكُهُ فِي نِصْفِ رَبِيْعٍ الْأَوَّلِ سَنَةَ أَرْبَعٍ وَسِتِّيْنَ وَلَمْ يُكْمِلِ الْأَرْبَعِيْنَ.

Yazīd dispatched Muslim b. ʿUqba al-Murrī against the people of Madīna, and ordered him to declare Madīna Munawwara lawful for three days, and seek pledges of allegiance from them with the condition that they are Yazīd's minor servants and slaves. Then, when he had ended with (the fight against) the people of Madīna, he intended to go to the people of Makka to fight against ʿAbd Allāh b. Zubayr ﵁. Muslim b. ʿUqba committed atrocities in Madīna, where he openly killed the sons of the Noble Companions ﵃ and of the senior Successors, and took the situation to horrific levels. He then turned towards Makka but Allāh ﷻ seized him (with death). He had declared (before death) Ḥusayn b. Numayr al-Sakūnī to be the army's commander. They besieged ʿAbd Allāh b. Zubayr ﵁ and installed mangonels (to catapult) against the Kaʿba. This had weakened the corners of the Kaʿba and its structure. Then, the Kaʿba was set alight. During these very evil acts of theirs, they suddenly received the news of Yazīd's death and so they returned to al-Shām. In this manner, Allāh ﷻ was enough against those who killed believers. Yazīd's death took place on 15th Rabīʿ al-Awwal, 64 AH. He could not complete even forty years of his life.[1]

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[1] •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 11:316 §600.

4. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has also written in detail in his book *Lisān al-Mīzān* on Yazīd's army's enmity against Islam, his callousness and the violations of Islam's sacred sites.[1]

8.22 THE SAYING OF IMAM JALĀL AL-DĪN AL-SUYŪṬĪ (D. 911 AH)

In *Tārīkh al-Khulafā'*, Imam Jalāl al-Dīn al-Suyūṭī writes on the tyranny and brutality of Yazīd's forces against the people of Madīna and on the incident at Ḥarra:

> وَفِي سَنَةِ ثَلَاثٍ وَسِتِّيْنَ بَلَغَهُ أَنَّ أَهْلَ الْمَدِيْنَةِ خَرَجُوْا عَلَيْهِ وَخَلَعُوْهُ، فَأَرْسَلَ إِلَيْهِمْ جَيْشًا كَثِيْفًا، وَأَمَرَهُمْ بِقِتَالِهِمْ، ثُمَّ الْمَسِيْرِ إِلَى مَكَّةَ لِقِتَالِ ابْنِ الزُّبَيْرِ، فَجَاؤُوْا وَكَانَتْ وَقْعَةُ الْحَرَّةِ عَلَى بَابِ طَيْبَةَ، وَمَا أَدْرَاكَ مَا وَقْعَةُ الْحَرَّةِ؟ ذَكَرَهَا الْحَسَنُ مَرَّةً، فَقَالَ: وَاللهِ، مَا كَادَ يَنْجُوْ مِنْهُمْ أَحَدٌ، قُتِلَ فِيْهَا خَلْقٌ مِنَ الصَّحَابَةِ ﵃ وَمِنْ غَيْرِهِمْ، وَنُهِبَتِ الْمَدِيْنَةُ، وَافْتُضَّ فِيْهَا أَلْفُ عَذْرَاءَ، فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ.

> "In the year 63 AH, Yazīd was made aware that the people of Madīna rebelled against him and broken their pledges of allegiance to him. Upon receiving this news, he dispatched a huge army to attack Madīna and ordered them to fight the people of Madīna. Thereafter, in order to kill ʿAbd Allāh b. Zubayr ﵁, Makka was attacked.
>
> So, the army (sent by Yazīd) reached (Madīna). The incident at Ḥarra took place near the entrance of Madīna. Do you know what the Battle of Ḥarra is? Listen! On this, Ḥasan al-Basrī once said, 'By Allāh! It was as if none of the people of Madīna would have survived. Many Noble Companions ﵃ and a large number of other Muslims were martyred in this battle. The city of the Messenger ﷺ was ransacked. (Such was the tyranny that) during those days (of mayhem), a thousand daughters

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[1] •Ibn Ḥajar al-ʿAsqalānī in *Lisān al-Mīzān*, 6:293–294 §1050.

(and granddaughters of the Noble Companions ؓ and of the Successors) were violated – Innā li'Llāhi wa innā ilayhi rāji'ūn (Surely, we belong to Allāh and to Him shall we return!)"[1]

8.23 THE SAYING OF IMAM AḤMAD B. ḤAJAR AL-HAYTAMĪ AL-MAKKĪ (D. 974 AH)

Imam Ibn Ḥajar al-Haytamī al-Makkī writes:

وَقَعَ مِنْ ذَلِكَ الْجَيْشِ مِنَ الْقَتْلِ، وَالْفَسَادِ الْعَظِيْمِ، وَالسَّبْيِ، وَإِبَاحَةِ الْمَدِيْنَةِ، مَا هُوَ مَشْهُوْرٌ، حَتَّى فُضَّ نَحْوُ ثَلَاثِمِائَةِ بِكْرٍ، وَقُتِلَ مِنَ الصَّحَابَةِ نَحْوُ ذَلِكَ، وَمِنْ قُرَّاءِ الْقُرْآنِ نَحْوُ سَبْعِ مِائَةِ نَفْسٍ، وَأُبِيْحَتِ الْمَدِيْنَةُ أَيَّامًا، وَبُطِلَتِ الْجَمَاعَةُ مِنَ الْمَسْجِدِ النَّبَوِيِّ أَيَّامًا، وَأُخِيْفَتْ أَهْلُ الْمَدِيْنَةِ أَيَّامًا، فَلَمْ يُمْكِنْ أَحَدًا دُخُوْلُ مَسْجِدِهَا، حَتَّى دَخَلَتْهُ الْكِلَابُ وَالذِّئَابُ ...، تَصْدِيْقًا لِمَا أَخْبَرَ بِهِ النَّبِيُّ ﷺ، وَلَمْ يَرْضَ أَمِيْرُ ذَلِكَ الْجَيْشِ، إِلَّا بِأَنْ يُبَايِعُوْهُ لِيَزِيْدَ، عَلَى أَنَّهُمْ خَوَلٌ لَهُ، إِنْ شَاءَ بَاعَ، وَإِنْ شَاءَ أَعْتَقَ. فَذَكَرَ لَهُ بَعْضُهُمُ الْبَيْعَةَ عَلَى كِتَابِ اللهِ وَسُنَّةِ رَسُوْلِهِ ﷺ، فَضَرَبَ عُنُقَهُ، وَذَلِكَ فِي وَقْعَةِ الْحَرَّةِ السَّابِقَةِ. ثُمَّ سَارَ جَيْشُهُ هَذَا إِلَى قِتَالِ ابْنِ الزُّبَيْرِ ؓ، فَرَمَوا الْكَعْبَةَ بِالْمَنْجَنِيْقِ، وَأَحْرَقُوْهَا بِالنَّارِ. فَأَيُّ شَيْءٍ أَعْظَمُ مِنْ هَذِهِ الْقَبَائِحِ الَّتِي وَقَعَتْ فِي زَمَنِهِ نَاشِئَةً عَنْهُ، وَهِيَ مِصْدَاقُ الْحَدِيْثِ السَّابِقِ: «لَا يَزَالُ أَمْرُ أُمَّتِي قَائِمًا بِالْقِسْطِ، حَتَّى يَثْلِمَهُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ، يُقَالُ لَهُ يَزِيْدُ».

"Atrocities that need no clarification, such as bloodshed, widespread corruption, imprisoning (the people of Madīna) and declaring (the sanctity of) Madīna lawful were committed by this army (sent by Yazīd). The extent of the tyranny was such that three hundred (300) virgin girls were dishonoured, approximately three hundred (300) Noble Companions ﷺ were martyred, approximately seven hundred (700) Qur'ān-reciters (from among the Noble Companions ﷺ and Successors) were martyred and Madīna Munawwara was violated for many days. During this time, congregational ritual prayer could not be held in Masjid Nabawī, and the people of Madīna were terrorised for many days that it remained impossible for anyone to enter Masjid Nabawī. The situation became such that dogs and wolves were entering the Masjid... This confirms those occurrences that the Holy Prophet ﷺ had prophesied. The commander of this army insisted that the people of Madīna must pledge their oaths of allegiance to Yazīd with the condition that they are his slaves – that he may do as he wills, either to sell them or free them. Then, someone from among the people of Madīna mentioned that pledges of allegiance are according to the Book of Allāh ﷻ and the Sunna of the Messenger ﷺ, but that commander beheaded him (there and then). All this took place during the previous incident at Ḥarra. Thereafter, this very army of his departed (for Makka Mukarrama) so as to fight against ʿAbd Allāh b. Zubayr ﷺ. There, they hurled rocks against the Kaʿba with the use of mangonels, and they burned it in fire. What could be worse than these most horrendous of sins (and most terrible of crimes) that he undertook during his governance?

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[1] •al-Suyūṭī in *Tārīkh al-Khulafā'*, p. 209.

These incidents refer to the previously mentioned hadith: "The affair of my *Umma* will remain firmly on justice until the first to cause a split in it will be a man from the Banū Umayya. He is called Yazīd."[1]

8.24 THE SAYING OF ʿALLĀMA ʿALĪ B. IBRĀHĪM AL-ḤALABĪ (D. 1044 AH)

The famous Arab scholar, researcher and Prophetic biographer, ʿAllāma

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[1] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:636–637.

ʿAlī b. Ibrāhīm b. Aḥmad al-Ḥalabī, has described the incident at Ḥarra in great detail.

1. On describing Yazīd's attack on Madīna Munawwara, he writes:

    فَكَانَتْ وَقْعَةُ الْحَرَّةِ الْمَشْهُوْرَةُ الَّتِي كَادَتْ تُبِيْدُ أَهْلَ الْمَدِيْنَةِ عَنْ آخِرِهِمْ، قُتِلَ فِيْهَا الْجَمُّ الْكَثِيْرُ مِنَ الصَّحَابَةِ وَالتَّابِعِيْنَ.

    As a consequence of this attack, the well-known incident at Ḥarra took place. It seemed that every last inhabitant of Madīna would be killed in it. A large number of Noble Companions ﵃ and Successors (who opposed Yazīd) were martyred in this battle.

2. On the wrongs committed by Yazīd's forces against Muslim women, he writes:

    وَنُهِبَتِ الْمَدِيْنَةُ، وَافْتُضَّ فِيْهَا أَلْفُ عَذْرَاءَ.

    After this battle, Madīna was pillaged by Yazīd's army. A thousand (1,000) daughters (and granddaughters of the Noble Companions ﵃ and of the Successors) were violated.

3. On the suspension of the *adhān*, the *iqāma* and the ritual prayer in the Masjid Nabawī, he writes:

    وَلَمْ تَقُمِ الْجَمَاعَةُ وَلَا الْأَذَانُ فِي الْمَسْجِدِ النَّبَوِيِّ مُدَّةَ الْمُقَاتَلَةِ، وَهِيَ ثَلَاثَةُ أَيَّامٍ.

    This sorrowful fighting lasted for three days, in which there was no congregational ritual prayer held nor *adhān* called in Masjid Nabawī.

4. On mentioning the painfully upsetting bloodshed and massacre of the Noble Companions ﵃, the Successors and the Qurʾān experts, Imam al-Ḥalabī writes:

وَفِي كَلَامِ بَعْضِهِمْ: وَوَقَعَ مِنْ ذَلِكَ الْجَيْشِ الَّذِي وَجَّهَهُ يَزِيْدُ لِلْمَدِيْنَةِ مِنَ الْقَتْلِ وَالْفَسَادِ الْعَظِيْمِ وَالسَّبْيِ وَإِبَاحَةِ الْمَدِيْنَةِ، وَقُتِلَ مِنَ الصَّحَابَةِ ؓ وَمِنَ التَّابِعِيْنَ خَلْقٌ كَثِيْرُوْنَ، وَكَانَتْ عِدَّةُ الْمَقْتُوْلِيْنَ مِنْ قُرَيْشٍ وَالْأَنْصَارِ ثَلَثَمِائَةٍ وَسِتَّةَ رِجَالٍ، وَمِنْ قُرَّاءِ الْقُرْآنِ نَحْوَ سَبْعِمِائَةِ نَفْسٍ.

Some scholars have written that the army which Yazīd had sent to attack Madīna Munawwara, it committed horrendous evils and mayhem, and bloodshed, and it enslaved the senior Noble Companions ؓ, the Successors and righteous people. A large number of Noble Companions ؓ and Successors were martyred. The number of martyrs of just the men from among the Quraysh (i.e. the Migrants) and the Helpers is said to be three hundred and six (306), whereas the number of the martyred experts of the Qur'ān reaches seven hundred (700).

5. On the misconduct against Jābir b. ʿAbd Allāh ؓ, he mentions it with the words:

وَأَمَّا جَابِرُ بْنُ عَبْدِ اللهِ ؓ، فَخَرَجَ فِي يَوْمٍ مِنْ تِلْكَ الْأَيَّامِ وَهُوَ أَعْمَى يَمْشِي فِي بَعْضِ أَزِقَّةِ الْمَدِيْنَةِ، وَصَارَ يَعْثُرُ فِي الْقَتْلَى وَيَقُوْلُ: تَعِسَ مَنْ أَخَافَ رَسُوْلَ اللهِ ﷺ، فَقَالَ لَهُ قَائِلٌ مِنَ الْجَيْشِ: مَنْ أَخَافَ رَسُوْلَ اللهِ؟ فَقَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ أَخَافَ الْمَدِيْنَةَ، فَقَدْ أَخَافَ مَا بَيْنَ جَنْبَيَّ، فَحَمَلَ عَلَيْهِ جَمَاعَةٌ مِنَ الْجَيْشِ لِيَقْتُلُوْهُ، فَأَجَارَهُ مِنْهُمْ مَرْوَانُ، وَأَدْخَلَهُ بَيْتَهُ.

During those days, Jābir b. ʿAbd Allāh ؓ, who had gone blind, came out of his home one day (and began wandering) in the narrow streets of Madīna. He was stumbling over the corpses and dead bodies that lay strewn in the paths, and he was saying, 'May he perish whoever threatened the

Messenger of Allāh ﷺ!' Hearing this, someone from among Yazid's army asked him who had threatened the Messenger of Allāh ﷺ? Jābir ؓ replied, 'I have heard the Messenger of Allāh ﷺ saying, 'Any who threatens the people of Madīna has indeed (and in reality) threatened me.'' Some of the fighters then attacked Jābir ؓ to kill him but Marwān provided him safety and took him ؓ to his own home.

6. On the cruelty committed against innocent children by the oppressors, Imam al-Ḥalabī describes it thus:

فَقَدْ ذُكِرَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ دَخَلَ عَلَيْهَا رَجُلٌ مِنَ الْجَيْشِ، وَهِيَ تُرْضِعُ صَبِيَّهَا، وَقَدْ أَخَذَ مَا وَجَدَ عِنْدَهَا، ثُمَّ قَالَ لَهَا: هَاتِ الذَّهَبَ، وَإِلَّا قَتَلْتُكِ، وَقَتَلْتُ وَلَدَكِ، فَقَالَتْ: وَيْحَكَ إِنْ قَتَلْتَهُ. فَأَبُوْهُ أَبُوْ كَبْشَةَ صَاحِبُ رَسُوْلِ اللهِ ﷺ، وَأَنَا مِنَ النِّسْوَةِ اللَّاتِي بَايَعْنَ رَسُوْلَ اللهِ ﷺ، فَأَخَذَ الصَّبِيَّ مِنْ حِجْرِهَا، وَثَدْيُهَا فِي فَمِهِ، وَضَرَبَ بِهِ الْحَائِطَ حَتَّى انْتَشَرَ دِمَاغُهُ فِي الْأَرْضِ، فَمَا خَرَجَ مِنَ الْبَيْتِ حَتَّى اسْوَدَّ نِصْفُ وَجْهِهِ، وَصَارَ مُثْلَةً فِي النَّاسِ.

It is said that there was a Helper (Anṣārī) woman who was breastfeeding her infant at home when suddenly a man from Yazīd's army entered her home and stole everything he found there. Then he said to that woman, 'Bring out your gold or else I will kill you and your child.' 'Curse you!' she replied, 'If you kill this child, then (you should know that) his father was the Noble Companion of the Messenger of Allāh ﷺ, Abū Kabsha ؓ, and I am from among those women who had pledged allegiance at the noble hand of the Holy Prophet ﷺ.' (However, that ill-willed person did not feel any remorse even after hearing all this, and) he picked up the infant who was feeding at his mother's breast and smashed him against the wall (with such force) that his (soft and sensitive) brain

> began oozing on to the floor. After that, the soldier had yet not left the home that half his face turned dark. This lesson of warning became well known among the people.[1]

8.25 THE SAYING OF IMAM MUḤAMMAD B. ʿABD AL-BĀQĪ AL-ZURQĀNĪ (D. 1122 AH)

The commentator of the famous hadith book *al-Muwaṭṭāʾ*, and of the book on Prophetic biography *al-Mawāhib al-Ladunniyya*, namely Imam Muḥammad b. ʿAbd al-Bāqī al-Zurqānī, writes:

> (وَيَوْمَ الْحَرَّةِ): أَرْضٌ ذَاتُ حِجَارَةٍ سُوْدٍ كَأَنَّهَا أُحْرِقَتْ بِالنَّارِ، بِظَاهِرِ الْمَدِيْنَةِ، كَانَتْ بِهِ الْوَقْعَةُ بَيْنَ أَهْلِهَا وَبَيْنَ عَسْكَرِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَهُوَ سَبْعٌ وَعِشْرُوْنَ أَلْفَ فَارِسٍ وَخَمْسَةَ عَشَرَ أَلْفَ رَاجِلٍ، سَنَةَ ثَلَاثٍ وَسِتِّيْنَ بِسَبَبِ خَلْعِ أَهْلِ الْمَدِيْنَةِ يَزِيْدَ، وَوَلَّوْا عَلَى قُرَيْشٍ عَبْدَ اللهِ بْنَ مُطِيْعٍ، وَعَلَى الْأَنْصَارِ عَبْدَ اللهِ بْنَ حَنْظَلَةَ، وَأَخْرَجُوا عَامِلَ يَزِيْدَ عُثْمَانَ بْنَ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ مِنْ بَيْنِ أَظْهُرِهِمْ، فَأَبَاحَ مُسْلِمُ بْنُ عُقْبَةَ أَمِيْرُ جَيْشِ يَزِيْدَ الْمَدِيْنَةَ ثَلَاثَةَ أَيَّامٍ يَقْتُلُوْنَ وَيَأْخُذُوْنَ النَّهْبَ، وَوَقَعُوْا عَلَى النِّسَاءِ حَتَّى قِيْلَ: حَمَلَتْ فِي تِلْكَ الْأَيَّامِ أَلْفُ امْرَأَةٍ مِنْ غَيْرِ زَوْجٍ، وَافْتُضَّ فِيْهَا أَلْفُ عَذْرَاءَ، وَبَلَغَتِ الْقَتْلَى مِنْ وُجُوْهِ النَّاسِ سَبْعَمِائَةٍ مِنْ قُرَيْشٍ وَالْأَنْصَارِ، وَمِنَ الْمَوَالِي وَغَيْرِهِمْ مِنْ نِسَاءٍ وَصِبْيَانٍ وَعَبِيْدٍ عَشَرَةَ آلَافٍ. وَقِيْلَ: قُتِلَ مِنَ الْقُرَّاءِ سَبْعُمِائَةٍ. ...
>
> ثُمَّ سَارَ إِلَى قِتَالِ ابْنِ الزُّبَيْرِ بِمَكَّةَ فَمَاتَ بِقُدَيْدٍ، وَاسْتُخْلِفَ عَلَى الْجَيْشِ حُصَيْنُ بْنُ نُمَيْرٍ بِعَهْدِ يَزِيْدَ إِلَيْهِ بِذَلِكَ، فَنَزَلَ مَكَّةَ

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[1] al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amīn al-Maʾmūn*, 1:266–269.

وَحَاصَرَهَا، وَرَمَى الْكَعْبَةَ بِالْمَنْجَنِيقِ، فَجَاءَ الْخَبَرُ بِمَوْتِ يَزِيدَ
فَرَحَلَ بِالْجَيْشِ إِلَى الشَّامِ.

"On the day of [the massacre at] Ḥarra: (Ḥarra) is some land with black rocks in front of Madīna. It seems as if it has been burnt with fire. Here is where a battle took place between the people of Madīna and the army of Yazīd b. Muʿāwiya. In the army of Yazīd (the Accursed) were twenty-seven thousand (27,000) horsemen and fifteen thousand (15,000) foot soldiers. This is the incident of the year 63 AH. The reason for this incident taking place was the people of Madīna breaking their pledges of allegiance to Yazīd. The people of Madīna had made their leaders, from the Quraysh, ʿAbd Allāh b. Muṭīʿ, and from the Helpers (Anṣār), ʿAbd Allāh b. Ḥanẓala, and they had evicted from within themselves the governor who had been installed by Yazīd, ʿUthmān b. Muḥammad b. Abī Sufyān. The commander of Yazīd's army, Muslim b. ʿUqba, declared Madīna Munawwara lawful for three days (at the orders of Yazīd). His soldiers were committing murder, dispossessing people of their properties and ownership, and violating women – such that a thousand (1,000) women without husbands became pregnant that year. A thousand virgin daughters (of the Noble Companions ﵃ and of the Successors) were violated, and seven hundred (700) people from the Quraysh and from the Helpers were martyred. Likewise, ten thousand (10,000) were killed from among freed slaves, women, children and slaves. It is also said that seven hundred (700) noble scholars were also martyred."

"Thereafter, Muslim b. ʿUqba departed for Makka to fight against ʿAbd Allāh b. Zubayr ﵁ but he died at Qudayd. Upon the orders of Yazīd, Ḥuṣayn b. Numayr was appointed the army commander, who lay camp at Makka and besieged it, attacking the Kaʿba with the use of mangonels. Then came the news of Yazīd's death, and so that army left to return to al-Shām."[1]

8.26 CONCLUSION

It has now been established via hadith books and the explanations and clarifications of senior scholars that not only was the sanctity and purity of the Two Holy Sanctuaries [of Makka Mukarrama and Madīna Munawwara] and of other sacred sites violated upon the wishes and the commands of Yazīd, but that prominent Noble Companions رضي الله عنهم and their pure descendants were put to the sword, chaste women were dishonoured and Masjid Nabawī as well as the Mausoleum of the Messenger ﷺ were tarnished. Not only was this the occurrence, Yazīd also dispatched his army with the orders that 'Madīna is lawful and legitimate to you for three days'.

After that, Yazīd had his forces attack Makka Mukarrama and they devastated the city. The Holy Kaʿba was pelted with rocks and fire by the use of mangonels. The covering of the Holy Kaʿba was burnt and its walls were demolished. On the one side, the Holy Kaʿba was being burnt, and on the other side, Yazīd had died. The wretched Yazīd was dispatched to the Hellfire while the Holy Kaʿba was burning!

In light of sound (*ṣaḥīḥ*) hadiths from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, it is clear that anyone who torments the people of Madīna will burn in the fire of Hell; in fact, anyone who even intends to harm or transgress against them, none of his obligatory or supererogatory deeds will be accepted on the Day of Judgement, i.e. such a person's ending will be like that of the disbelievers and polytheists!

After learning all the details on the anarchy that took place in Makka Mukarrama and Madīna Munawwara, to think of anyone to be Muslim; to hope that his faith is secure; to not deem him accursed; to not speak of his disbelief (*kufr*); and to render it possible that he repented or that his repentance is accepted, etc. would be such a woeful state! It is not becoming of a Muslim to have a soft corner for Yazīd after knowing of his beastliness and of the tyranny and oppression he was committing. It must be borne in mind that all these events transpired after Yazīd and his army had already subjected the Pure Ahl al-Bayt عليهم السلام of the Holy Prophet ﷺ with brutality and aggression; after he had impaled the severed heads of the beloved princes ؑ upon spears; after he had trampled the dead bodies under running horses; and after he had dishonoured them in Kūfa, in al-Shām, and in his court in Damascus. Yazīd did all this to protect and preserve his own throne and authority.

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[1] al-Zurqānī in *Sharḥ ʿalā al-Muwaṭṭā'*, *Kitāb al-Farā'iḍ*, 3:158–159.

In reference to the cruelty, brutality and bloodshed committed by Yazīd, Imam Aḥmad Riḍā Khān wrote:

> "(In this matter,) there is no doubt that Yazīd, being the authority in control, spread corruption in the land, violated severely the sanctities of the Two Holy Sanctuaries [of Makka Mukarrama and Madīna Munawwara] and also of the Noble Mausoleum [of the Holy Prophet ﷺ]; tied horses inside the Holy Masjid [Nabawī] and their urine and defecations sullied the Noble Pulpit – al-Masjid al-Nabawī remained without *adhān* or ritual prayer for three days; he unlawfully martyred thousands of Noble Companions ؓ and Successors in Makka, Madīna and in the Ḥijāz; he hurled rocks at the Majestic Kaʿba; he ripped the cover of the Kaʿba and burnt it; he declared the chaste and pious women of Madīna Ṭayyiba lawful for his vile army for three days and three nights; he kept the beloved of the Messenger of Allāh ﷺ [Imam Ḥusayn ؑ] hungry and thirsty for three days and slaughtered him ؑ together with his companions in that thirst with the sword of viciousness; after their martyrdom, he ran horses over the enviable bodies, such that every blessed bone was shattered, of those who had been brought up by the Chosen One – al-Muṣṭafā ﷺ; he severed the noble head [of Imam Ḥusayn ؑ] – that was once the place where the Holy Prophet ﷺ would kiss – and had it propped upon a spear and had it taken to so many different places; the noble women of the Prophetic harem were taken captive and taken dishonourably into the court of this wretch!"[1]

Any whose heart has consideration for the honour of the Messenger ﷺ, whose heart has even a speck of respect for him ﷺ, whose heart has even a seed's weight of love and reverence for him ﷺ, is now faced with a huge question, that after learning of all the doings and misdeeds of Yazīd, does there yet remain any doubt in Yazīd's disbelief (*kufr*) and in him being accursed?

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[1] Aḥmad Riḍā Khān in *al-ʿAṭāyā al-Nabawiyya fī al-fatāwā al-riḍawiyya*, 14:592.

9

ON THE BLOODSHED BY YAZĪD AND HIS LOATHSOME CHARACTER

BY EVIDENCE OF THE NOBLE COMPANIONS رضي الله عنهم, THE SUCCESSORS AND THE ELDERS OF THE *UMMA*

After reading the bloodcurdling details of Yazīd's brutality in the previous chapters and in light of evidence from the Qurʾān and hadiths, as well as with references from reliable and authentic sources, there remains no possibility for anyone to have any soft corner with regards to Yazīd's character. Nevertheless, to focus on this particular point, observations and narrations of the Noble Companions رضي الله عنهم, the Senior Successors, the pious predecessors and the elders of the *Umma* are noted here in the following. The matter will confirm itself that Yazīd is not worthy that any good opinion of him should be held, all because of his wrongdoing, forcefulness, oppression, tyranny, brutality and bloodshed. In fact, to have any good opinion of him would be tantamount to having doubts in the sacrifices made by the martyrs of

Karbala. No person of faith can even think of doing this.

9.1 THE PEOPLE OF MADĪNA TESTIFYING AGAINST YAZĪD'S ANTI-ISLAM CHARACTER

1. During the days of Ḥarra, the people of Madīna were subjected to such brutality and cruelty that humankind shudders at the mere thought of it! Various historians have mentioned the details of the grievous conditions of these oppressions and violence that took place against the people of Madīna.

The Governor of Madīna who was appointed by Yazīd, namely ʿUthmān b. Muḥammad b. Abī Sufyān, sent to Yazīd a delegation of some honourable people of Madīna, consisting of many important individuals from among its nobility, including the son of *Ghasīl al-Malāʾika* (One Who was Bathed by the Angels) Ḥanẓala ؓ – namely ʿAbd Allāh al-Anṣārī, ʿAbd Allāh b. Abī ʿAmr b. Ḥafṣ b. Mughīra al-Makhzūmī and Mundhir b. Zubayr.

According to Imam Ibn Jarīr al-Ṭabarī, ʿAllāma Ibn al-Jawzī and other historians, when this delegation returned to Madīna, they described Yazīd's state and condition in al-Shām as thus:

> إِنَّا قَدِمْنَا مِنْ عِنْدِ رَجُلٍ لَيْسَ لَهُ دِينٌ، يَشْرَبُ الْخَمْرَ، وَيَعْزِفُ بِالطَّنَابِيرِ، وَيُضْرَبُ عِنْدَهُ الْقِيَانُ، وَيَلْعَبُ بِالْكِلَابِ، وَيُسَامِرُ الْخُرَّابَ وَالْفِتْيَانَ، وَإِنَّا نُشْهِدُكُمْ أَنَّا قَدْ خَلَعْنَاهُ؛ فَتَابَعَهُمُ النَّاسُ.

> 'We have come from a man (Yazīd b. Muʿāwiya) who has no faith. He drinks wine, plays mandolins, music is played to him, he always amuses himself with dogs, and he spends the nights in secret places and with youngsters. Verily, we take you as witnesses that we have broken our pledges of allegiance to him.' So, other people also followed them in breaking their allegiances to him.[1]

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[1] Set forth by •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:350. •Ibn al-Jawzī in *al-Muntaẓim*, 6:7. •Ibn al-Athīr in *al-Kāmil*, 3:449–450. •al-Bakrī in *Nihāyat al-Arab fī Funūn al-Adab*, 20:486. •al-Samhūdī in *Wafāʾ al-Wafāʾ bi-Akhbār Dār al-Muṣṭafā* ﷺ, 1:103.

2. ʿAllāma al-Wāqidī, ʿAllāma Ibn Isḥāq and others write:

إِنَّ جَمَاعَةً مِنَ الْعُلَمَاءِ مِنْ أَهْلِ الْمَدِيْنَةِ وَفَدُوْا عَلَى يَزِيْدَ سَنَةَ اثْنَتَيْنِ وَسِتِّيْنَ بَعْدَمَا قُتِلَ الْحُسَيْنُ، فَرَأَوْهُ يَشْرَبُ الْخَمْرَ، وَيَلْعَبُ بِالطَّنَابِيْرِ، وَالْكِلَابِ، وَالْقُرُوْدِ، فَلَمَّا عَادُوْا إِلَى الْمَدِيْنَةِ أَظْهَرُوْا سَبَّهُ، وَخَلَعُوْهُ وَطَرَدُوْا عَامِلَهُ عُثْمَانَ بْنَ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ، وَقَالُوْا: قَدِمْنَا مِنْ عِنْدِ رَجُلٍ لَا دِيْنَ لَهُ، يَسْكَرُ، وَيَدَعُ الصَّلَاةَ.

"A group from among the scholars of Madīna went to Yazīd in the form of a delegation. This took place in the year 62 AH after the martyrdom of Imam Ḥusayn ﵇. They saw him drinking wine and (amusing himself with, and) playing mandolins, and playing with dogs and monkeys. When they returned to Madīna, they described his flaws to the people of Madīna, who then broke their pledge of allegiance to him and evicted his appointed Governor in Madīna, (and his paternal uncle's son) ʿUthmān b. Muḥammad b. Abī Sufyān. They said, 'We have returned from a person who has no faith. He always remains intoxicated under the influence of alcohol, and he does not even perform ritual prayers.'[1]

9.2 THE PEOPLE OF BAṢRA TESTIFYING AGAINST YAZĪD'S IMMORAL CHARACTER

When Amīr Muʿāwiya ﵁ decided to make Yazīd his successor, he ﵁ summoned people from various cities. They all gave their opinions in the matter. However, the leader of the delegation from Baṣra, Aḥnaf b. Qays al-Baṣrī, was yet silent, so Amīr Muʿāwiya ﵁ asked him: "O Abū Baḥr! What do you say about Yazīd?" He replied:

نَخَافُكُمْ إِنْ صَدَقْنَا، وَنَخَافُ اللهَ إِنْ كَذَبْنَا، وَأَنْتَ يَا أَمِيْرَ الْمُؤْمِنِيْنَ، أَعْلَمُ بِيَزِيْدَ فِي لَيْلِهِ وَنَهَارِهِ، وَسِرِّهِ وَعَلَانِيَتِهِ، وَمَدْخَلِهِ وَمَخْرَجِهِ،

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[1] Set forth by Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 259.

> فَإِنْ كُنْتَ تَعْلَمُهُ لِلّٰهِ تَعَالَى وَلِلْأُمَّةِ رِضًى فَلَا تُشَاوِرِ [النَّاسَ] فِيْهِ،
> وَإِنْ كُنْتَ تَعْلَمُ فِيْهِ غَيْرَ ذٰلِكَ فَلَا تُزَوِّدْهُ، وَأَنْتَ صَائِرٌ إِلَى الْآخِرَةِ.
>
> We fear you if we speak the truth, and we fear Allāh ﷻ if we speak a lie. O Leader of the Believers, you are well aware of Yazīd's (immoral activities in his) days and nights, his apparent and his secret acts, his open and his undisclosed doings. If you really do deem him preferable and better for the *Umma* then you need not seek advice from anyone, but if you have any other opinion about him (that is based on reality) then do not hand him this affair as a worldly possession in the final moments of your life.[1]

Thus did Aḥnaf b. Qays represent the people of Baṣra and proved in a very wise manner the incompetence of Yazīd's taking leadership.

9.3 THE TESTIMONY OF ʿABD ALLĀH B. ZUBAYR ﵁ (1 AH – 73 AH)

1. When it reached Yazīd b. Muʿāwiya that the people of Makka intended to pledge their allegiances to ʿAbd Allāh b. Zubayr ﵁, he refused to accept this fact, and so he sent Nuʿmān b. Bashīr al-Anṣārī and Humām b. Qabīṣa Numayrī to ʿAbd Allāh b. Zubayr ﵁ to invite him ﵁ to pledge his allegiance to Yazīd, with the condition that Yazīd would, in exchange, give him the governorship of the Ḥijāz, and also whichever of his household he chooses will be appointed any preferred position. Both came to ʿAbd Allāh b. Zubayr ﵁ and presented him with the offer as Yazīd had instructed them. ʿAbd Allāh b. Zubayr ﵁ responded:

> أَتَأْمُرَانِي بِبَيْعَةِ رَجُلٍ يَشْرَبُ الْخَمْرَ وَيَدَعُ الصَّلَاةَ وَيَتْبَعُ الصَّيْدَ؟
>
> Are you ordering me to pledge my allegiance to that man who drinks wine, misses ritual prayers and pursues hunting?[2]

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[1] •Ibn al-Athīr in *al-Kāmil, thumma dakhalat sinna sitta wa khamsīn, dhikr al-bayʿa li-Yazīd bi-wilāya al-ʿahd*, 3:352.

[2] •Khalīfa b. Khayyāṭ in *al-Tārīkh*, p. 252.

2. ʿAbd al-Malik b. Nawfal narrated that his father told him:

لَمَّا قُتِلَ الْحُسَيْنُ ﵇ قَامَ ابْنُ الزُّبَيْرِ فِي أَهْلِ مَكَّةَ، وَعَظَّمَ مَقْتَلَهُ، وَعَابَ أَهْلَ الْكُوْفَةِ خَاصَّةً، وَلَامَ أَهْلَ الْعِرَاقِ عَامَّةً، فَقَالَ بَعْدَ أَنْ حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى مُحَمَّدٍ ﷺ: إِنَّ أَهْلَ الْعِرَاقِ غُدْرٌ فُجْرٌ إِلَّا قَلِيْلًا، وَإِنَّ أَهْلَ الْكُوفَةِ شِرَارُ أَهْلِ الْعِرَاقِ، وَإِنَّهُمْ دَعَوْا حُسَيْنًا لِيَنْصُرُوْهُ وَيُوَلُّوْهُ عَلَيْهِمْ. فَلَمَّا قَدِمَ عَلَيْهِمْ ثَارُوْا إِلَيْهِ، فَقَالُوا لَهُ: إِمَّا أَنْ تَضَعَ يَدَكَ فِي أَيْدِيْنَا، فَنَبْعَثُ بِكَ إِلَى ابْنِ زِيَادِ ابْنِ سُمَيَّةَ سِلْمًا، فَيُمْضِي فِيكَ حُكْمَهُ، وَإِمَّا أَنْ تُحَارِبَ، فَرَآى وَاللهِ، أَنَّهُ هُوَ وَأَصْحَابُهُ قَلِيْلٌ فِي كَثِيْرٍ. ... وَلَكِنَّهُ اخْتَارَ الْمِيْتَةَ الْكَرِيْمَةَ عَلَى الْحَيَاةِ الذَّمِيْمَةِ، فَرَحِمَ اللهُ حُسَيْنًا وَأَخْزَى قَاتِلَ حُسَيْنٍ.

... أَمَا وَاللهِ، لَقَدْ قَتَلُوهُ طَوِيْلًا بِاللَّيْلِ قِيَامُهُ، كَثِيْرًا فِي النَّهَارِ صِيَامُهُ، أَحَقُّ بِمَا هُمْ فِيْهِ مِنْهُمْ، وَأَوْلَى بِهِ فِي الدِّيْنِ وَالْفَضْلِ. أَمَا وَاللهِ، مَا كَانَ يُبَدِّلُ بِالْقُرْآنِ الْغِنَاءَ، وَلَا بِالْبُكَاءِ مِنْ خَشْيَةِ اللهِ الْحُدَاءَ، وَلَا بِالصِّيَامِ شُرْبَ الْحَرَامِ، وَلَا بِالْمَجَالِسِ فِي حِلَقِ الذِّكْرِ الرَّكْضَ فِي تِطْلَابِ الصَّيْدِ، يُعَرِّضُ بِيَزِيْدَ، ﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾ [مريم، ١٩/ ٥٩].

"When Imam Ḥusayn ﵇ was martyred, ʿAbd Allāh b. Zubayr ؓ stood among the people of Makka and declared his ﵇ martyrdom a huge tragedy, and he declared the people of Kūfa specifically, and the people of Iraq in general, responsible for it. After praising Allāh ﷻ and conveying blessings and salutations to the Messenger of Allāh ﷺ, he ؓ said, 'The people in Iraq, save for a few, are all traitors and criminals, and especially among the people of Iraq are the people of Kūfa who are the most evil. They invited Imam Ḥusayn ﵇ (with the promise) that they would definitely assist him ﵇ and made him their guardian. When Imam Ḥusayn ﵇ reached them, those people joined the ranks of the enemy and attacked him ﵇, asking him to give his hand in theirs and they would send him in security to Ibn Ziyād b. Sumayya so that he would give the ruling in his ﵇ affair, otherwise he ﵇ should fight them. Imam Ḥusayn ﵇ saw that he and his companions were less in number as opposed to the enemy who were many... Nevertheless, Imam Ḥusayn ﵇ preferred a death of honour over a life of humiliation. May Allāh ﷻ have mercy on Imam Ḥusayn ﵇ and disgrace his ﵇ murderer!"

"(Then, contrasting the piety and selflessness of Imam Ḥusayn ﵇ with the sinfulness and vileness of Yazīd, ʿAbd Allāh b. Zubayr ﵁ said,) 'By Allāh! They have certainly martyred one who would stay up all night in worship and fast all day. He was more worthy of being handed the affairs of the government than these people, and he was more excellent in his faith, superiority and nobility than these people. By Allāh! He would not spread corruption in place of the Qurʾān. There was no limit to his weeping in the fear of Allāh ﷻ. He would not misplace fasting with indulgence in alcohol, and nor was there in his gatherings the mention of hunting dogs instead of making remembrance of Allāh ﷻ.' He said these words as a hint in the presence of Yazīd (who was an embodiment of this noble Qurʾānic verse:) ﴿ *So they will soon encounter the perdition (in the Ghayy Valley of Hell).* ﴾[1]"

9.4 THE TESTIMONY OF MAʿQIL B. SINĀN ﵁ (D. 63 AH)

ʿAbd al-Raḥmān b. Ziyād al-Ashjaʿī narrates from his father that Maʿqil b. Sinān ﵁ was a Noble Companion of the Holy Prophet ﷺ. On the day of the Conquest of Makka, he ﵁ carried the flag for his tribe. On the vile character of Yazīd, he ﵁ said:

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk, dhikr sabab ʿazl Yazīd ʿAmr b. Saʿīd ʿan al-Madīna wa tawallaytihi ʿalayhā al-Walīd b. ʿUtba*, 3:346–347. •Ibn al-Athīr in *al-Kāmil, dhikr wilāya al-Walīd b. ʿUtba al-Madīna wa al-Ḥijāz wa ʿazl ʿAmr b. Saʿīd*, 3:446–447. •Ibn Kathīr in *al-Bidāya wa al-Nihāya, Yazīd b. Muʿāwiya wa mā jarā fī ayyāmihi*, 8:212.

رَجُلٌ يَشْرَبُ الْخَمْرَ وَيَنْكِحُ الْحُرُمَ.

> Yazīd is such a foul man who drinks wine and marries himself to those forbidden to him (*muḥarramāt*).[1]

The narrators said that Maʿqil b. Sinān ﵁ had mentioned in this very session all of Yazīd's evil traits in detail.

9.5 The Testimony of ʿAbd Allāh b. Ḥanẓala al-Ghasīl (d. 63 AH)

1. It is narrated by ʿAbd Allāh b. Zayd and many others that when the people of Madīna agreed to pledge their allegiances to ʿAbd Allāh b. Ḥanẓala, they had submitted their state affairs to him, and had promised to support him with their lives, he said in an address:

   يَا قَوْمُ، اتَّقُوا اللهَ وَحْدَهُ لَا شَرِيكَ لَهُ، فَوَاللهِ، مَا خَرَجْنَا عَلَى يَزِيدَ حَتَّى خِفْنَا أَنْ نُرْمَى بِالْحِجَارَةِ مِنَ السَّمَاءِ. إِنَّ رَجُلًا يَنْكِحُ الْأُمَّهَاتِ وَالْبَنَاتِ وَالْأَخَوَاتِ، وَيَشْرَبُ الْخَمْرَ، وَيَدَعُ الصَّلَاةَ، وَاللهِ، لَوْ لَمْ يَكُنْ مَعِي أَحَدٌ مِنَ النَّاسِ لَأَبْلَيْتُ لِلّٰهِ فِيهِ بَلَاءً حَسَنًا.

   O people! Fear Allāh! He is One and Only! He has no partner. By Allāh! We did not stand against Yazīd until we feared the heavens will shower us with stones, for he (that licentious wretch) has lustful relations with (his) mothers, sisters and daughters; he is an alcoholic; and he misses ritual prayers. By Allāh! If none of the people remained with me, I would even then, for the sake of Allāh, employ my most outstanding skills in this battle of good against evil.[1]

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 3:599 §6220. •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 4:283. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 59:363–364. •al-Dhahabī in *Tārīkh al-Islām*, 5:252.

2. Imam al-Wāqidī has reported via many chains of narration that ʿAbd Allāh b. Ḥanẓala said:

إِنْ كَانَ رَجُلًا يَنْكِحُ أُمَّهَاتِ الْأَوْلَادِ، وَالْبَنَاتِ، وَالْأَخَوَاتِ. وَيَشْرَبُ الْخَمْرَ، وَيَدَعُ الصَّلَاةَ.

Yazīd is he who lustfully approaches stepmothers, daughters and sisters (i.e. the *muḥarramāt* - those forbidden for him to marry). He is an alcoholic and he misses ritual prayers.[2]

3. ʿAllāma Sibṭ b. al-Jawzī (d. 654 AH) writes that the son of *Ghasīl al-Malāʾika* Ḥanẓala ؓ, namely ʿAbd Allāh, would speak about Yazīd's governance:

رَجُلٌ يَنْكِحُ الْأُمَّهَاتِ وَالْبَنَاتِ وَالْأَخَوَاتِ، وَيَشْرَبُ الْخَمْرَ، وَيَدَعُ الصَّلَاةَ، وَيَقْتُلُ أَوْلَادَ النَّبِيِّينَ.

Yazīd (that licentious wretch) has lustful relations with (his) mothers, sisters daughters (and other sacred relations); he is an alcoholic; he misses ritual prayers; and he (unlawfully) murders the descendants of the Noble Prophets ﷷ.[3]

9.6 THE TESTIMONY OF ʿABD ALLĀH B. ABĪ ʿAMR AL-MAKHZŪMĪ (D. 63 AH) AND OTHERS

Abū al-Ḥasan al-Madāʾīnī has reported via the chain of narration from his teachers that ʿAbd Allāh b. Zubayr ؓ stood up to break his pledge of allegiance that he had made to Yazīd, and the majority of the people supported him. Then, ʿAbd Allāh b. Muṭīʿ, ʿAbd Allāh b. Ḥanẓala and the people of Madīna came to him inside the Masjid, and they took turns in ascending the pulpit and declaring their severance from the pledge of allegiance they had made to Yazīd.

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[1] •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 5:66. •Ibn al-Jawzī in *al-Muntaẓim*, 6:19. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 27:429. •Sibṭ Ibn al-Jawzī in *Mirāt al-Zamān fī Tawārīkh al-Aʿyān*, 8:193. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:324 & in *Tārīkh al-Islām*, 5:27. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:634. •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 209.

[2] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:634.

[3] •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 259.

Upon this, ʿAbd Allāh b. Abī ʿAmr b. Ḥafṣ al-Mughīra al-Makhzūmī said:

خَلَعْتُ يَزِيْدَ كَمَا خَلَعْتُ عِمَامَتِي.

> I remove myself from allegiance to Yazīd as I remove this turban of mine from my head.

After saying this, he removed his turban from his head and then said:

إِنِّي لَأَقُوْلُ هَذَا وَقَدْ وَصَلَنِي وَأَحْسَنَ جَائِزَتِي وَلَكِنْ عَدُوُّ اللهِ سِكِّيرٌ خِمِّيرٌ.

> I certainly do say that even though he has given me rewards and favours, but the fact, nevertheless, is that he is an enemy of Allāh ﷻ and an intoxicated alcoholic!

After ʿAbd Allāh b. ʿAmr al-Mughīra al-Makhzūmī, many others also announced the annulment of their allegiance to Yazīd:

وَقَالَ آخَرُ: خَلَعْتُهُ كَمَا خَلَعْتُ نَعْلِي. وَقَالَ آخَرُ: خَلَعْتُهُ كَمَا خَلَعْتُ ثَوْبِي. وَقَالَ آخَرُ: قَدْ خَلَعْتُهُ كَمَا خَلَعْتُ خُفِّي حَتَّى كَثُرَتِ الْعَمَائِمُ وَالنِّعَالُ وَالْخِفَافُ، وَأَظْهَرُوا الْبَرَاءَةَ مِنْهُ وَأَجْمَعُوْا عَلَى ذَلِكَ.

> Another man said, 'I have removed Yazīd from the position of leadership like I have removed my shoes.' Then another man came to the pulpit and announced, 'I remove him from

> leadership like I remove my clothes.' Then another man began saying, 'I remove him from leadership like I have removed my footwear.' [This continued] until there was a pile of turbans, shoes and footwear. In this manner did they all agree to free themselves of him.[1]

9.7 THE TESTIMONY OF MUNDHIR B. ZUBAYR B. AL-ʿAWWĀM (D. 64 AH)

The son of Zubayr b. al-ʿAwwām ؓ, and the brother of ʿAbd Allāh b. Zubayr ؓ, namely Mundhir b. Zubayr b. al-ʿAwwām said:

وَاللهِ، إِنَّهُ لَيَشْرَبُ الْخَمْرَ، وَإِنَّهُ لَيَسْكَرُ حَتَّى يَدَعَ الصَّلَاةَ.

> By Allāh! Yazīd is an alcoholic, and he gets so intoxicated in his drunkenness that he misses ritual prayer.

Historians further write:

وَعَابَهُ بِمِثْلِ مَا عَابَهُ بِهِ أَصْحَابُهُ الَّذِيْنَ كَانُوْا مَعَهُ وَأَشَدَّ.

> Mundhir b. Zubayr b. al-ʿAwwām described (many of) Yazīd's flaws in this manner, just like his companions mentioned Yazīd's blemishes. In fact, he mentioned even worse faults (in clear words).[2]

9.8 THE TESTIMONY OF ʿABD ALLĀH B. ʿAYYĀSH (D. 71 AH)

The famous historian Imam al-Balādhurī cites the saying of ʿAbd Allāh b. ʿAyyāsh in his *Kitāb Jumal min Ansāb al-Ashrāf*:

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[1] •Abū al-Faraj al-Aṣfahānī in *al-Aghānī*, 1:28. •Ibn al-Jawzī in *al-Muntaẓim, thumma dakhalat sinna thalāth wa sittīn*, 6:12. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:218. •al-Sakhāwī in *al-Tuḥfa al-Laṭīfa fī Tārīkh al-Madīna al-Sharīfa*, 2:64 §2173. •al-Samhūdī in *Wafā' al-Wafā' bi-Akhbār Dār al-Muṣṭafā* ﷺ, 1:104.

[2] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:350–351. •Ibn al-Jawzī in *al-Muntaẓim*, 6:7. •Ibn al-Athīr in *al-Kāmil*, 3:450. •al-Samhūdī in *Wafā' al-Wafā' bi-Akhbār Dār al-Muṣṭafā* ﷺ, 1:103.

خَرَجَ يَزِيْدُ يَتَصَيَّدُ بِحُوَارَيْنِ وَهُوَ سَكْرَانُ، فَرَكِبَ وَبَيْنَ يَدَيْهِ أَتَانٌ وَحْشِيَّةٌ قَدْ حَمَلَ عَلَيْهَا قِرْدًا وَجَعَلَ يُرَكِّضُ الْأَتَانَ وَيَقُوْلُ:

أَبَا خَلْفٍ احْتَلَّ لِنَفْسِكَ حِيْلَةً
فَلَيْسَ عَلَيْهَا إِنْ هَلَكْتَ ضَمَانُ

فَسَقَطَ، فَانْدَقَّتْ عُنُقُهُ.

> Yazīd was intoxicated when he went out on a hunt with two young camels. He mounted the ride, and there was a wild female donkey in front of him upon which he had mounted a monkey. He began racing the donkey and saying, 'O Abū Khalf (i.e. the monkey)! Plan to save yourself! If you die, then this (female donkey) will not have any liability against it as an offence.' At that moment, Yazīd fell from his horse and broke his neck.[1]

9.9 THE TESTIMONY OF ʿABD AL-MALIK B. MARWĀN (D. 86 AH)

Imam Ibn ʿAsākir, Imam al-Dhahabī and al-Ḥāfiẓ Ibn Kathīr have mentioned in their respective books the eyewitness account of the Umawī leader ʿAbd al-Malik b. Marwān (26 AH – 86 AH) on Yazīd's evil character. They write that Ibn Jurayj narrates from his father that ʿAbd al-Malik b. Marwān met them after the martyrdom of ʿAbd Allāh b. Zubayr ﵄ in the year 75 AH, and he addressed them saying:

أَمَّا بَعْدُ، ... وَإِنِّي وَاللهِ لَا أُدَاوِي أَدْوَاءَ هَذِهِ الْأُمَّةِ إِلَّا بِالسَّيْفِ، وَلَسْتُ بِالْخَلِيفَةِ الْمُسْتَضْعَفِ -يَعْنِي عُثْمَانَ ﵁؛ وَلَا الْخَلِيفَةِ الْمُدَاهِنِ -يَعْنِي مُعَاوِيَةَ ﵁؛ وَلَا الْخَلِيفَةِ الْمَأْبُونِ -يَعْنِي يَزِيدَ بْنَ مُعَاوِيَةَ.

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[1] al-Balādhurī in *Kitāb Jumal min Ansāb al-Ashrāf, Amr Yazīd b. Muʿāwiya*, 5:287 §770.

> As for what follows... By Allāh! I will cure the illnesses of this *Umma* with the sword only. I am not a weak leader like ʿUthmān ﵁ was, nor sharp and intelligent like Muʿāwiya ﵁ was, nor a leader like Yazīd who had the [sodomising] character of the people of Prophet Lūṭ ﵇.[1]

9.10 THE TESTIMONY OF ʿUMAR B. ʿABD AL-ʿAZĪZ (D. 101 AH)

Someone praised Yazīd in the presence of ʿUmar b. ʿAbd al-ʿAzīz and the latter had him lashed. Nawfal b. Abī Furāt says:

> كُنْتُ عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ فَذَكَرَ رَجُلٌ يَزِيْدَ، فَقَالَ: قَالَ أَمِيْرُ الْمُؤْمِنِيْنَ يَزِيْدُ بْنُ مُعَاوِيَةَ، فَقَالَ: تَقُوْلُ: أَمِيْرُ الْمُؤْمِنِيْنَ، فَأَمَرَ بِهِ، فَضُرِبَ عِشْرِيْنَ سَوْطًا.

> I was with ʿUmar b. ʿAbd al-ʿAzīz when a man there mentioned Yazīd. He said, 'Leader of the Believers Yazīd b. Muʿāwiya said (such-and-such).' So ʿUmar b. ʿAbd al-ʿAzīz said, 'You say 'Leader of the Believers' (for Yazīd)?' He then gave the order and that man was lashed twenty stripes.[2]

This proves that ʿUmar b. ʿAbd al-ʿAzīz had determined an official punishment in his tenure of caliphate against anyone praising Yazīd or mentioning him in good words.

9.11 THE TESTIMONY OF THE PROMINENT SUCCESSOR IMAM ḤASAN AL-BAṢRĪ (D. 110 AH)

1. Imam Ḥasan al-Baṣrī remained silent against the Banū Umayya for strategic reasons, and he did not partake in any movement against them. On one occasion, a student of his asked him: "Are you pleased with the governance of the people of al-Shām (i.e. the Banū Ummayya)?" He replied:

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[1] •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 37:135. •al-Dhahabī in *Tārīkh al-Islām*, 5:325. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 9:64. •al-Kutubī in *Fawāt al-Wafiyyāt*, 2:25.

[2] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:633–634.

أَنَا رَاضٍ عَنْ أَهْلِ الشَّامِ؟ قَبَّحَهُمُ اللهُ وَبَرَّحَهُمْ! أَلَيْسَ هُمُ الَّذِيْنَ أَحَلُّوا حَرَمَ رَسُوْلِ اللهِ ﷺ، يَقْتُلُوْنَ أَهْلَهُ ثَلَاثًا؟ قَدْ أَبَاحُوْهَا لِأَنْبَاطِهِمْ وَأَقْبَاطِهِمْ، يَحْمِلُوْنَ الْحَرَائِرَ ذَوَاتِ الدِّيْنِ، لَا يَنْتَهُوْنَ عَنِ انْتِهَاكِ حُرْمَةٍ، ثُمَّ خَرَجُوا إِلَى مَالِ بَيْتِ اللهِ الْحَرَامِ، فَهَدَمُوا الْكَعْبَةَ، وَأَوْقَدُوا النِّيْرَانَ بَيْنَ أَحْجَارِهَا وَأَسْتَارِهَا، عَلَيْهِمْ لَعْنَةُ اللهِ وَسُوْءُ الدَّارِ.

Me, pleased with the people of al-Shām? May Allāh ﷻ destroy them and cause them ruin! Are they not those who made lawful [to commit any sin in] the Ḥaram of the Messenger of Allāh ﷺ (i.e. Madīna Munawwara) for three days? They killed its inhabitants for three days. They declared it lawful for their own Nabatean (Iraqi) and Coptic (Egyptian) soldiers, who attacked the chaste and godly women and did not take regard for the inviolability and purity of any of them! Then they attacked the House of Allāh ﷻ and the Masjīd Ḥarām to ransack it, they demolished the Holy Kaʿba and pelted fire upon its covering! May Allāh ﷻ curse them, and may they suffer their worst consequences.[1]

2. Imam Ibn al-Athīr also writes that Imam Ḥasan al-Baṣrī said:

وَاسْتِخْلَافُهُ بَعْدَهُ ابْنَهُ سِكِّيْرًا خِمِّيْرًا، يَلْبَسُ الْحَرِيْرَ وَيَضْرِبُ بِالطَّنَابِيْرِ.

Muʿāwiya ؓ appointed after him his successor his own son, who was regularly intoxicated, a heavy drinker, wore silken clothing and played mandolins.[2]

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[1] Set forth by •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 4:337.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sinna aḥdā wa khimsīn, dhikr maqtal Ḥajar b. ʿAdī wa ʿUmar b. al-Ḥamaq wa Aṣḥābihumā*, 3:337.

9.12 THE TESTIMONY OF MUḤAMMAD B. ʿAMR B. ḤAZM (D. 120 AH)

Muḥammad b. ʿAmr b. Ḥazm was the leader of the delegation from the people of Madīna. He expressed his opinion of Yazīd to Amīr Muʿāwiya ﵁:

> إِنَّ كُلَّ رَاعٍ مَسْؤُوْلٌ عَنْ رَعِيَّتِهِ، فَانْظُرْ مَنْ تُوَلِّي أَمْرَ أُمَّةِ مُحَمَّدٍ ﷺ.
>
> Verily, every person in authority will be held responsible for his subjects, so you should observe whom you are appointing as guardian over the affairs of the *Umma* of Prophet Muḥammad ﷺ.[1]

Muʿāwiya ﵁ was infuriated upon hearing this and his breathing became so heavy that he was struggling even in intensely cold weather.

9.13 THE TESTIMONY OF IMAM ABŪ BAKR B. YAḤYĀ AL-BALĀDHURĪ (D. 279 AH)

Imam Abū Bakr b. Yaḥyā b. Jābir b. Dāwūd al-Balādhurī narrate:

> كَانَ يَزِيْدُ بْنُ مُعَاوِيَةَ أَوَّلَ مَنْ أَظْهَرَ شُرْبَ الشَّرَابِ، وَالْاِسْتِهْتَارَ بِالْغِنَاءِ وَالصَّيْدِ، وَاتِّخَاذَ الْقِيَانِ وَالْغِلْمَانِ، وَالتَّفَكُّهَ بِمَا يَضْحَكُ مِنْهُ الْمُتْرَفُوْنَ مِنَ الْقُرُوْدِ وَالْمُعَاقَرَةِ بِالْكِلَابِ وَالدِّيَكَةِ، ثُمَّ جَرَى عَلَى يَدِهِ قَتْلُ الْحُسَيْنِ وَقَتْلُ أَهْلِ الْحَرَّةِ، وَرَمْيُ الْبَيْتِ وَإِحْرَاقُهُ، وَكَانَ مَعَ هَذَا صَحِيْحَ الْعُقْدَةِ فِيْمَا يَرَى، مَاضِيَ الْعَزِيْمَةِ لَا يَهُمُّ بِشَيْءٍ إِلَّا رَكِبَهُ.
>
> Yazīd b. Muʿāwiya was the first leader (of a Muslim state) to popularise the consumption of alcohol, and he did not think much against the playing of songs and hunting. He also

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[1] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sinna sitta wa khimsīn, dhikr al-bayʿa li-Yazīd bi-wilāya al-ʿahd*, 3:352.

thought little (in Islamic legal status) against keeping with him young lads and singers, as well as indulging in futile activities by which the wealthy (who are sunk in oblivion and distractions) laugh at (and enjoy), such as monkeys, dogs and cockerels (and their competitions). Then, it was at his hands that Imam Ḥusayn ﵇ was murdered and the people of Ḥarra (i.e. of Madīna) were massacred. Furthermore, the outrageous crime of hurling rocks at the Holy Kaʿba and burning it down was committed by him. Despite all these (vile acts), he would stick to his opinions in whatever he would decide, deeming himself to be correct. He would put his despicable plans into action, and he would always undertake anything he himself deemed important.[1]

9.14 THE TESTIMONY OF IMAM ʿALĪ B. ḤUSAYN AL-MASʿŪDĪ (D. 346 AH)

1. Imam ʿAlī b. Ḥusayn al-Masʿūdī mentions the residents of Madīna Munawwara and Yazīd's forces in his writing:

وَلَمَّا شَمَلَ النَّاسَ جَوْرُ يَزِيْدَ وَعُمَّالِهِ، وَعَمَّهُمْ ظُلْمُهُ، وَمَا ظَهَرَ مِنْ فِسْقِهِ مِنْ قَتْلِهِ ابْنَ بِنْتِ رَسُوْلِ اللهِ ﷺ وَأَنْصَارِهِ، وَمَا أَظْهَرَ مِنْ شُرْبِ الْخُمُوْرِ، وَسِيَرُهُ سِيرَةَ فِرْعَوْنَ، بَلْ كَانَ فِرْعَوْنُ أَعْدَلَ مِنْهُ فِي رَعِيَّتِهِ، وَأَنْصَفَ مِنْهُ لِخَاصَّتِهِ وَعَامَّتِهِ: أَخْرَجَ أَهْلُ الْمَدِيْنَةِ عَامِلَهُ عَلَيْهِمْ -وَهُوَ عُثْمَانُ بْنُ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ.

When the oppression and tyranny of Yazīd and his partisans spread among the people and became prevalent, and the doings of his belligerence (among the crimes and blasphemies) that became apparent, they include his killing of the beloved (Ḥusayn) ﵇ of the daughter (Fāṭima) ﵇ of the Messenger of Allāh ﷺ and those who sided with him ﵇. Furthermore, many of his flaws became evident, such as his being an alcoholic and adopting the manner of Pharoah (in oppression and brutality). In fact, (he was worse than Pharoah because) Pharoah was (at least) fairer to his own people than Yazīd was, and more just to the commonfolk and to his close people than Yazīd was. (When his sinfulness and religious disobedience became well known among the people,) the people of Madīna evicted the governor who had been appointed by Yazīd. He (the governor) was the grandson of Abū Sufyān ؓ, namely ʿUthmān b. Muḥammad.[1]

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[1] al-Balādhurī in *Jumal min Ansāb al-Ashrāf, amr Yazīd b. Muʿāwiya*, 5:286 §765.

2. Imam al-Masʿūdī mentions the moral corruption of Yazīd and his companions thus:

    وَلِيَزِيْدَ وَغَيْرِهِ أَخْبَارٌ عَجِيْبَةٌ، وَمَثَالِبُ كَثِيْرَةٌ: مِنْ شُرْبِ الْخَمْرِ، وَقَتْلِ ابْنِ بِنْتِ الرَّسُوْلِ، وَلَعْنِ الْوَصِيِّ، وَهَدْمِ الْبَيْتِ وَإِحْرَاقِهِ، وَسَفْكِ الدِّمَاءِ، وَالْفِسْقِ وَالْفُجُوْرِ، وَغَيْرِ ذٰلِكَ مِمَّا قَدْ وَرَدَ فِيْهِ الْوَعِيْدُ بِالْيَأْسِ مِنْ غُفْرَانِهِ، كَوُرُوْدِهِ فِيْمَنْ جَحَدَ تَوْحِيْدَهُ وَخَالَفَ رُسُلَهُ.

    There are many tales and failings of Yazīd and his companions, such as alcoholism, killing the grandson of the Messenger of Allāh ﷺ, insulting ʿAlī ؓ, destroying the Holy Kaʿba and burning it, causing bloodshed, spreading sin and corruption, etc. Besides, there are such warnings against hoping for his being forgiven such as those [warnings that have come] against the deniers of monotheism and those who went against the Noble Messengers ؑ.[2]

3. He further writes:

    وَكَانَ يَزِيْدُ صَاحِبَ طَرَبٍ وَجَوَارِحَ وَكِلَابٍ وَقُرُوْدٍ وَفُهُوْدٍ وَمُنَادَمَةٍ عَلَى الشَّرَابِ، وَجَلَسَ ذَاتَ يَوْمٍ عَلَى شَرَابِهِ، وَعَنْ يَمِيْنِهِ ابْنُ زِيَادٍ،

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[1] •al-Masʿūdī in *Murūj al-Dhahab wa Maʿādin al-Jawhar*, 1:378.

[2] •al-Masʿūdī in *Murūj al-Dhahab wa Maʿādin al-Jawhar*, 1:379.

وَذَلِكَ بَعْدَ قَتْلِ الْحُسَيْنِ، فَأَقْبَلَ عَلَى سَاقِيْهِ فَقَالَ:

اِسْقِنِي شَرْبَةً تَرْوِي مُشَاشِي
ثُمَّ مَلَّ فَاسْقِ مِثْلَهَا ابْنَ زِيَادِ
صَاحِبَ السِّرِّ وَالْأَمَانَةِ عِنْدِي
وَلِتَسْدِيْدِ مَغْنَمِي وَجِهَادِي

"Yazīd was someone who would hold gatherings of dance and amusement; have dogs, monkeys, hunting animals and leopards; openly drink wine with his companions. One particular day, after the martyrdom of Imam Ḥusayn ؑ, he held a drinking session with Ibn Ziyād on his right, and he turned to his cupbearer and said the following words of poetry: *'Give me a drink that satisfies me, then fill that same cup and give to Ibn Ziyād, – who is close to me, my confidant and trustworthy to me – so that he can fulfil my jihad and my booty.'* Then Yazīd instructed the singers to sing these words of poetry."

Imam al-Masʿūdī further writes:

وَغَلَبَ عَلَى أَصْحَابِ يَزِيْدَ وَعُمَّالِهِ مَا كَانَ يَفْعَلُهُ مِنَ الْفُسُوْقِ، وَفِي أَيَّامِهِ ظَهَرَ الْغِنَاءُ بِمَكَّةَ وَالْمَدِيْنَةِ، وَاسْتُعْمِلَتِ الْمَلَاهِي، وَأَظْهَرَ النَّاسُ شُرْبَ الشَّرَابِ.

The sins that Yazīd was committing would also overwhelm his companions and partisans, and singing during his era became common in Makka and Madīna. (Gatherings of music would be organised on social levels, and) sessions of amusement would be held. People would drink openly.[1]

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[1] •al-Masʿūdī in *Murūj al-Dhahab wa Maʿādin al-Jawhar*, 3:67. Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 260.

9.15 THE TESTIMONY OF THE COMPILER OF *AL-ṢAḤĪḤ*, IMAM IBN ḤIBBĀN (D. 354 AH)

The compiler of *al-Ṣaḥīḥ*, namely Imam Ibn Ḥibbān, writes about Yazīd:

> قَدْ قِيْلَ: إِنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ سَكِرَ لَيْلَةً وَقَامَ يَرْقُصُ.
>
> It has also been said that Yazīd b. Muʿāwiya would dance all night long, intoxicated.[1]

9.16 THE TESTIMONY OF IMAM IBN ḤAZM AL-ẒĀHIRĪ AL-ANDALŪSĪ (D. 456 AH)

Imam Ibn Ḥazm al-Ẓāhirī writes in detail on the character of Yazīd in his book *Jamharat Ansāb al-ʿArab*:

> وَكَانَ قَبِيْحَ الْآثَارِ فِي الْإِسْلَامِ؛ قَتَلَ أَهْلَ الْمَدِيْنَةِ، وَأَفَاضِلَ النَّاسِ، وَبَقِيَّةَ الصَّحَابَةِ ﵃ يَوْمَ الْحَرَّةِ، فِي آخِرِ دَوْلَتِهِ؛ وَقَتَلَ الْحُسَيْنَ وَأَهْلَ بَيْتِهِ فِي أَوَّلِ دَوْلَتِهِ؛ وَحَاصَرَ ابْنَ الزُّبَيْرِ ﵁ فِي الْمَسْجِدِ الْحَرَامِ، وَاسْتَخَفَّ بِحُرْمَةِ الْكَعْبَةِ وَالْإِسْلَامِ؛ فَأَمَاتَهُ اللهُ فِي تِلْكَ الْأَيَّامِ.
>
> Yazīd has left very filthy traces in the history of Islam. Near the ending of his government, on the day of Ḥarra, he killed the people of Madīna, as well as the best of them, including the Noble Companions ﵃ living there. In the first year of his government, he martyred Imam Ḥusayn ﵇ and his Ahl al-Bayt ﵉. Thereafter, he besieged ʿAbd Allāh b. Zubayr ﵁ in the Masjid Ḥarām and violated the Holy Kaʿba as well as Islam. Then, within those days, Allāh ﷻ caused his end (because of his brutality and bloodshed).[2]

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[1] •Ibn Ḥibbān in *al-Thiqāt*, 2:314.

[2] •Ibn Ḥazm in *Jamhara Ansāb al-ʿArab*, p. 112.

9.17 THE TESTIMONY OF ʿALĪ B. ʿUTHMĀN AL-HUJWĪRĪ (D. 456 AH)

Abū al-Ḥasan ʿAlī b. ʿUthmān al-Hujwīrī (d. 465 AH circa) writes on Yazīd in his famous treatise *Kashf al-Maḥjūb*:

> چون حُسین بن علی را با فرزندان وی ؑ اندر کربلا بکُشتند
> جز وی کسی نماند که بر عورات قیم بودی، و او بیمار بود،
> وامیر المؤمنین حسین ؑ ویرا علی اصغر خواندی۔ چون
> ایشان را بر اشتران برهنه، به دمشق اندر آوردند، پیش
> یزید بن معاویه - أَخْزَاهُ اللهُ - یکی وی را گفت۔

كَيْفَ أَصْبَحْتُمْ يَا عَلِيُّ وَيَا أَهْلَ بَيْتِ الرَّحْمَةِ؟

قَالَ: أَصْبَحْنَا مِنْ قَوْمِنَا بِمَنْزِلَةِ قَوْمِ مُوْسَى مِنْ آلِ فِرْعَوْنَ يُذَبِّحُوْنَ أَبْنَاءَنَا وَيَسْتَحْيُوْنَ نِسَاءَنَا. فَلَا نَدْرِيْ صَبَاحَنَا مِنْ مَسَائِنَا، وَهَذَا مِنْ حَقِيْقَةِ بَلَائِنَا.

> وما بر خداوند را ﷻ شکر گوییم بر نعمت های وی، و حمد کنیم
> بر بلیات وی۔

> Imam Ḥusayn b. ʿAlī ؑ was martyred in the plain of Karbalā together with his children, relatives and close friends. There remained none to protect and guard the women apart from Imam Zayn al-ʿĀbidīn, who was then very ill. Leader of the Believers Imam Ḥusayn ؑ would call him 'ʿAlī Aṣghar'. When the Pure Ahl al-Bayt ؑ was taken, mounted on bare camel backs, to Yazīd b. Muʿāwiya – may Allāh ﷻ humiliate him – to Damascus, a man asked Imam Zayn al-ʿĀbidīn, 'O (Imam) ʿAlī (b. Ḥusayn) and Members of the Household of Mercy, how have you passed the morning?' Imam Zayn al-ʿĀbidīn

replied, 'Our condition at the hands of our people was like the condition of the people of [Prophet] Mūsā ؑ at the hands of the Pharaohs of Egypt; our sons were slaughtered and our women were left alive. In this hour of tribulation, we do not find our evening separate from our morning (i.e. we do not know when it is day or night). We always continue to be grateful for the blessings of Allāh ﷻ, and we are patient in the tribulations from Him ﷻ.'[1]

9.18 THE TESTIMONY OF ʿALLĀMA TAQĪ AL-DĪN B. TAYMIYYA (D. 728 AH)

In his *Majmūʿ al-Fatāwā*, ʿAllāma Ibn Taymiyya writes:

وَأَمَّا تَرْكُ مَحَبَّتِهِ فَلِأَنَّ الْمَحَبَّةَ الْخَاصَّةَ إِنَّمَا تَكُوْنُ لِلنَّبِيِّيْنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاءِ وَالصَّالِحِيْنَ؛ وَلَيْسَ وَاحِدًا مِنْهُمْ.

وَقَدْ قَالَ النَّبِيُّ ﷺ: اَلْمَرْءُ مَعَ مَنْ أَحَبَّ. وَمَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ لَا يَخْتَارُ أَنْ يَكُوْنَ مَعَ يَزِيْدَ.

"As far as refraining from love for Yazīd is concerned, one reason is that special love is only for the Prophets, the truthful, the martyrs and the most pious — and Yazīd is not from among them. The Holy Prophet ﷺ said, 'A person shall be with whom he loves.' Any person who believes in Allāh ﷻ and the Day of Judgement, he would never choose to be with Yazīd (in the Hereafter)."[2]

9.19 THE TESTIMONY OF IMAM SHAMS AL-DĪN AL-DHAHABĪ (D. 748 AH)

Imam al-Dhahabī writes his comments on Yazīd's character:

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[1] •ʿAlī b. ʿUthmān al-Hajwayrī in *Kashf al-Mahjūb*, pp. 96–97.

[2] •Ibn Taymiyya in *Majmūʿ al-Fatāwā*, 4:484.

كَانَ نَاصِبِيًّا، فَظًّا، غَلِيْظًا، جِلْفًا، يَتَنَاوَلُ الْمُسْكِرَ، وَيَفْعَلُ الْمُنْكَرَ. إِفْتَتَحَ دَوْلَتَهُ بِمَقْتَلِ الشَّهِيْدِ الْحُسَيْنِ، وَاخْتَتَمَهَا بِوَاقِعَةِ الْحَرَّةِ، فَمَقَتَهُ النَّاسُ، وَلَمْ يُبَارَكْ فِي عُمُرِهِ.

(Yazīd b. Muʿāwiya) was a Nāṣibī (one who has enmity against ʿAlī), grim, hard-hearted and rude. He drank wine and committed foul acts. He commenced his reign with the killing of Ḥusayn and concluded it with the incident at Ḥarra, so the people hated him. There were no blessings in his life (and he was dispatched to Hell very quickly).[1]

9.20 THE TESTIMONY OF AL-ḤĀFIẒ ʿIMĀD AL-DĪN B. KATHĪR (D. 774 AH)

1. The famous hadith expert, Prophetic biographer and historian, al-Ḥāfiẓ Ibn Kathīr writes about Yazīd's character:

وَقَدْ رُوِيَ أَنَّ يَزِيْدَ كَانَ قَدِ اشْتَهَرَ بِالْمَعَازِفِ وَشُرْبِ الْخَمْرِ وَالْغِنَا وَالصَّيْدِ وَاتِّخَاذِ الْغِلْمَانِ وَالْقِيَانِ وَالْكِلَابِ. وَالنِّطَاحِ بَيْنَ الْكِبَاشِ وَالدِّبَابِ وَالْقُرُوْدِ، وَمَا مِنْ يَوْمٍ إِلَّا يُصْبِحُ فِيْهِ مَخْمُوْرًا، وَكَانَ يَشُدُّ الْقِرْدَ عَلَى فَرَسٍ مُسْرَجَةٍ بِحِبَالٍ وَيَسُوْقُ بِهِ، وَيُلْبِسُ الْقِرْدَ قَلَانِسَ الذَّهَبِ، وَكَذَلِكَ الْغِلْمَانَ، وَكَانَ يُسَابِقُ بَيْنَ الْخَيْلِ، وَكَانَ إِذَا مَاتَ الْقِرْدُ حَزِنَ عَلَيْهِ. وَقِيْلَ: إِنَّ سَبَبَ مَوْتِهِ أَنَّهُ حَمَلَ قِرْدَةً وَجَعَلَ يُنَقِّزُهَا فَعَضَّتْهُ.

It is well known that Yazīd was famous for playing musical instruments, drinking wine, hunting, taking slave-boys and slave-girls, training dogs and fighting rams, bears and monkeys. He would be intoxicated every morning (because of his drinking wine). He would tie a monkey to a saddled horse and drive that, and likewise, he would make monkeys and young lads wear hats of gold. He would have horseraces arranged. He would mourn if any monkey died. It is (also) said that the cause of his death was a monkey that bit him when he picked it up and poked at it.[1]

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[1] •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 4:37–38 & in *Tārīkh al-Islām fī Ḥawādith sinna 63 AH*, 5:30. •al-Kutubī in *Fawāt al-Wafiyyāt*, 2:641. •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 209. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:634–635.

2. al-Ḥāfiẓ Ibn Kathīr further writes:

وَقَالَ الطَّبَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْغَلَّابِيُّ، ... قَالَ: كَانَ يَزِيْدُ فِي حَدَاثَتِهِ صَاحِبَ شَرَابٍ يَأْخُذُ مَأْخَذَ الْأَحْدَاثِ، فَأَحَسَّ مُعَاوِيَةُ بِذَلِكَ، فَأَحَبَّ أَنْ يَعِظَهُ فِي رِفْقٍ، فَقَالَ: يَا بُنَيَّ، مَا أَقْدَرَكَ عَلَى أَنْ تَصِلَ إِلَى حَاجَتِكَ مِنْ غَيْرِ تَهَتُّكٍ يَذْهَبُ بِمُرُوْءَتِكَ وَقَدْرِكَ، وَيُشْمِتُ بِكَ عَدُوَّكَ وَيُسِيْءُ بِكَ صَدِيْقَكَ.

al-Ṭabarānī said, ‘Muḥammad b. Zakariyyā al-Ghallābī narrated to us with his chain of narration that Yazīd, when young, would behave like a drunkard or a child. Muʿāwiya ﵁ sensed this and advised him gently by saying, ‘My dear son! How capable are you of achieving your objective without humiliation? This disgrace will ruin your youthfulness and [belittle] your status. It will please your enemy on any calamity you face, and it will lead your friend to distrust you.’[2]

9.21 THE TESTIMONY OF IMAM ABŪ AL-MAḤĀSIN AL-ATĀBIKĪ (D. 874 AH)

Imam Abū al-Maḥāsin al-Atābikī says:

وَكَانَ يَزِيْدُ فَاسِقًا، قَلِيْلَ الدِّيْنِ، مُتَهَتِّكًا، غَيْرَ أَهْلٍ لِلْخِلَافَةِ، وَهُوَ

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, tarjuma Yazīd b. Mʿāwiya*, 8:235–236.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, tarjuma Yazīd b. Mʿāwiya*, 8:228.

أَحَدُ فُحُوْلِ شُعَرَاءِ قُرَيْشٍ فِي الْإِسْلَامِ، وَشِعْرُهُ مَشْهُوْرٌ، وَأَكْثَرُهُ فِي الْخَمْرِيَّاتِ.

> Yazīd was openly sinful, irreligious, transgressor (of religious and legal limits) and incompetent for the status of caliphate. He was from among the erudite Qurayshī poets in the Islamic era: his (vile) poetry was popular, and the larger portion of his (revolting) poetry was on wine, etc.[1]

9.22 THE TESTIMONY OF IMAM JALĀL AL-DĪN AL-SUYŪṬĪ (D. 911 AH)

The great Qur'ānic exegete, hadith specialist, historian and Prophet biographer of the 9th and 10th centuries AH, namely Imam Jalāl al-Dīn al-Suyūṭī writes:

وَكَانَ سَبَبُ خَلْعِ أَهْلِ الْمَدِيْنَةِ لَهُ أَنَّ يَزِيْدَ أَسْرَفَ فِي الْمَعَاصِي، وَأَخْرَجَ الْوَاقِدُ مِنْ طُرُقٍ أَنَّ عَبْدَ اللهِ بْنَ حَنْظَلَةَ، ابْنَ الْغَسِيْلِ قَالَ: وَاللهِ، مَا خَرَجْنَا عَلَى يَزِيْدَ حَتَّى خِفْنَا أَنْ نُرْمَى بِالْحِجَارَةِ مِنَ السَّمَاءِ، إِنَّهُ رَجُلٌ يَنْكِحُ أُمَّهَاتِ الْأَوْلَادِ، وَالْبَنَاتِ، وَالْأَخَوَاتِ، وَيَشْرَبُ الْخَمْرَ وَيَدَعُ الصَّلَاةَ.

> The reason for the people of Madīna breaking the pledge of allegiance that they had made to Yazīd was his transgressing the limits in committing sin. al-Wāqidī has narrated via many chains that 'Abd Allāh b. Ḥanẓala – Ibn al-Ghasīl ﷺ – said, 'We did not stand against Yazīd until we began to fear that (if we did not stand against him even now, then) stones will be showered down upon us from the sky. He was such a vile person who would commit foul acts with his stepmothers, daughters and sisters (i.e. sacred relations). He would indulge much in wine drinking and he would miss ritual prayers.'[2]

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[1] •al-Atābikī in *Mawrid al-Laṭāfa fīman walī al-Saltna wa al-Khilāfa*, 1:66.

[2] •al-Suyūṭī in *Tārīkh al-Khulafā'*, p. 209.

9.23 THE TESTIMONY OF MUJADDID ALF THĀNĪ (D. 1034 AH)

Imam Rabbānī Shaykh Aḥmad al-Sirhindī Mujaddid Alf Thānī (971 AH – 1034 AH) describes Yazīd's character and writes:

یزید بیدولت از اصحاب نیست، در بدبختیِ او کرا سخن
است، کاری که آن بدبخت کرده هیچ کافرِ فرنگ نکند۔

> The wretch Yazid is definitely not counted among the Noble Companions ﵃. How can anyone not speak against his vileness? The sorrowful bloodshed and brutality committed by that despicable person is such that even an enemy disbeliever would never do![1]

9.24 THE TESTIMONY OF IMAM ʿALĪ B. IBRĀHĪM AL-ḤALABĪ (D. 1044 AH)

The researcher and Prophetic biographer Imam al-Ḥalabī has reviewed Yazīd's horrid character in the following manner:

إِنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ لَمَّا وَجَّهَ الْجَيْشَ، عِشْرِيْنَ أَلْفَ فَارِسٍ وَسَبْعَةَ آلَافِ رَاجِلٍ، وَأَمِيْرُهُمْ مُسْلِمَ بْنَ عُقْبَةَ؛ لِقِتَالِ أَهْلِ الْمَدِيْنَةِ لِمَا عَلِمَ أَنَّهُمْ خَرَجُوْا عَنْ طَاعَتِهِ أَيْ: وَأَظْهَرُوْا شَتْمَهُ وَأَعْلَنُوْا بِأَنَّهُ لَيْسَ لَهُ دِيْنٌ لِأَنَّهُ اشْتَهَرَ عَنْهُ نِكَاحُ الْمَحَارِمِ، وَإِدْمَانُ شُرْبِ الْخَمْرِ وَتَرْكُ الصَّلَاةِ وَأَنَّهُ يَلْعَبُ بِالْكِلَابِ، أَيْ فَقَدْ ذَكَرَ بَعْضُ ثِقَاتِ الْمُؤَرِّخِيْنَ أَنَّهُ كَانَ لَهُ قِرْدٌ يُحْضِرُهُ مَجْلِسَ شَرَابِهِ، وَيَطْرَحُ لَهُ وِسَادَةً، وَيَسْقِيْهِ فَضْلَةَ كَأْسِهِ، وَاتَّخَذَ لَهُ أَتَانًا وَحْشِيَّةً قَدْ رَبَضَتْ لَهُ، وَصَنَعَ لَهَا سَرْجًا مِنْ ذَهَبٍ يَرْكَبُ عَلَيْهَا، وَيُسَابِقُ بِهَا الْخَيْلَ فِي بَعْضِ الْأَيَّامِ، وَكَانَ يَلْبَسُ عَلَيْهِ قُبَاءً وَقَلَنْسُوَةً مِنَ الْحَرِيْرِ الْأَحْمَرِ، ... وَهُوَ

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[1] Mujaddid Alf Thānī, *Maktūbāt Imām Rabbānī*, *Daftar Awwal*, Part II, *Maktūb* No. 54, p. 28.

اللَّاعِبُ بِالنَّرْدِ، وَالْمُتَصَيِّدُ بِالْفُهُوْدِ، وَمُدْمِنُ الْخَمْرِ، وَشِعْرُهُ فِي الْخَمْرِ مَعْلُوْمٌ.

Yazīd b. Muʿāwiya sent an army of twenty thousand (20,000) horsemen and seven thousand (7,000) foot soldiers in the command of Muslim b. ʿUqba to fight against the people of Madīna once he had learnt that they had left obedience to him. The people of Madīna mentioned Yazīd's evils and flaws, and they declared that he had no faith; marriage to sacred relations (maḥrams with whom the Shariʿa does not allow marriage) was a common [permissible] practise with him. He would drink wine excessively. He missed ritual prayers. He played with dogs. Some authentic historians have described that Yazīd had a monkey which he would bring into his drinking sessions, place cushions for it (to sit on in those sessions) and make it drink the leftover wine from his cup. Likewise, he had trained a wild female donkey that would kneel for him, and he had made a saddle of gold for it upon which he would mount. He would sometimes have it race against horses. He himself would don a robe of red silk and also a hat (even though it is forbidden for men in Islam to wear silk). Yazīd was a gambler, and he would hunt using panthers. He would always remain drunk with alcohol. His poetry on wine is very well known.[1]

9.25 THE TESTIMONY OF SHAYKH ʿABD AL-ḤAQQ AL-MUḤADDITH AL-DIHLAWĪ (D. 1052 AH)

Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī is among the senior imams. He spread the knowledge of hadiths throughout the Indo-Pak subcontinent. All schools of thought accept his research as authoritative. In his book *Takmīl al-Īmān*, he writes about Yazīd:

و ازلال و اہانت او مر ایشاں را بدرجۂ تواتر معنوی رسیدہ

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[1] al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amīn al-Māʾmūn*, 1:266–267.

است وانکار آں تکلف و مکابرہ است۔ ... وبالجملہ وے
مبغوض ترین مردم است نزدما، وکار ہا کہ ایں بد بخت وبے
سعادت دریں امت کردہ ہیچ کس نہ کردہ۔ بعد از قتل امام
حسین ؑ واہانت اہل بیت لشکر بتخریب مدینہ مطہرہ وقتل
اہل آنجا فرستادہ و بقیہ از صحابہ وتابعین را مر بقتل کردہ
وبعد از تخریب مدینہ امر بانہدام مکہ معظمہ وقتل عبد اللہ
بن زبیر ؓ کردہ وہم دراثنائے ایں حالت از دنیا بجہنم
شافتہ۔ دیگر احتمال توبہ ورجوع او را خداداند۔ حق تعالی دل
ہائے مارا وتمام مسلمانان را از محبت وموالات وے واعوان
و انصار وے وہر کہ با اہل بیت نبوی بدبودہ وبد اندیشہ و
حق ایشاں را پائمال کردہ۔ وبایشاں براہ محبت و صدق
عقیدت نیست ونبودہ نگاہدارد ومارا، ومحبان مارا در زمرۂ
محباں ایشاں محشور گرداند۔ و در دنیا آخرت بر دین وکیش
ایشاں دارد۔ بحرمۃ النبی ﷺ وآلہ الأمجاد بمنہ وکرمہ وھو
قریب مجیب آمین۔

The narratives with regards to Yazīd's enmity against the Pure Ahl al-Bayt ؑ and his insulting and humiliating them are proven via continuous unbroken mass-transmitted reports. To deny all these reports would be inconvenient and conceited... Anyhow, Yazīd, according to us, is the worst when it comes to being an object of anger. No one has done what that wretched and accursed individual did in this *Umma*. After murdering Imam Ḥusayn ؑ and insulting the Pure Ahl al-Bayt ؑ, he devastated Madīna Munawwara and sent his army to slay the people of Madīna. As for the Noble Companions ؓ and Successors who were there, he ordered for them to be killed. After destroying Madīna Munawwara, he gave the orders for Makka Muʿaẓẓama to be destroyed and for ʿAbd Allāh b.

Zubayr ؓ to be killed. It was during the moments when Makka Muʿaẓẓama was besieged that Yazīd left this world and went to Hell. As for the possibility that he may have repented and taken back (his evil orders), only Allāh ﷻ knows. May Allāh ﷻ protect us as well as the heart of every Muslim from loving or even having any form of friendship with him, his aides and his supporters – in fact, from the love and friendship of any such individual who mistreated the Pure Ahl al-Bayt ؑ of the Holy Prophet ﷺ, or anyone at all who had ill will against them or infringed their rights, as well as any who do not have or did not have any love or true affection towards them. May Allāh ﷻ raise us and those who love us on the Day of Judgement with those who love them (i.e. Ahl al-Bayt ؑ), and keep us, in this world, upon the Dīn and religion of these Ahl al-Bayt ؑ. May Allāh ﷻ accept our supplication by His ﷻ grace via the Honourable Prophet ﷺ and His ﷺ noble progeny. Verily, Allāh ﷻ is near and He ﷻ answers prayers. (*Āmīn.*)[1]

9.26 THE TESTIMONY OF SHAYKH ʿABD AL-ʿAZĪZ AL-MUḤADDITH AL-DIHLAWĪ (D. 1239 AH)

The famous scholar of thirteenth century hijrah India and from the Walī Allāh family, Shāh ʿAbd al-ʿAzīz al-Muḥaddith al-Dihlawī (d. 1239 AH) says:

كَتَبَ إِلَى عَامِلِهِ بِالْمَدِينَةِ الْوَلِيدِ بْنِ عُتْبَةَ أَنْ يَأْخُذَ الْبَيْعَةَ مِنَ الْحُسَيْنِ ؑ، فَامْتَنَعَ الْحُسَيْنُ ؑ مِنْ بَيْعَتِهِ؛ لِأَنَّهُ كَانَ فَاسِقًا مُدْمِنًا لِلْخَمْرِ ظَالِمًا.

Yazīd wrote to his governor in Madīna, Walīd b. ʿUtba, to secure the pledge of allegiance from Imam Ḥusayn ؑ (for him). Imam Ḥusayn ؑ refused to pledge his allegiance to him as Yazīd was openly sinful, a drunkard and a tyrant.[2]

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[1] •ʿAbd al-Ḥaqq Muḥaddith Dihlawī in *Takmīl al-Īmān*, pp. 172–173.

[2] •al-Shāh ʿAbd al-ʿAzīz al-Dihlawī in *Sirr al-Shahādatayn*, p. 12.

9.27 THE TESTIMONY OF AL-QĀḌĪ THANĀʾ ALLĀH PĀNĪPATĪ (D. 1225 AH)

1. al-Qāḍī Thanāʾ Allāh Pānīpatī was a Qurʾānic exegete, hadith expert, legist and gnostic – all of the highest calibre. He has reviewed the evilness in Yazīd's character in his Qurʾānic exegesis in the following manner:

   بَعَثَ جَيْشًا عَلَى مَدِيْنَةِ رَسُوْلِ اللهِ ﷺ، وَفَعَلَ مَا فَعَلَ فِي وَقْعَةِ الْحَرَّةِ بِالْمَدِيْنَةِ وَبِالْمَسْجِدِ الَّذِي ﴿أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ﴾ [التوبة، ٩/ ١٠٨]، وَهُوَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَنَصَبَ الْمَجَانِيْقَ عَلَى بَيْتِ اللهِ تَعَالَى، وَقَاتَلَ ابْنَ الزُّبَيْرِ ابْنَ بِنْتِ خَلِيْفَةِ رَسُوْلِ اللهِ ﷺ، وَفَعَلَ مَا فَعَلَ حَتَّى كَفَرَ بِدِيْنِ اللهِ، وَأَبَاحَ الْخَمْرَ.

   Yazīd dispatched an army to attack the City of the Messenger ﷺ [Madīna Munawwara] and, in the incident at Ḥarra in Madīna Munawwara, and likewise in the Masjid Nabawī – *the mosque founded upon God-consciousness from the first day.* (Qurʾān, 9:108), and that is a garden from the Gardens of Paradise – what took place is well known. Mangonels were placed upon the Holy Kaʿba (to hurl rocks), and a battle took place against ʿAbd Allāh b. Zubayr ؓ – the son of the daughter (Asmāʾ ؓ) of the Caliph of the Messenger ﷺ, namely Abū Bakr al-Ṣiddīq ؓ. What crime has that wretch (Yazīd) not left done? Such that he even denied the Dīn of Allāh ﷻ and rendered alcohol lawful.[1]

2. At another place in his Qurʾānic exegesis, al-Qāḍī Thanāʾ Allāh Pānīpatī writes that Yazīd declared alcohol lawful, and he would proudly say:

   مُدَامُ كَنْزٍ فِي إِنَاءٍ كَفِضَّةٍ

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[1] al-Qāḍī Thanāʾ Allāh in *al-Tafsīr al-Maẓharī, Sūra al-Nūr (Āyah* 55), 6:554.

وَسَاقُ كَبِدِ مَعَ مُدَامِ كَأَنْجُمِ
وَشَمْسُهُ كَرَمٌ بُرْجُهَا قَعْرُهَا
وَمَشْرِقُهَا السَّاقِي وَمَغْرِبُهَا فَمِي
فَإِنْ حُرِّمَتْ يَوْمًا عَلَى دِيْنِ أَحْمَدَ
فَخُذْهَا عَلَى دِيْنِ الْمَسِيْحِ بْنِ مَرْيَمِ

> he treasure of wine is in such a pot that is like silver, and the branch of grapes is laden with grapes like stars. The depth of the grapevine is like the orbit of the sun. The rising of that sun is the hand of the cupbearer, and its setting is my mouth. Even though wine has been outlawed one day in the religion of Prophet Muḥammad ﷺ (then so what?), you should drink it in the religion of Masīḥ b. Maryam ؑ (i.e. become Christians and drink as much as you want).[1]

These foul and vile words of Yazīd are a pile of lies and false claims. This also proves that Yazīd was an alcoholic. He was happy to leave the *Dīn* of Prophet Muḥammad ﷺ and adopt that of the Messiah ؑ so as to drink and declare wine lawful, even though the fact is that alcoholic beverages were also unlawful in the *Sharīʿa* of the Messiah ؑ,[2] but since that ill-willed was not sincere to the *Sharīʿa* of Prophet Muḥammad ﷺ, how could he then be true to the *Sharīʿa* of the Messiah ؑ?

9.27.1 THE TESTIMONY OF YAZĪD'S CHILDREN AND COMPANIONS AGAINST HIM

The most authentic testimony against anyone comes from one's household and companions. In the previous pages, we have presented detailed sayings of the Noble Companions ؓ, the Successors and Seniors from this *Umma*, against the horrid character of Yazīd. In the following, we shall present one testimony of his son and one of his special companions against his evil nature as evidence.

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[1] al-Qāḍī Thanāʾ Allāh in *al-Tafsīr al-Maẓharī*, 5:271.

[2] See reference: *Aḥbār*, 10:9–10. *Istithnāʾ*, 29:6. *Quḍāh*, 13:4, 7, 11. *Yaʿiyāh*, 24:9. *Ifsiyūn*, 5:18.

9.28 THE TESTIMONY OF YAZĪD'S SON – MUʿĀWIYA B. YAZĪD B. MUʿĀWIYA

Imam Ibn Ḥajar al-Haytamī al-Makkī (d. 974 AH) narrated that when Muʿāwiya b. Yazīd b. Muʿāwiya ascended the throne, he mentioned, in his very first address to the full court, the immoral, barbaric and oppressive nature of his father, Yazīd. He said:

> ثُمَّ قُلِّدَ أَبِي الْأَمْرَ، وَكَانَ غَيْرَ أَهْلٍ لَهُ، وَنَازَعَ ابْنَ بِنْتِ رَسُوْلِ اللهِ ﷺ، فَقَصَفَ عُمْرُهُ وَانْبَتَرَ عَقِبُهُ، وَصَارَ فِي قَبْرِهِ رَهِينًا بِذُنُوْبِهِ، ثُمَّ بَكَى، وَقَالَ: إِنَّ مِنْ أَعْظَمِ الْأُمُوْرِ عَلَيْنَا عِلْمَنَا بِسُوْءِ مَصْرَعِهِ وَبِئْسِ مُنْقَلَبِهِ، وَقَدْ قَتَلَ عِتْرَةَ رَسُوْلِ اللهِ ﷺ، وَأَبَاحَ الْحَرَمَ، وَخَرَّبَ الْكَعْبَةَ، وَلَمْ أَذُقْ حَلَاوَةَ الْخِلَافَةِ، فَلَا أَتَقَلَّدُ مَرَارَتَهَا، فَشَأْنُكُمْ أَمْرُكُمْ، وَاللهِ، لَئِنْ كَانَتِ الدُّنْيَا خَيْرًا، فَقَدْ نِلْنَا مِنْهَا حَظًّا، وَلَئِنْ كَانَتْ شَرًّا، فَكَفَى ذُرِّيَّةَ أَبِي سُفْيَانَ مَا أَصَابُوْا مِنْهَا، ثُمَّ تَغَيَّبَ فِي مَنْزِلِهِ حَتَّى مَاتَ بَعْدَ أَرْبَعِيْنَ يَوْمًا.

> 'My father was handed leadership even though he was not worthy of it. He quarrelled with the son of the daughter of the Messenger of Allāh ﷺ. His life was spent in sport and amusement, and his own children were ruined. He is now a prisoner of his own sins inside his grave.' Then Muʿāwiya b. Yazīd began crying and saying, 'What is most burdensome upon us is that we are aware of his evil consequences. He murdered the progeny of the Messenger of Allāh ﷺ, declared the Prophetic Ḥaram [of Madīna Munawwara] lawful and desolated the Holy Kaʿba. I have not tasted the sweetness of caliphate so why should I bear its bitterness? Solve your own problems. By Allāh! If the mundane world is any good then we have taken our share of it, and if it is bad then what the

> descendants of Abū Sufyān have taken is sufficient for them.' Then Muʿāwiya b. Yazīd remained isolated in his home until he died after forty days.[1]

9.29 THE TESTIMONY OF YAZĪD'S SPECIAL ENVOY AND CONFIDANT – ʿUBAYD ALLĀH B. ZIYĀD

When Yazīd the Accursed came to know that the people of Madīna had broken their pledges of allegiance they had made to him, because of his immoral and evil actions, and that they had evicted his appointed governor ʿUthmān b. Muḥammad b. Abī Sufyān from Madīna Munawwara, Yazīd instructed the Governor of Kūfa, ʿUbayd Allāh b. Ziyād, to attack Madīna Munawwara with his army and to besiege ʿAbd Allāh b. Zubayr ؓ in Makka Mukarrama. Ibn Ziyād responded to Yazīd in the following manner:

وَاللهِ، لَا جَمَعْتُهُمَا لِلْفَاسِقِ، قَتْلَ ابْنِ رَسُوْلِ اللهِ ﷺ وَغَزْوَ الْكَعْبَةِ. ثُمَّ أَرْسَلَ إِلَيْهِ يَعْتَذِرُ.

> By Allāh! For that sinner (Yazīd), I will not combine the killing of the son of the Messenger of Allāh ﷺ (that which I have already done) and fighting at the Kaʿba (to be a burden in Hell against me). Then he sent a letter of excuse to Yazīd.[2]

It is established via the aforementioned reliable and authentic narrations that there is no second opinion nor any disagreement in the matter that Yazīd was immoral and ill-disposed. He always remained intoxicated under the influence of alcohol. There was no such religious fervour nor honour of faith in him. He mocked the marks of Islam and committed insolence against them. His friends and companions have even testified to this. In fact, Yazīd's own son, Muʿāwiya mentioned his father's ill-naturedness and severed himself from any links to him. As such, what does it mean to infer faithfulness in such a person? To speak of Yazīd's possibility of having repented would be to put one's own faith at risk.

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[1] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:641–642. •al-Yaʿqūbī in *al-Tārīkh*, 2:254. •Abū al-Maḥāsin al-Atābikī in *al-Nujūm al-Zāhira fī Mulūk Miṣr wa al-Qāhira*, 1:164 & in *Mawrid al-Laṭāfa fīman walī al-Salṭana wa al-Khilāfa*, 1:70–71.

[2] •Ibn Jarīr al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:353. •Ibn al-Jawzī in *al-Muntaẓim*, 6:13. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sinna thalāth wa sittīn*, 3:212. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:219.

10

EXPLICATION OF THE NOBLE COMPANIONS رضي الله عنهم, THE NOBLE IMAMS AND THE SCHOLARS ON CURSING YAZĪD

Curses upon the disbelievers, polytheists, hypocrites and hostiles have been mentioned at numerous places in the Noble Qur'ān. Allāh ﷻ has cursed: some people because of their persistence in disbelief and polytheism; some people because of their non-acceptance of divine guidance; some people because of their causing annoyance to the Messenger of Allāh ﷺ – including those who oppress and harass Muslims, and even those who label false accusations against them. A curse is a punishment that begins within this very world. Dozens of Qur'ānic verses have been revealed in this regard, of which some are the following:

1. Curse of Allāh ﷻ on those who kill Muslims without having any right to do so:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا﴾

> ﴾*Whoever kills a believer intentionally, his recompense shall be Hell, to remain therein forever. Allah shall be wrathful with him and curse him. And He shall prepare a tremendous punishment for him.*﴿[1]

2. Curse of Allāh ﷻ on those who spread strife in the world:

﴿وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ
ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ
وَلَهُمْ سُوٓءُ ٱلدَّارِ﴾

> ﴾*However, those who break Allah's covenant after its confirmation and break apart (the ties) that Allah has commanded to be kept and cause corruption in the land, it is they who shall have the curse, and for them will be the evil abode.*﴿[2]

3. With regards to the curse on those who spread mischief in the world, Allāh ﷻ says at another place:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟
أَرْحَامَكُمْ ٢٢ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ
أَبْصَٰرَهُمْ﴾

> ﴾*(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed, so He made them deaf and blinded their sight.*﴿[3]

4. Curse of Allāh ﷻ on those who make false accusations against pure and chaste women:

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[1] Qur'ān 4:93.

[2] Ibid., 13:25.

[3] Ibid., 47:22–23.

﴿إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿Indeed, those who accuse chaste believing women who are unaware (of indecency) shall be cursed in this world and the Hereafter. And there shall be a great punishment for them.﴾[1]

5. Curse of Allāh ﷻ on those who annoy the Messenger of Allāh ﷺ:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

﴿Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.﴾[2]

6. Curse of Allāh ﷻ on the hypocrites because of their grudge and insolence against the Holy Prophet ﷺ:

﴿ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ۝٦٠ مَّلْعُونِينَ ۖ أَيْنَمَا
ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا﴾

﴿If the hypocrites, those with sickness in their hearts and those who spread false rumours in the city (of Medina) do not cease (their malicious activities), then We will indeed urge you (to take action) against them. Then they will not be able to stay in your neighbourhood (of Medina) except for a short while. (They are) accursed (and treacherous) people (who are engaged in anti-state and violent conspiracies). Wherever they are confronted, they will be arrested and put to death relentlessly (for their rebellious and

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[1] Ibid., 24:23.

[2] Ibid., 33:57.

anti-peace activities). ﴾[1]

7. Curse of Allāh ﷻ on those who turn away from obedience to Allāh ﷻ and His Messenger ﷺ:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝٦٤ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝٦٥ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠﴾

﴿ *Indeed, Allah has cursed the disbelievers and prepared a Blazing Fire for them. They will remain in it forever. They will find neither any guardian nor any helper. The Day when their faces are turned about in the Fire, they will say: 'Oh! If only we had obeyed Allah and obeyed the Messenger (ﷺ)!'* ﴾[2]

Likewise, the mention of various people being cursed is in hadiths. In relevance to the subject, we shall quote one hadith narrated on the authority of Mother of the Believers Sayyida 'Ā'isha al-Ṣiddīqa ؓ, as reported in the *Ṣiḥāḥ Sitta* (The Six Most Authentic Books of Hadith). It is the saying of the Holy Prophet ﷺ:

سِتَّةٌ لَعَنْتُهُمْ، لَعَنَهُمُ اللهُ، وَكُلُّ نَبِيٍّ كَانَ: اَلزَّائِدُ فِي كِتَابِ اللهِ، وَالْمُكَذِّبُ بِقَدْرِ اللهِ، وَالْمُتَسَلِّطُ بِالْجَبَرُوْتِ، لِيُعِزَّ بِذَلِكَ مَنْ أَذَلَّ اللهُ، وَيُذِلَّ مَنْ أَعَزَّ اللهُ، وَالْمُسْتَحِلُّ لِحُرُمِ اللهِ، وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي مَا حَرَّمَ اللهُ، وَالتَّارِكُ لِسُنَّتِي.

Six are those whom I curse, Allāh ﷻ also curses and every previous Prophet ؑ also curses (and those six are): (i) One who adds to the Book of Allāh ﷻ; (ii) one who denies the fate ordained by Allāh ﷻ; (iii) one who rules with tyranny by which he honours someone whom Allāh ﷻ has debased and

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[1] Ibid., 33:60–61.

[2] Ibid., 33:64–66.

> he debases someone whom Allāh has honoured; (iv) one who declares lawful what Allāh has declared unlawful; (v) one who makes lawful the sacredness of my family, i.e. of the Ahl al-Bayt that Allāh has consecrated, and (vi) one who abandons my Sunna.[1]

According to this noble hadith, Yazīd fits in with many conditions of being worthy of curse; he committed countless oppressions and tyranny, caused harm to some of the most honoured dignitaries and humiliated them openly, officially declared lawful what Allāh had made unlawful, abandoned the Sunna of the Messenger, caused much grievances to the Prophetic Progeny and martyred them.

The honourable imams have clearly permitted cursing Yazīd after deducing evidence from these very texts of the Noble Qur'ān and Hadiths. In the following, we shall present the opinions of authoritative and esteemed scholars from the very first generation until the latest times by which it would be validated that it is absolutely permitted to curse Yazīd by specifying his name.

10.1 THE SAYING OF MOTHER OF THE BELIEVERS, SAYYIDA UMM SALAMA

1. Shahr b. Ḥawshab narrates: "I heard the Noble Wife of the Holy Prophet Sayyida Umm Salama, when the news reached her of the martyrdom of Ḥusayn b. ʿAlī, she was praying against the murderers of Imam Ḥusayn, and she was cursing them, saying:

    قَتَلُوْهُ، قَتَلَهُمُ اللهُ، غَرُّوْهُ وَذَلُّوْهُ، لَعَنَهُمُ اللهُ.

    'They have martyred Imam Ḥusayn. May Allāh destroy them! They deceived him and disrespected him. May Allāh curse them!'"[2]

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Qadr* [Predestination], Ch.: (17),' 4:457 §2154. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:60 §5749. •al-Ḥākim in *al-Mustadrak*, 2:572 §3941. •al-Bayhaqī in *Shuʿab al-Īmān*, 3:443 §4010.

[2] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:298 §26592 & in *Faḍā'il al-Ṣaḥāba*, 2:685, 782 §§1170, 1392. •al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār*, 2:242. •al-Ṭabarānī

This proves that the first to curse Yazīd and his partisans, as a religious edict, was Sayyida Umm Salama ﵂.

2. Likewise, in another narration, Mother of the Believers Sayyida Umm Salama ﵂ narrates that 'the day on which Imam Ḥusayn ﵇ was martyred, I heard the jinn crying and mourning over his martyrdom. They were saying:

أَيُّهَا الْقَاتِلُونَ ظُلْمًا حُسَيْنًا
أَبْشِرُوا بِالْعَذَابِ وَالتَّنْكِيلِ
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ
مِنْ نَبِيٍّ وَمُرْسَلٍ وَقَبِيلِ
قَدْ لُعِنْتُمْ عَلَى لِسَانِ ابْنِ دَاوُدَ
وَمُوسَى وَصَاحِبِ الْإِنْجِيلِ

'O those who murdered Imam Ḥusayn ﵇ oppressively! You have been warned of (a disgraceful) torment and a painful punishment. The Noble Prophets ﵇, angels and others – all of those that live in the heavens, they all pray against you. You have been cursed by the tongues of [Prophet] Sulaymān, and of [Prophets] Mūsā and ʿĪsā ﵇.'"[1]

According to his narration of Sayyida Umm Salama ﵂, all the previous Prophets ﵇ also cursed the murderers of Imam Ḥusayn ﵇.

10.2 THE SAYING OF ʿABD ALLĀH B. ZUBAYR ﵁ (1 AH – 64 AH)

In his book *al-Badʾ wa al-Tārīkh*, Imam al-Maqdisī narrates about ʿAbd Allāh b. Zubayr ﵁:

وَأَمَّا عَبْدُ اللهِ بْنُ الزُّبَيْرِ فَامْتَنَعَ بِمَكَّةَ وَلَاذَ بِالْكَعْبَةِ، وَدَعَا النَّاسَ إِلَى

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in *al-Muʿjam al-Kabīr*, 3:108 §2818 & 23:338 §786. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:142.

[1] •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:240. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:201. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2650.

الشُّوْرَى، وَجَعَلَ يَلْعَنُ يَزِيْدَ، وَسَمَّاهُ الْفَاسِقَ الْمُتَكَبِّرَ.

> As for ʿAbd Allāh b. Zubayr ؓ, he was confined to Makka. He had taken refuge in the Holy Kaʿba. He summoned the people for consultation (against Yazīd's government). (In that consultation meeting,) he ؓ cursed Yazīd, and called him an open sinner (*fāsiq*) and arrogant (*mutakabbir*).[1]

10.3 THE RESEARCH OF IMAM ABŪ AL-ḤASAN ʿALĪ B. MUḤAMMAD AL-ṬABARĪ AL-BAGHDĀDĪ, POPULARLY KNOWN AS IMAM ILKIYĀ AL-HARĀSĪ (450 AH – 504 AH), WITH REFERENCE TO THE FOUR IMAMS, ON THE ISSUE OF THE PERMISSIBILITY OF CURSING YAZĪD

Imam ʿImād al-Dīn Abū al-Ḥasan ʿAlī b. Muḥammad b. ʿAlī al-Ṭabarī al-Baghdādī Ilkiyā al-Harāsī was asked about Yazīd b. Muʿāwiya:

هَلْ هُوَ مِنَ الصَّحَابَةِ؟ وَهَلْ يَجُوْزُ لَعْنُهُ؟

> Was he a Noble Companion (*Ṣaḥābī*)? Is it permissible to curse him?

Imam Ilkiyā al-Harāsī replied:

إِنَّهُ لَمْ يَكُنْ مِنَ الصَّحَابَةِ لِأَنَّهُ وُلِدَ فِي أَيَّامِ عُمَرَ بْنِ الْخَطَّابِ ؓ، وَأَمَّا قَوْلُ السَّلَفِ فَفِيْهِ لِأَحْمَدَ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ، وَلِمَالِكٍ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ، وَلِأَبِي حَنِيْفَةَ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ. وَلَنَا قَوْلٌ وَاحِدٌ: اَلتَّصْرِيْحُ دُوْنَ التَّلْوِيْحِ. وَكَيْفَ لَا يَكُوْنُ كَذٰلِكَ، وَهُوَ اللَّاعِبُ بِالنَّرْدِ، وَالْمُتَصَيِّدُ بِالْفُهُوْدِ، وَمُدْمِنُ الْخَمْرِ، وَشِعْرُهُ فِي الْخَمْرِ مَعْلُوْمٌ.

أَقُوْلُ لِصَحْبٍ ضَمَّتِ الْكَأْسُ شَمْلَهُمْ

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[1] •Ibn Ṭāhir al-Maqdisī in *al-Badʾ wa al-Tārīkh*, 6:13.

وَدَاعِي صَبَابَاتِ الْهَوَى يَتَرَنَّمُ
خُذُوْا بِنَصِيْبٍ مِنْ نَعِيْمٍ وَلَذَّةٍ
فَكُلٌّ وَإِنْ طَالَ الْمَدَى يَتَصَرَّمُ
وَلَا تَتْرُكُوْا يَوْمَ السُّرُوْرِ إِلَى غَدٍ
فَرُبَّ غَدٍ يَأْتِي بِمَا لَيْسَ يُعْلَمُ

"He was not from among the Noble Companions رضي الله عنهم as he was born in the tenure of ʿUmar b. al-Khaṭṭāb رضي الله عنه. As for the sayings of the pious predecessors (on cursing him), there are two sayings of Imam Aḥmad b. Ḥanbal: one is that it is permitted to imply curse upon Yazīd, and according to his second saying, it is permissible to explicate curse upon Yazīd, i.e. by specifying his name.

Likewise, there are two sayings of Imam Mālik in this issue: According to one saying, it is permitted to imply curse upon Yazīd, and according to the other saying, it is permissible to curse Yazīd directly by mentioning his name.

Likewise, there are two sayings of Imam Abū Ḥanīfa regarding the issue of cursing Yazīd: according to one saying, it is permitted to impliedly curse Yazīd, whereas according to his own second saying, it is permitted to curse Yazīd explicitly, by specifying his name.

However, on this issue, there is only one saying of ours (i.e. the Shāfiʿīs), and that is to curse Yazīd explicitly (i.e. directly, by mentioning his name) and not impliedly. (In other words, to curse Yazīd impliedly does not fulfil the explanation of his accursedness, according to Imam al-Shāfiʿī, and it is left short.) Why should it not be so, for he would play chess, preoccupy himself with hunting with panthers, and he was a habitual alcoholic! His (vile) poetry on wine is well known, as reported in large numbers by imams of history and biography:

I said to my friends, 'Those whom wine had brought together, that the desire of the self is to sing today. So, take

> your shares of favours, enjoyments and excitements of wine, for every person, regardless of how long they live, they shall die one day. And yes! Do not leave the enjoyment of today for tomorrow, for many such tomorrows shall come in life that will bring such affairs and situations with them that are totally unknown of today. So, whatever enjoyment of wine you seek today, leave not that until tomorrow."[1]

What does it mean by 'explicitly' (*taṣrīḥan*)? Explicitly (*taṣrīḥan*) refers to mentioning Yazīd's name when cursing him. This is permitted.

What does it mean by 'insinuation' (*talwīḥan*)? Insinuation (*talwīḥan*) refers to cursing Yazīd indirectly by not mentioning his name but his misdeeds, as by saying 'any wretch who had Imam Ḥusayn ﵇ killed, was pleased at his ﵇ being killed or aided in his ﵇ being killed, may they all be accursed.'

From al-Imām al-Aʿẓam Abū Ḥanīfa, Imam Mālik and Imam Aḥmad b, Ḥanbal ﵏, two sayings are reported from each of them on the issue of cursing Yazīd: according to one saying, it is permissible to curse him impliedly [by insinuation], and according to the other saying, it is permissible to curse him explicitly and directly. It is the way of the scholars and of the Muslim scholastic theologians that when two sayings are reported from their imam, then some scholars will adopt one saying while others will take the other. Scenarios as such are found often in the Shāfiʿī school of Islamic jurisprudence, in which two opinions of Imam al-Shāfiʿī have been reported in many issues: an older opinion and a newer opinion. This is how it is even today among the Shāfiʿī scholars; some take his older view and some adopt the newer opinion. The case is the same with the Ḥanbalī scholars, and likewise, in the Ḥanafī school also.

As two sayings are reported from Imam Abū Ḥanīfa on the issue of cursing Yazīd, it is thus permitted to curse him in either manner; any scholar who prefers to curse him by insinuation and indication may do so, and it is also permitted for any who wants to curse him explicitly by specifying his name. Both are the positions of Imam Abū Ḥanīfa.

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[1] Set forth by •Ibn Khalkān in *Wafiyāt al-Aʿyān wa Anbāʾ Abnāʾ al-Zamān*, 3:287. •al-Kutubī in *Fawāt al-Wafiyyāt*, 2:641. •Ibn al-Wazīr in *al-ʿAwāṣim wa al-Qawāṣim fī al-Dhabb ʿan Sunna Abī al-Qāsim* ﷺ, 8:39–40 & in *al-Rawḍ al-Bāsim fī al-Dhabb ʿan Sunna Abī Qāsim* ﷺ, 2:398–399. •al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amīn al-Māʾmūn* ﷺ, 1:266–267. •Ibn al-ʿAmmād in *Shadharāt al-Dhahab*, 4:8–9.

As for Imam al-Shāfiʿī, he considered it too lenient if one was to curse Yazīd by indication and implicitly, and so Imam al-Shāfiʿī does not permit it at all. As such, he has issued only one statement, and that is to curse Yazīd explicitly. Whenever anyone wants to curse Yazīd, they should mention the name of that accursed individual and curse him! Only in that manner will the expression of Yazīd's accursedness be fulfilled.

We shall now distinguish the saying of each honourable Imam in the statement of Imam Abū al-Ḥasan ʿAlī al-Ṭabarī Ilkiyā al-Harāsī (450 AH – 504 AH) so as to simplify it for our readers.

10.3.1 The Saying of al-Imām al-Aʿẓam Abū Ḥanīfa on the Permissibility of Cursing Yazīd

Imam Ilkiyā al-Harāsī has said:

وَلِأَبِي حَنِيْفَةَ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ.

> (On the issue of cursing Yazīd,) there are two sayings of Imam Abū Ḥanīfa: according to one saying, it is permitted to impliedly curse Yazīd, whereas according to his own second saying, it is permitted to curse Yazīd explicitly, by specifying his name.

It is therefore permitted for the Ḥanafīs to adopt any of these two sayings: if any Ḥanafī scholar permits cursing Yazīd by insinuation and indication may do so according to the teachings of Imam Abū Ḥanīfa, and this is permitted. Also, if anyone wants to curse him explicitly by mentioning his name, then according to the teachings of Imam Abū Ḥanīfa himself, that too is acceptable. In both manners would he be acting according to the teachings of Imam Abū Ḥanīfa; both positions are proven from him.

As for two other opinions, they are not even remotely proven from Imam Abū Ḥanīfa – neither by transmission nor by report, and they are to prohibit cursing Yazīd or to adopt silence in this regard. In other words, prohibition on cursing Yazīd is not proven from Imam Abū Ḥanīfa, nor to adopt silence is proven from him, so either of these two, if referred to Imam Abū Ḥanīfa, would be non-proven, unverified, and invalid.

10.3.2 THE SAYING OF IMAM MĀLIK ON THE PERMISSIBILITY OF CURSING YAZĪD

Imam Ilkiyā al-Harāsī has said:

وَلِمَالِكٍ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ.

> (On the issue of cursing Yazīd,) there are two sayings of Imam Mālik. According to one saying, it is permitted to imply curse upon Yazīd, and according to his own other saying, it is permissible to curse Yazīd directly by specifying his name.

10.3.3 THE SAYING OF IMAM AL-SHĀFIʿĪ ON THE PERMISSIBILITY OF CURSING YAZĪD

Imam Ilkiyā al-Harāsī has said:

وَلَنَا قَوْلٌ وَاحِدٌ: اَلتَّصْرِيْحُ دُوْنَ التَّلْوِيْحِ.

> (On the issue of cursing Yazīd,) there is only one saying of ours (i.e. the Shāfiʿīs), and that is to curse Yazīd explicitly (i.e. directly, by mentioning his name) and not impliedly. (In other words, Yazīd should be cursed explicitly with his name mentioned, as that is what he deserves. To curse Yazīd impliedly does not fulfil the expression of his accursedness.)

10.3.4 THE SAYING OF IMAM AḤMAD B. ḤANBAL ON THE PERMISSIBILITY OF CURSING YAZĪD

Imam Ilkiyā al-Harāsī has said:

لِأَحْمَدَ قَوْلَانِ: تَلْوِيْحٌ وَتَصْرِيْحٌ.

> (On the issue of cursing Yazīd,) there are two sayings of Imam Aḥmad b. Ḥanbal. One is that it is permitted to imply curse upon Yazīd, and according to his second saying, it is permissible to explicate curse upon Yazīd, i.e. by mentioning his name.

10.3.5 CONSENSUS OF THE SCHOLARS ON THE PERMISSIBILITY TO CURSE YAZĪD BY EXPLICITLY MENTIONING HIS NAME

It is established by the aforementioned statements and explanations that the Four Imams (of Islamic Jurisprudence) are in agreement with regards to the permissibility to curse Yazīd. The only issue is of the first three Imams, from whom two sayings have been reported each: to curse Yazīd directly or indirectly. As for Imam al-Shāfiʿī, only one saying is reported from him, and that is to curse him directly by mentioning his name.

Moreover, one particular issue has been verifiably established, and that is that it has not been proven from any of the Four Imams to adopt silence in this matter. None of the Imams have been proven to have forbidden cursing Yazīd, nor have any of them sought to adopt silence on it.

Now, if all four sayings are examined, we find their summary as follows: There are a total of seven (7) sayings from the Four Imams with regards to cursing Yazīd: two from Imam Abū Ḥanīfa, two from Imam Mālik, two from Imam Aḥmad b. Ḥanbal and only one from Imam al-Shāfiʿī. Of the seven sayings of these Four Imams, four edicts are in favour of cursing Yazīd explicitly by specifying his name, and three edicts permit cursing him indirectly and impliedly by mentioning his misdeeds. This examination makes it crystal clear that there is no room whatsoever for any saying in the favour of adopting silence in this matter; it is neither mentioned in any book that such an opinion has come from any of the Four Imams, no one has reported anything like this and no one has ascribed any such saying to any of these Four Imams. In other words, the Four Imams have a consensus on the issue of cursing Yazīd.

It is this consensus that the Egyptian legist and hadith expert, Imam Sulaymān b. Muḥammad b. ʿUmar al-Bujayrimī (d. 1221 AH) mentions in his book *Tuḥfa al-Ḥabīb ʿalā Sharḥ al-Khaṭīb* – a text on Islamic Jurisprudence taught pedagogically in the Arab world:

> أَنَّ لِلْإِمَامِ أَحْمَدَ قَوْلًا بِلَعْنِ يَزِيْدَ تَلْوِيْحًا وَتَصْرِيْحًا وَكَذَا لِلْإِمَامِ مَالِكٍ وَكَذَا لِأَبِي حَنِيفَةَ، وَلَنَا قَوْلٌ بِذَلِكَ فِي مَذْهَبِ إِمَامِنَا الشَّافِعِيِّ.

> There are two sayings of Imam Aḥmad on cursing Yazīd: One saying is on the permissibility of cursing him impliedly, and the other saying is on cursing him explicitly. Likewise, both sayings are established with Imam Mālik also, as well as with Imam Abū Ḥanīfa: one is the permissibility to curse Yazīd by insinuation and the other is the permissibility to curse him by specifically mentioning his name. According to the teachings of our Imam al-Shāfiʿī, there is only one saying, and that is the permissibility to curse Yazīd directly by specifying his name.[1]

10.3.6 AL-ḤĀFIẒ IBN ḤAJAR AL-ʿASQALĀNĪ HAS CORROBORATED THE RESEARCH OF IMAM AL-HARĀSĪ

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) has also verified the study of Imam al-Harāsī. Some responses to questions have been mentioned at the concluding part of his book *al-Imtāʿ bi al-Arbaʿīn al-Mutabāyana al-Samāʿ*. In one of the questions, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has been asked with regards to cursing Yazīd, and the response to which he gives is in the following words:

> سُئِلَ شَيْخُنَا عَنْ لَعْنِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَمَاذَا يَتَرَتَّبُ عَلَى مَنْ يُحِبُّهُ وَيَرْفَعُ مِنْ شَأْنِهِ؟ فَأَجَابَ: أَمَّا اللَّعْنُ، فَنَقَلَ فِيْهِ الطَّبَرِيُّ الْمَعْرُوْفُ بِـ: الْكِيَا الْهَرَّاسِيِّ الْخِلَافَ فِي الْمَذَاهِبِ الْأَرْبَعَةِ فِي الْجَوَازِ

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[1] Set forth by al-Bujayrimī in *Ḥāshiya ʿalā al-Khaṭīb (Tuḥfa al-Ḥabīb ʿalā Sharḥ al-Khaṭīb), Kitāb al-Ḥudūd, Faṣl fī Qitāl al-Bughāt*, 4:228.

وَعَدَمِهِ فَاخْتَارَ الْجَوَازَ.

> "Our Shaykh was asked: What is the ruling on cursing Yazīd b. Muʿāwiya? Moreover, what is the ruling on someone who expresses love for him and praises him?
>
> On this, Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī responds:
>
> As far as cursing Yazīd is concerned, Imam al-Ṭabarī, popularly known as Ilkiyā al-Harāsī, has reported all the sayings on the permissibility and impermissibility found in the four schools (of jurisprudence), or the differences among them, and he has himself adopted the position of the permissibility of cursing Yazīd."[1]

It is thus established unequivocally in this response of al-Ḥāfiẓ al-ʿAsqalānī that the sayings mentioned by Imam Ilkiyā al-Harāsī are all proven, verified and authenticated. al-Ḥāfiẓ al-ʿAsqalānī has also not denied the sayings attributed to Imam al-Harāsī, or those sayings that are ascribed to the Four Imams. That is, al-Ḥāfiẓ al-ʿAsqalānī has rejected any possibility of those sayings being incorrect or negative, and it is established that the statement we have cited earlier actually is that of Imam Abū al-Ḥasan ʿAlī b. Muḥammad al-Ṭabarī al-Baghdādī Ilkiyā al-Harāsī. Therefore, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has given his seal of approval to this.

10.3.7 WHO IS IMAM ABŪ AL-ḤASAN ʿALĪ B. MUḤAMMAD B. ʿALĪ AL-ṬABARĪ AL-BAGHDĀDĪ (ILKIYĀ AL-HARĀSĪ)?

His full name is ʿImād al-Dīn Abū al-Ḥasan ʿAlī b. Muḥammad b. ʿAlī al-Ṭabarī al-Baghdādī, but he is better known by the name Ilkiyā al-Harāsī. Ilkiyā is a Ṭabaristānī name which means: one of high status, of grandeur. From among the scholars of Ṭabaristān, one whose scholastic and academic status, intellectual ability and insight, and piety are prominent and well known in his time, such is known with the name: Ilkiyā.[2]

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[1] •al-ʿAsqalānī in *al-Imtāʿ biʾl-Arbaʿīn al-Mutabāyana al-Samāʿ*, p. 96.

[2] •al-Ṣafadī in *al-Wāfī bil-Wafayāt*, 22:54. •Ibn Qāḍī Shahaba in *Ṭabaqāt al-Shāfiʿiyya*, 1:288.

Imam al-Harāsī was born in the year 450 AH and he passed away in 504 AH. He travelled to many Islamic lands in search for knowledge, including Nishāpūr. He also had the honour of studying under the great imam, Imam al-Ḥaramayn Abū al-Maʿālī ʿAbd al-Malik al-Juwaynī (419 AH – 478 AH) – the most important and greatest of his teachers from whom he benefitted the most. He was a contemporary of Imam al-Ghazālī (450 AH – 505 AH) as well of similar schooling as him, and both are the students of Imam al-Ḥaramayn al-Juwaynī. Imam al-Ḥaramayn gave him the title: The Second Ghazālī.

After completing his studies under Imam al-Ḥaramayn al-Juwaynī, Imam al-Harāsī came to Baghdad and took up the seat of President of the University at Madrasa Niẓāmiya in 493 AH – whose former president was Imam al-Ghazālī – and continued serving at this position until his passing in the year 504 AH.[1]

After his passing, great scholars from among the Ḥanafī and Shāfiʿī schools always paid tribute to his services and his high academic calibre, and even today do they acknowledge his scholarly rank and authority.

10.3.8 THE EDICT OF IMAM ILKIYĀ AL-HARĀSĪ IN THEOLOGY IS ACCEPTED AS EVIDENCE BY ALL THE SCHOOLS

Imam Ilkiyā al-Harāsī (450 AH – 504 AH), Imam Abū Bakr al-Jaṣṣāṣ (305 AH – 370 AH) and al-Qāḍī Abū Bakr b. al-ʿArabī al-Mālikī (468 AH – 543 AH) are all considered to be upon the same rank in knowledge, research and strength of evidence.

Imam al-Dhahabī has written in his *Siyar Aʿlām al-Nubalāʾ* that Imam al-Ghazālī and Imam al-Harāsī were contemporaries, and they studied from the same teacher and at the same time. His contemporary scholars would call Imam al-Harāsī by the title: Shams al-Islām (The Sun of Islām). He has narrated hadiths from prominent scholars of the supreme calibre in his time.[2]

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[1] •Ibn Khalkān in *Wafiyāt al-Aʿyān wa Anbāʾ Abnāʾ al-Zamān*, 3:286–287. •Ibn al-ʿAmmād in *Shadharāt al-Dhahab*, 4:8. •Ibn ʿAsākir in *Tabyīn Kadhib al-Muftarī*, p. 288–289. •Ibn Qāḍī Shahaba in *Ṭabaqāt al-Shāfiʿiyya*, 1:288.

[2] •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 19:350–351.

Among the superior students of Imam al-Harāsī include Imam Muḥammad al-Ṭāhir al-Silafī, who was a great hadith expert, imam, and transmitter of *Ṣaḥīḥ al-Bukhārī* to the lands of Arabia.[1] Other students of Imam al-Harāsī include Imam ʿAbd Allāh b. Aḥmad al-Ṭūsī al-Baghdādī al-Mawṣilī,[2] Imam Saʿd al-Khabar,[3] Imam ʿAbd Allāh b. Muḥammad al-Ghālib,[4] Imam Abū Manṣūr b. al-Razzāz al-Shāfiʿī,[5] Imam Abū Ṭāhir Muḥammad al-Karkhī,[6] Imam Abū al-ʿAbbās al-Irbilī,[7] Imam Abū al-Faḍl al-Azdī,[8] Imam Abū ʿAbd Allāh al-Jīlī al-Shāfiʿī,[9] Imam ʿAbd Allāh b. ʿAlī b. Saʿīd al-Qaysarānī,[10] Imam Abū al-Qāsim al-Jīlī,[11] Imam Muḥammad b. ʿAbd Allāh b. Tūmart al-Maghribī,[12] Imam of Baghdad Muḥammad b. ʿAbd Allāh al-Bisṭāmī,[13] Imam Abū al-Qāsim al-Rāzī,[14] Imam Abū al-Maʿālī ʿAbd al-Mālik al-Ṭabarī b. Ilkiyā al-Harāsī,[15] etc. Likewise, his great students whose ranks reached superior status in scholasticism number in the hundreds.

The following are some of the most significant academic works of Imam al-Harāsī:

1. *Aḥkām al-Qurʾān* (an exegesis on the Qurʾānic verses issuing commands)
2. *al-Taʿlīq fī Uṣūl al-Fiqh*

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[1] Ibid., 21:12–15. •al-Ṣafadī in *al-Wāfī bil-Wafayāt*, 7:230.

[2] Ibid., 21:87–88.

[3] Ibid., 19:351.

[4] Ibid.

[5] Ibid., 20:169 & in *al-ʿIbar fī Khabar man Ghabar*, 4:107.

[6] •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 20:390.

[7] •al-Ṣafadī in *al-Wāfī bil-Wafayāt*, 13:208–209.

[8] Ibid., 13:285.

[9] Ibid., 16:44.

[10] Ibid., 17:181.

[11] Ibid., 18:263.

[12] •al-Subkī in *Ṭabaqāt al-Shāfiʿiyya al-Kubrā*, 6:109.

[13] Ibid., 6:122.

[14] •Ibn Qāḍī Shahaba in *Ṭabaqāt al-Shāfiʿiyya*, 1:306.

[15] •al-Ṣafadī in *al-Wāfī bil-Wafayāt*, 19:123.

3. *Talwīḥ Madārik al-Aḥkām*
4. *Maṭāliʿ al-Aḥkām*
5. *Shifāʾ al-Mustarshidīn fī Mabāḥith al-Mujtahidīn*
6. *Lawāmiʿ al-Dalāʾil fī Zawāyā al-Masāʾil*
7. *Naqd Mufradāt al-Imām Aḥmad*[1]

Imam Ilkiyā al-Harāsī is counted among the great imams of hadith, and he is a narrator in the *al-aḥādīth al-musalsala* (pattern-chained narrations) of the Shāfiʿī legists, known as *ḥadīth al-musalsal bi al-fuqahāʾ al-shāfiʿiyya.*[2]

He is an equal authoritative figure in all the four schools of Islamic jurisprudence in terms of knowledge. He is a reliable scholar of *Kalām* (Islamic Scholasticism) and Theology. In beliefs and jurisprudence, no book from among the original texts and sources is studied without reference to him, and scholars of Islamic jurisprudence and *Kalām* have always continued to cite his opinions and research in their books as evidence. For example:

1. Imam al-Nawawī has cited the books of Imam al-Harāsī in his book *al-Majmūʿ*.[3]
2. ʿAllāma Ibn Taymiyya has referenced the works of Imam al-Harāsī in his books.[4]
3. Imam Ibn Mufliḥ has quoted the sayings of Imam al-Harāsī in his books *al-Maqṣid al-Arshad*[5] and *al-Nukat wa al-Fawāʾid al-Saniyya.*[6]
4. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has used the sayings of Imam al-Harāsī as evidence in his books *al-Imtāʿ*[7], *Fatḥ al-Bārī*[8] and *al-*

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[1] •Ḥājī Khalīfa in *Hadiyya al-ʿĀrifīn Asmāʾ al-Muʾallifīn wa Āthār al-Muʾallifīn*, 5:694.

[2] •al-Suyūṭī in *Tadrīb al-Rāwī*, 2:406–407. •Yasīn al-Fādānī in *al-ʿUjāla fī al-Aḥādīth al-Musalsala*, p. 39–40.

[3] • al-Nawawī in *al-Majmūʿ*, 1:321 & 3:134.

[4] •Ibn Taymiyya in *Majmūʿ al-Fatāwā*, 20:230 & in *Kutub wa Rasāʾil wa Fatāwā Ibn Taymiyya fī al-Fiqh*, 20:230 & in *al-Fatāwā al-Kubrā*, 2:236.

[5] •Ibn Mufliḥ in *al-Maqṣad al-Arshad*, 2:248.

[6] •Ibn Mufliḥ in *al-Nukat wa al-Fawāʾid al-Sunniyya ʿalā Mushkal al-Muḥarrar*, 1:34.

[7] •al-ʿAsqalānī in *al-Imtāʿ bi'l-Arbaʿīn al-Mutabāyana al-Samāʿ*, p. 96.

[8] •al-ʿAsqalānī in *Fatḥ al-Bārī*, 6:366.

Nukat ʿalā Ibn al-Ṣalāḥ[1]

5. Imam Muḥammad b. Ismāʿīl al-Ṣanʿānī has referenced the opinions of Imam al-Harāsī in *Tawḍīḥ al-Afkār*[2]
6. Imam Ibn Ḥajar al-Haytamī al-Makkī has mentioned issues with the references of Imam al-Harāsī in *al-Fatāwā al-Fiqhiyya al-Kubrā*[3]
7. Imam al-Zarkashī has included many of the opinions of Imam al-Harāsī at various locations in *al-Baḥr al-Muḥīṭ*.[4]

10.3.9 NO SCHOLAR FROM THE EARLIER OR LATER ACADEMICS IN THE LAST TWELVE CENTURIES HAS TRANSMITTED AN OPINION OR SAYING DIFFERENT FROM THAT OF AL-IMĀM AL-AʿẒAM ABŪ ḤANĪFA, NOR HAS ANYONE ATTRIBUTED TO HIM THE POSITION OF 'ADOPTING SILENCE' ON THIS ISSUE

A misunderstanding has been inserted into the minds of people that al-Imām al-Aʿẓam Abū Ḥanīfa (80 AH – 150 AH) had adopted silence regarding the issue of Yazīd. The fact is that no one has ascribed to Imam Abū Ḥanīfa the position of 'adopting silence' on this issue, and no book has even mentioned anything as such. Therefore, it must be even further remote for Imam Abū Ḥanīfa to have prohibited cursing him.

That which is known through the treasury of books, no companion of his or later scholar has attributed the position of 'prohibition to curse Yazīd' or 'adopting silence on the issue of cursing Yazīd' to Imam Abū Ḥanīfa, and no such saying is mentioned in any of his letters or epistles. There is nothing in the most reliable Ḥanafī texts *Ẓāhir al-Riwāya*,[5] and nothing that Imam Abū Yūsuf, Imam Muḥammad b.

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[1] •al-ʿAsqalānī in *al-Nukat ʿalā Ibn al-Ṣalāḥ*, 2:573.

[2] •al-Ṣanʿānī in *Tawḍīḥ al-Afkār*, 1:62, 326.

[3] •Ibn Ḥajar al-Haytamī in *al-Fatāwā al-Fiqhiyya al-Kubrā*, 4:180, 186.

[4] •al-Zarkashī in *al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh*, 1:126, 169, 219, 231, 263, 334, 559, 586, 2:55, 112, 123, 206, 3:188, 194, 210.

[5] It applies to the following six books of the *Ḥanafīs*: (1) *al-Mabsūṭ*; (2) *al-Jāmiʿ al-Ṣaghīr*; (3) *al-Jāmiʿ al-Kabīr*; (4) *al-Zayādāt*; (5) *al-Siyar al-Ṣaghīr* and (6) *al-Siyar al-Kabīr*.

Ḥasan al-Shaybānī nor any other student or pupil of his have narrated. Likewise, no scholar from the later times has attributed the positions of 'prohibition' or 'silence' to Imam Abū Ḥanīfa in this regard.

The position of adopting silence on the issue of cursing Yazīd would only be attributed to Imam Abū Ḥanīfa if he had advised someone to adopt silence on it as a preference if anyone had queried it with him or sought his religious and legal edict on it. Moreover, it is essential to have a report of taking the approach of silence if one was to adopt silence, but since there is absolutely no narration at all nor any reference to one with regards to adopting silence, how can then any ascription to Imam Abū Ḥanīfa be accepted? It is therefore inappropriate to attribute to Imam Abū Ḥanīfa the saying that silence must be adopted with regards to cursing Yazīd.

Whilst writing this book, the author has studied whatever primary and secondary sources were accessible. All the epistles of Imam Abū Ḥanīfa and all the books of the earlier and later scholars of the Ḥanafī school were searched, yet no position of adopting silence could be found. The author is surprised as to where this ascription to Imam Abū Ḥanīfa had originated. Where did this claim come from? Why is this false claim being promoted? Of course, it is understood as to the reasons behind the popularisation of this saying but the answers to the previous questions are unknown.

I can say with absolute certainty and reliability that no one from among the Ḥanafī, Mālikī, Shāfiʿī or Ḥanbalī scholars in the last seven or eight centuries has rejected or refuted the research of Imam Ilkiyā al-Harāsī or the permissibility of Imam Abū Ḥanīfa on cursing Yazīd.

However, I write in much surprise and astonishment as to how this thought crept in among us without any legitimacy. How did it come about? What was the cause behind it? Who misunderstood it? How was it misunderstood? Why did this misunderstanding take place? I have no answer to these questions, though I can state with certainty and authenticity that no scholar, legist or researcher from the earlier or later academics in the last twelve centuries has ascribed this saying to Imam Abū Ḥanīfa. Of course, it is only appropriate, from a research aspect, for the scholar doing the research, that if he does not find anything referenced to Imam Abū Ḥanīfa then he should write: "I have not found any saying of Imam Abū Ḥanīfa in any book." On the contrary, to ascribe the affair to Imam Abū Ḥanīfa that he has adopted silence, or that his position is that of adopting silence, such a claim would not be permitted.

As for examining the saying of Imam Ilkiyā al-Harāsī, if someone claims that it has been incorrectly ascribed to him that Imam Abū Ḥanīfa adopted such a position, then that claim also demands proof, even though seven or eight centuries had passed for this research that includes Imam Abū Ḥanīfa and the Four Imams. This research would not be of Imam Abū Ḥanīfa only but of all Four Imams of Islamic Jurisprudence.

Had this research of Imam al-Harāsī been incorrect, or his ascription of their sayings been wrong, dozens of scholars of each school of jurisprudence from the later eight centuries would have already rejected it. It was upon the Ḥanafīs, the Mālikīs, the Shāfiʿīs and the Ḥanbalīs [to refute this claim], for he has mentioned the consensus of all Four Imams from the Four Schools of Islamic Jurisprudence with regards to cursing Yazīd. What is the reason that the scholars and jurists from the Ḥanafī school in the last eight centuries have remained silent and have not raised the banner of truth against Imam Ilkiyā al-Harāsī, and that no scholar from the Ḥanafīs has taken up the challenge to prove that Imam Abū Ḥanīfa has adopted silence on the issue of cursing Yazīd, and what Imam Ilkiyā has ascribed to Imam Abū Ḥanīfa is incorrect? No scholar or jurist has come forward from the Mālikīs either so as to negate this claim of Imam al-Harāsī, or to deny its ascription – as the school of their Imam is being described. Likewise is the case with the Shāfiʿīs – that no one has come forward to defend them – and also with the Ḥanbalīs.

Not only has anyone not denied these claims, but anyone who has written on the issue of cursing Yazīd in reference to the Four Imams, they have acknowledged that Imam Ilkiyā al-Harāsī has certainly transmitted this saying from them. No one has negated the saying of Imam Ilkiyā al-Harāsī – that he has misattributed it. One great Imam presented his research eight centuries ago and only one saying is reported from him, and then the imams and jurists narrate this saying of his and no scholar refutes nor negates it, but every writer verifies this research of Imam al-Harāsī. This only proves that everyone's research supports this matter.

It is astonishing that the Khārijiyya and the Nāṣibiyya have entered our ranks after seven or eight centuries, all of a sudden, and that too without us realising it. It gradually began appearing in various forms and disguises. Thus, it is the responsibility of the noble scholars and the researchers to explain this matter in clear, lucid and courageous ways, and to not speak on this ambiguously and indirectly. It is essential to speak clearly and conclusively on issues of belief. Whatever is spoken must be done so firmly, resolutely and clearly, without obscurity, especially when it involves the honour of the Prophetic Progeny – for the honour of the Progeny of the Prophet ﷺ and of the Ahl al-Bayt عليهم السلام is the essence of faith. When honour and respect are involved, Allāh ﷻ has mentioned the instructions clearly:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا وَقُولُواْ ٱنظُرۡنَا وَٱسۡمَعُواْۗ
وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٞ﴾

﴿ O believers! Do not say (when seeking the attention of the Prophet ﷺ): 'rāʿinā (Pay attention to us).' But say: 'unẓurnā (Bless us with your kind regards),' and attentively listen (to him). The disbelievers shall have a painful punishment. ﴾[1]

Do not speak ambiguously by which the enemy may extract other meanings, or that which might lead to disrespect of the Holy Prophet ﷺ. If vague words are used in reference to the issue of Yazīd, the Accursed, then this could be considered his direct or indirect defence. There must remain no doubt in the hearts of Believers on this issue that both Imam Ḥusayn عليه السلام and Yazīd cannot be defended simultaneously. One may remain as unclear as he may, speaking in words and sentences in a juridical manner, but each and every word will be evidence to the fact that such a person has a soft corner for Yazīd.

Why does this happen? I have no idea. How has such ill-fortune come in your share? I do not know. Each and every vague word of yours will bear reference that you have a grudge in your heart against the Ahl al-Bayt ؑ. Why has such wrath of Allāh ﷻ befallen you? I do not know. Why has such misery of the heart come into your share? I have no idea. Such has never happened before in the academic tradition of the Ahl al-Sunna. The author requests the scholars to not utilise their knowledge in the defence of Yazīd, the Accursed — neither directly nor indirectly, for if they do, they would be rejecting the Prophetic saying wherein he said thrice:

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[1] Qur'ān 2:104.

أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي.

> I remind you to fear Allāh ﷻ with regards to my Ahl al-Bayt;
> I remind you to fear Allāh ﷻ with regards to my Ahl al-Bayt;
> I remind you to fear Allāh ﷻ with regards to my Ahl al-Bayt![1]

This means that 'you must not be unashamed and faithless with regards to my Ahl al-Bayt lest you should be counted among the ranks of their enemies.' Any person who stands in the ranks of those who are hostile to the Ahl al-Bayt is from among the forces who are enemies of the Messenger ﷺ, and every enemy of the Messenger ﷺ is directly an enemy of Allāh ﷻ. May Allāh ﷻ protect us all from such wretchedness.

After this essential clarification, and in order to make this matter further clear, we shall now form a discussion of principle on the saying of adopting silence on this issue.

10.3.10 HOW IS THE STATEMENT ON ADOPTING SILENCE ESTABLISHED?

We have already explained that it is essential to have a report that an Imam has adopted silence [on any particular issue] if we are to prove the silence of any Imam on any issue. This means that if someone asked that Imam a question on anything and that Imam remained silent on it or advised others to adopt silence on it, if such is proven then it is known as '*Qawl Sukūt* – the statement on adopting silence'.

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍāʾil al-Ṣaḥāba* [The Excellent Merits of the Companions ؓ], Ch.: 'The merits of ʿAlī b. Abī Ṭālib ؑ,' 3:1873 §2408. •Aḥmad b. Ḥanbal in *al-Musnad*, 4:366 §19285. •al-Lālakāʾī in *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunna*, 1:79 §88. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:148 §2679.

1. Imam al-Jurjānī has defined adopting silence (*sukūt*):

   اَلسُّكُوْتُ: هُوَ تَرْكُ التَّكَلُّمِ مَعَ الْقُدْرَةِ عَلَيْهِ.

   Sukūt (adopting silence) is to refrain from speaking [on any issue] while having the capacity to speak.[1]

2. Imam ʿAbd al-Raʾūf al-Munāwī has defined adopting silence (*sukūt*) in the words:

   اَلسُّكُوْتُ مُخْتَصٌّ بِتَرْكِ التَّكَلُّمِ مَعَ الْقُدْرَةِ.

   Sukūt is specific in refraining from speaking [on any issue] while having the capacity to speak.[2]

If one was to ascribe *Qawl Sukūt* to any Imam then it is necessary to have the following words referred to him:

فَسَكَتَ

The *imām* remained silent (on this issue).

Or these:

سَكَتَ فِيْهِ

The *imām* adopted silence on this (issue).

Or these:

وَالْأَحْوَطُ فِيْهِ السُّكُوْتُ

There is more caution in adopting silence on this issue.

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[1] al-Jurjānī in *al-Taʿrīfāt*, p. 159.

[2] al-Munāwī in *al-Taʿārīf*, p. 410.

Or these:

> اَلسُّكُوْتُ فِيْهِ أَحْسَنُ
>
> It is more excellent to adopt silence on this issue.

In other words, the report of adopting silence by that Imam should be established with suchlike words.

3. It is reported with regards to Imam Aḥmad b. Ḥanbal on a response to an issue:

   > قَدْ سُئِلَ: كَيْفَ تَرْفَعُ الْمَرْأَةُ يَدَيْهَا فِي الصَّلَاةِ؟ فَسَكَتَ؛ كَأَنَّهُ لَمْ يُحِبَّ أَنْ يُجِيْبَ فِيْهَا.
   >
   > Imam Aḥmad was asked, 'How should a woman raise her hands for *takbīr* in the ritual prayer?' He remained silent. It was as if he did not prefer to respond (in this issue, i.e. he adopted silence).[1]

4. Suchlike sayings are also reported to have come from Imam al-Shāfiʿī:

   > سُئِلَ الشَّافِعِيُّ عَنْ مَسْأَلَةٍ، فَسَكَتَ. فَقِيْلَ: أَلَا تُجِيْبُ؟ فَقَالَ: حَتّٰى أَدْرِيَ الْفَضْلَ فِي سُكُوْتِي أَوْ فِي الْجَوَابِ.
   >
   > Imam al-Shāfiʿī was asked about an issue but he remained silent. He was then asked, 'Will you not respond?' He replied, '(Yes, I will not respond) until I ascertain whether my adopting silence is more excellent or my responding.'[2]

I always remain disturbed as to how could the Four Imams – the heirs to knowledge of the Ahl al-Bayt ﵇ – adopt silence on such a crucial issue? It is in reference to this that I reached the statement of

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[1] •Khālid al-Rabāṭ and Sayyid ʿIzzat in *al-Jāmiʿ li-ʿUlūm al-Imām Aḥmad*, 21:140. •al-Ḥarb al-Karmānī in *Masāʾil al-Imām Aḥmad*, p. 372.

[2] •Ibn Ḥamdān al-Ḥarrānī in *Ṣifa al-Fatwā*, p. 10.

Imam al-Harāsī during my research. My heart was then content that to ascribe the adoption of silence to al-Imām al-Aʿẓam Abū Ḥanīfa was surely out of some kind of misunderstanding.

10.3.11 AL-IMĀM AL-AʿẒAM ABŪ ḤANĪFA HAD INTENSE LOVE FOR THE PURE AHL AL-BAYT ؑ AND REVERED THEM FERVENTLY

al-Imām al-Aʿẓam Abū Ḥanīfa was so much in love with and had so much devotion towards the Pure Ahl al-Bayt ؑ, and he was so much engrossed in honouring and revering them that it was not becoming of him and nor within his character to adopt silence on the issue of Yazīd. It is necessary to bear in mind the following reports to understand his special affiliation[1] based on love and devotion towards the Pure Ahl al-Bayt ؑ.

10.3.11.1 *TESTIMONY 1: AL-IMĀM AL-AʿẒAM ABŪ ḤANĪFA HAD PLEDGED ALLEGIANCE TO IMAM MUḤAMMAD B. ʿABD ALLĀH AL-NAFS AL-ZAKIYYA – SON OF IMAM ʿABD ALLĀH B. ḤASAN AL-MUTHANNĀ*

Imam Abū al-Fatḥ al-Shahristānī (d. 548 AH) describes in *al-Milal wa al-Niḥal*:

كَانَ أَبُوْ حَنِيْفَةَ عَلَى بَيْعَتِهِ (يَعْنِي الْإِمَام مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ الْحَسَنِ (الْمُثَنَّى) بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبِ النَّفْسِ الزَّكِيَّةِ) ... حَتَّى رُفِعَ الْأَمْرُ إِلَى الْمَنْصُوْرِ، فَحَبَسَهُ حَبْسَ الْأَبَدِ، حَتَّى مَاتَ فِي الْحَبْسِ. وَقِيْلَ: إِنَّهُ إِنَّمَا بَايَعَ مُحَمَّدَ بْنَ عَبْدِ اللهِ الْإِمَامَ فِي أَيَّامِ الْمَنْصُوْرِ. وَلَمَّا قُتِلَ مُحَمَّدٌ بِالْمَدِيْنَةِ بَقِيَ الْإِمَامُ أَبُوْحَنِيْفَةَ عَلَى تِلْكَ الْبَيْعَةِ، يَعْتَقِدُ مُوَالَاةَ أَهْلِ الْبَيْتِ.

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[1] On the special relationship of Imam Abū Ḥanīfa ؓ with the Imams of the Ahl al-Bayt ؑ, the following books by the author will be especially beneficial: i. *Imām Abū Ḥanīfa ؓ: Imām al-Aʾimma fī al-Ḥadīth* (3 Volumes), ii. *Ṣaḥāba-e-Kirām ؓ awr Aʾimma-e-Ahle-Bayt ؑ se Imām Abū Ḥanīfa kā Akhz-e-Fayz* (*Imām Abū Ḥanīfa ؓ Acquiring Blessings from the Noble Companions ؓ and the Imāms of the Ahl al-Bayt ؑ*).

> al-Imām al-Aʿẓam Abū Ḥanīfa had pledged allegiance to Imam Muḥammad b. ʿAbd Allāh b. Ḥasan (al-Muthannā) b. Ḥasan al-Mujtabā b. ʿAlī b. Abī Ṭālib ﵇, al-Nafs al-Zakiyya... When the news of this matter reached the ʿAbbāsī caliph Abū Jaʿfar al-Manṣūr, he punished al-Imām al-Aʿẓam Abū Ḥanīfa with life imprisonment (because of this love for the Ahl al-Bayt), and it was during that imprisonment that Imam Abū Ḥanīfa passed away. It has also been said that he had pledged allegiance to Imam Muḥammad b. ʿAbd Allāh (al-Nafs al-Zakiyya) during the caliphate of caliph Abū Jaʿfar al-Manṣūr. When Imam Muḥammad al-Nafs al-Zakiyya was martyred in Madīna Munawwara, Imam Abū Ḥanīfa even then maintained his pledge of allegiance to him. It was to this extent that Imam Abū Ḥanīfa had affection and devotion towards the Ahl al-Bayt ﵇.[1]

al-Imām al-Aʿẓam Abū Ḥanifa knew quite well that the ʿAbbāsī caliphs would not tolerate such extent of love, affection and devotion to the Prophetic Ahl al-Bayt. In spite of all this, in the early days of the Banū ʿAbbās Caliphate, it would be an indication of loyalty and faithfulness for any scholar to pledge allegiance to any of the Imams of the Ahl al-Bayt. There were also those who were afraid of naming their own children after those of the Ahl al-Bayt.

al-Imām al-Aʿẓam Abū Ḥanīfa was also aware that if anyone from among the Imams of the Ahl al-Bayt raised the standard of truth against the Banū Umayya or the Banū ʿAbbās, he would be beheaded, poisoned or would have to endure life imprisonment. In spite of all this, what significance is there for al-Imām al-Aʿẓam Abū Ḥanīfa to pledge allegiance to Imam al-Nafs al-Zakiyya in the time of Caliph Abū Jaʿfar al-Manṣūr? No one else was an exemplar of such courage during those times.

Imam Mālik was house-detained for twenty-four (24) years. The leaders of the time raised various excuses for that, but the punishment was in actually fact for his love towards the Ahl al-Bayt ﵇.

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[1] Set forth by al-Shahrastānī in *al-Milal wa al-niḥal (al-Faṣl al-Sādis: al-Shīʿa, al-Jārūdiyya)*, 1:158.

Imam al-Shāfʿī was shackled and chained, and brought to Baghdād from Yemen, and he was kept in prison.

Imam Aḥmad b. Ḥanbal was lashed.

The causes behind the steps taken in this category were different, and the reasons that were expressed and shown were also distinct. However, the truth is that each was punished for their love and affection towards the Ahl al-Bayt ؑ.

Apart from everything else, every person of discernment can imagine how huge an act of courage and boldness it was to pledge allegiance to Imam Muḥammad al-Nafs al-Zakiyya during the ʿAbbāsī Caliphate – the tenure of the most powerful caliph, Abū Jaʿfar al-Manṣūr! Imam Abū Ḥanīfa endured all punishments for this, including life imprisonment, such that [he passed away there and] his funeral bier proceeded from there! Such a great Imam of this *Umma*, whose life and death were sacrificed upon love and affection towards the Ahl al-Bayt, how could he adopt silence on the issue of Yazīd, the Accursed! This cannot even be imagined of him.

All praise is to Allāh ﷻ and all thanks is to Him ﷻ Who has made this clear statement of al-Imām al-Aʿẓam Abū Ḥanīfa pass before my eyes during expansive research, and so I am advocating for him today in this ideological and creedal issue.

10.3.11.2 *TESTIMONY 2: AL-IMAM AL-AʿẒAM ABŪ ḤANĪFA DECLARED THE HONOURING OF THE AHL AL-BAYT ؑ A DIRECT HONOURING OF PROPHET MUḤAMMAD ﷺ*

Leader of the Believers in Prophetic Narrations (*Amīr al-Muʾminīn fī al-Ḥadīth*) Imam ʿAbd Allāh b. Mubārak reported that al-Imām al-Aʿẓam Abū Ḥanīfa met with Sayyidunā Imam Muḥammad al-Bāqir ؑ in Madīna Munawwara. On that occasion, al-Imām al-Aʿẓam Abū Ḥanīfa said to Imam Muḥammad al-Bāqir:

فَإِنَّ لَكَ عِنْدِي حُرْمَةً كَحُرْمَةِ جَدِّكَ ﷺ في حَيَاتِهِ عَلَى أَصْحَابِهِ.

> Your sanctity to me is as incumbent as the sanctity of your Grandfather ﷺ to his ﷺ Noble Companions ؓ during his ﷺ

life.[1]

Imam Muḥammad al-Bāqir ؑ is the grandson of Imam Ḥusayn ؑ (i.e. Muḥammad b. ʿAlī b. Ḥusayn b. ʿAlī ؑ). al-Imām al-Aʿẓam Abū Ḥanīfa is saying here, with regards to honouring and venerating Imam Muḥammad al-Bāqir, that to respect him is due upon us just like the Noble Companions ؓ would respect and honour the Holy Prophet ﷺ.

When al-Imām al-Aʿẓam Abū Ḥanīfa deems the respect of the grandson of Imam Ḥusayn ؑ so essential, what would be his state of venerating Imam Ḥusayn himself, as well as Sayyida Zaynab, and the other noble members of the Prophetic Household ؑ – those whom Yazīd had brutally killed in Karbala, and had taken captive to be presented to him in his court?

If this example of al-Imām al-Aʿẓam Abū Ḥanīfa honouring and venerating is correct, then if anyone was to attack the honour and sanctity, or even the very life of the Holy Prophet ﷺ, or attempted to harm him ﷺ in his apparent life or insult him ﷺ directly, would there be any scholar today who would prohibit cursing the attacker and insulter? Would anyone adopt silence? Would they remain in-between, uncertain, or defend the perpetrator with excuses?

When no one would hesitate to curse someone who violates the sanctity of the Holy Prophet ﷺ, there should in the same manner be no hesitation in cursing those who violated the holiness of the Grandson of the Holy Prophet ﷺ, and their princes and princesses ؑ in Karbala.

10.3.11.3 *TESTIMONY 3: AL-IMĀM AL-AʿẒAM ABŪ ḤANĪFA DECLARED THE BATTLE OF IMAM ZAYD B. ʿALĪ AGAINST THE BANŪ UMAYYA AKIN TO THE BATTLE OF BADR*

The special relationship of devotion, adoration and affiliation of al-Imām al-Aʿẓam Abū Ḥanīfa with the Prophetic Ahl al-Bayt is clear. There is also no doubt in his beliefs in this regard which is why he supported and assisted any movement that rose against tyranny and oppression of the Banū Umayya. Even though al-Imām al-Aʿẓam Abū Ḥanīfa witnessed both the times of the Banū Umayya and also the era of the Banū ʿAbbās, his love, affection and support for the Pure Ahl al-Bayt ﵈ remained unwavering and unconditionally maintained. He never directly or indirectly supported the wrongdoings of the Banū Umayya nor the Banū ʿAbbās. In both their governances, he suffered much torment, and he was subjected to much pain. He had to leave his land and reside in the Two Sacred Ḥarams (of Makka and Madīna) for several years. It was only due to his love and affection for the Ahl al-Bayt that he suffered imprisonment, up to the extent that he died in prison, yet he never abandoned his love for the Prophetic Ahl al-Bayt ﵈.

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[1] Set forth by •al-Mūfiq al-Makkī in *Manāqib al-Imām al-Aʿẓam*, 1:168. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Khayrāt al-Ḥasān*, p. 76.

Imam Ibn Abī al-Wafāʾ al-Qurashī al-Ḥanafī (d. 775 AH) writes:

> أَرْسَلَ زَيْدٌ إِلَيْهِ يَدْعُوْهُ إِلَى الْبَيْعَةِ، فَقَالَ: لَوْ عَلِمْتُ أَنَّ النَّاسَ لَا يَخْذُلُوْنَهُ كَمَا خَذَلُوْا أَبَاهُ لَجَاهَدْتُ مَعَهُ، لِأَنَّهُ إِمَامٌ حَقٌّ، وَلَكِنِّي أُعِيْنُهُ بِمَالِي، فَبَعَثَ إِلَيْهِ بِعَشَرَةِ آلَافِ دِرْهَمٍ. وَقَالَ لِلرَّسُوْلِ: اُبْسُطْ عُذْرِي عِنْدَهُ. وَفِي رِوَايَةٍ: اِعْتَذَرَ إِلَيْهِ بِمَرَضٍ يَعْتَرِيْهِ، وَلَا مَنْعَ مِنَ الْجَمْعِ. وَسُئِلَ عَنْ خُرُوْجِهِ فَقَالَ: ضَاهَى خُرُوْجَ رَسُوْلِ اللهِ ﷺ يَوْمَ بَدْرٍ.

(When Imam Zayd b. ʿAlī raised the standard of truth and fought against Hishām b. ʿAbd al-Malik, the Umawī ruler,) Imam Zayd sent an invitation of allegiance to al-Imām al-Aʿẓam Abū Ḥanīfa (to partake in active jihad against the Banū Umayya). al-Imām al-Aʿẓam Abū Ḥanīfa responded, 'Had I known that the people would not deceive him as they had done with his father (i.e. his grandfather Imam Ḥusayn ﵇) then I would definitely take part with him in this effort, for he is the true imam. However, I will certainly assist him financially.' Then al-Imām al-Aʿẓam Abū Ḥanīfa sent ten thousand (10,000) dirhams to him. He said to the messenger, 'Explain my excuse to him in detail.' It is mentioned in a narration that al-Imām al-Aʿẓam Abū Ḥanīfa told him of an illness he was suffering from in those days. Both reports

> can be related. After that, he was asked about Imam Zayd's uprising against the Banū Umayya, and he replied, '(Imam Zayd's fighting against Hishām is) like the Messenger of Allāh ﷺ fighting in the Battle of Badr (against the polytheists).'[1]

Ibn Ḥajar al-Haytamī has reported a narration which states al-Imām al-Aʿẓam Abū Ḥanīfa sending twelve thousand (12,000) dirhams.[2]

It is clear in this statement that al-Imām al-Aʿẓam Abū Ḥanīfa declared the fighting between Imam Zayd and Hishām b. ʿAbd al-Malik – the king from the Banū Umayya – a battle of Islam versus disbelief. In this case, he would be considering Yazīd worse still for he subjected the Grandson ؑ of the Holy Prophet ﷺ to oppression and bloodshed. No matter how tyrannical Hishām b. ʿAbd al-Malik may be in brutality and killing, he cannot be worse than Yazīd!

If the fighting of Imam Zayd b. ʿAlī bears the status of the Battle of Badr, and if Hishām b. ʿAbd al-Malik and his authority against them is like the disbelievers and polytheists of Makka, then what would be the condition of Yazīd and his partisans in the Battle of Karbala who fought against Imam Ḥusayn ؑ?

It is the religious and legal edict of al-Imām al-Aʿẓam Abū Ḥanīfa that is outspokenly declaring this truth!

Imam Abū Zuhra al-Miṣrī writes:

> When the Banū ʿAbbās forced the end to the government of the Banū Umayya by sword, Imam Abū Ḥanīfa delivered a speech in the presence of the first ʿAbbāsī ruler Abū al-ʿAbbās al-Saffāḥ, in which he said, 'All praise be to Allāh ﷻ that the rule of tyrants is over.'[3]

It is clear in this statement of al-Imām al-Aʿẓam Abū Ḥanīfa that he considered many rulers of the Banū Umayya as oppressors and not only Yazīd. It was because of their cruelty that he left Kūfa in the time of the

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[1] Set forth by •Ibn Abī al-Wafā' al-Qurashī in *al-Jawāhir al-Muḍiyya fī Ṭabaqāt al-Ḥanafiyya*, 1:496. •al-Kardarī in *Manāqib al-Imām al-Aʿẓam*, 1:255. •Abū Zahra al-Miṣrī in *Abū Ḥanīfa: Ḥayātuhu wa ʿAṣruhu Ārā'uhu wa Fiqhuhu*, p. 36–37.

[2] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:524.

[3] Set forth by •Abū Zahra al-Miṣrī in *Abū Ḥanīfa: Ḥayātuhu wa ʿAṣruhu Ārā'uhu wa Fiqhuhu*, p. 41.

Banū Umayya and remained in Makka Muʿaẓẓama for approximately seven (7) years.

When the Banu ʿAbbās also began oppressing the Imams of the Ahl al-Bayt and killing them, al-Imām al-Aʿẓam Abū Ḥanīfa openly declared support for those Imams and opposed the Banū ʿAbbās. It was because of these very oppressions committed by the Banū Umayya and the Banū ʿAbbās that al-Imām al-Aʿẓam Abū Ḥanīfa rejected the position of Chief Justice when offered to him, and so he suffered imprisonment, and it was in prison where he was poisoned, by which he was martyred.

Imam Abū Zuhra has described all these events in detail in his book, as have been summarised here.[1]

After studying all this detail, for anyone to accuse al-Imām al-Aʿẓam Abū Ḥanīfa to have adopted silence on the issue of Yazīd would not only be against the principles of research, but it would also be opposing the nature, character and beliefs of Imam Abū Ḥanīfa.

10.4 THE EXPLICATION OF IMAM AḤMAD B. ḤANBAL (D. 241 AH)

In the last few pages, the research of Imam Ilkiyā al-Harāsī on the issue of cursing Yazīd, with the Four Imams declaring its permissibility, has been explained in detail, which includes the stance of Imam Aḥmad b. Ḥanbal. Nevertheless, the following is a separate detailed discussion about Imam Aḥmad b. Ḥanbal permitting the cursing of Yazīd together with the research of other imams.

1. ʿAllāma Ibn al-Jawzī (d. 597 AH) and Sibṭ b. al-Jawzī (654 AH) said:

   It is reported by al-Qāḍī Abū Yaʿlā al-Farrāʾ that he has narrated in his book *al-Muʿtamad fī al-Uṣūl* with a connected chain of narration leading back to Ṣāliḥ b. Aḥmad b. Ḥanbal, who says:

   قُلْتُ لِأَبِي: إِنَّ قَوْمًا يَنْسُبُوْنَنَا إِلَى تَوَالِي يَزِيْدَ. فَقَالَ: يَا بُنَيَّ، وَهَلْ يَتَوَالَى يَزِيْدَ أَحَدٌ يُؤْمِنُ بِاللهِ؟ فَقُلْتُ: فَلِمَ لَا تَلْعَنُهُ؟ فَقَالَ: وَمَتَى

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[1] Ibid., p. 44–60.

رَأَيْتَنِي أَلْعَنُ شَيْئًا، وَلِمَ لَا يُلْعَنُ مَنْ لَعَنَهُ اللهُ فِي كِتَابِهِ؟ فَقُلْتُ:
وَأَيْنَ لَعَنَ اللهُ يَزِيْدَ فِي كِتَابِهِ؟ فَقَالَ: فِي قَوْلِهِ تَعَالَى:

"I said to my father (Imam Aḥmad b. Ḥanbal), 'Some people do ascribe to us that we love Yazīd.' He replied, 'Would anyone who believes in Allāh ﷻ have love for Yazīd? (Never!)' I then asked, 'Then why do you not curse him?' He replied, 'When have you seen me cursing anyone? Why should he not be cursed whom Allāh ﷻ has cursed in His Book?' I asked, 'Where has Allāh ﷻ cursed Yazīd in His book?' He replied, 'Allāh ﷻ has said in this statement of His ﷻ:

﴿فَهَلۡ عَسَيۡتُمۡ إِن تَوَلَّيۡتُمۡ أَن تُفۡسِدُواْ فِي ٱلۡأَرۡضِ وَتُقَطِّعُوٓاْ
أَرۡحَامَكُمۡ ٢٢ أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمۡ وَأَعۡمَىٰٓ
أَبۡصَٰرَهُمۡ﴾

﴿*(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed, so He made them deaf and blinded their sight.*﴾[1]

فَهَلْ يَكُوْنُ فَسَادٌ أَعْظَمَ مِنَ الْقَتْلِ؟

(Imam Aḥmad b. Ḥanbal then said, 'Now tell me,) is there a greater form of mischief than killing.''"[2]

ʿAllāma al-Ālūsī has narrated this very saying of Imam Aḥmad b. Ḥanbal from al-Barzanjī and Ibn Ḥajar al-Haytamī (d. 974 AH). In that narration, Imam Aḥmad b. Ḥanbal said:

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[1] Qur'ān 47:22–23.

[2] Set forth by •Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Mānīʿ min Dhamm Yazīd*, pp. 40–41. Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, pp. 257–258. •al-Qāḍī Thanā' Allāh al-Bānī Batī in *al-Tafsīr al-Maẓharī*, *Sūra Muḥammad (Āyah 23)*, 6:343–344.

أَيُّ فَسَادٍ وَقَطِيعَةٍ أَشَدُّ مِمَّا فَعَلَهُ يَزِيْدُ؟

What greater mischief and breaking ties of kinship can there be than what (cruelty and oppression) Yazīd committed?[1]

2. ʿAllāma Sibṭ b. al-Jawzī al-Ḥanafī (d. 654 AH) writes in *Tadhkira al-Khawāṣṣ*:

ذَكَرَ جَدِّي أَبُو الْفَرَجِ فِي كِتَابِ الرَّدِّ عَلَى الْمُتَعَصِّبِ الْعَنِيْدِ الْمَانِعِ مِنْ ذَمِّ يَزِيْدَ، وَقَالَ: سَأَلَنِي سَائِلٌ فَقَالَ: مَا تَقُوْلُ فِي يَزِيْدَ بْنِ مُعَاوِيَةَ؟ فَقُلْتُ لَهُ: يَكْفِيْهِ مَا بِهِ، فَقَالَ: أَتُجَوِّزُ لَعْنَهُ؟ فَقُلْتُ: قَدْ أَجَازَ الْعُلَمَاءُ الْوَرِعُوْنَ، مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ، فَإِنَّهُ ذَكَرَ فِي حَقِّ يَزِيْدَ مَا يَزِيْدُ عَلَى اللَّعْنَةِ.

قَالَ جَدِّي أَبُو الْفَرَجِ بِسَنَدِهِ عَنْ مُهَنَّا بْنِ يَحْيَى، قَالَ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ يَزِيْدَ بْنِ مُعَاوِيَةَ. فَقَالَ: هُوَ الَّذِي فَعَلَ مَا فَعَلَ. قُلْتُ: مَا فَعَلَ؟ قَالَ: نَهَبَ الْمَدِيْنَةَ، قُلْتُ: فَنَذْكُرُ عَنْهُ الْحَدِيْثَ؟ قَالَ: لَا، وَلَا كَرَامَةَ، لَا يَنْبَغِي لِأَحَدٍ أَنْ يَكْتُبَ عَنْهُ الْحَدِيْثَ.

My maternal grandfather Abū al-Faraj b. al-Jawzī mentions in his book *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Mānīʿ min Dhamm Yazīd*, 'Someone asked me about Yazīd b. Muʿāwiya as to what I say about him. I replied to him, 'The vileness and sinfulness that he committed is enough for him.' He asked, 'Do you consider it permissible to curse him?' I said, 'The great, noble and righteous imams, which include Imam Aḥmad b. Ḥanbal, have declared it permissible. In fact, what they have said about Yazīd is much more than cursing him.'

My maternal grandfather Abū al-Faraj reported with his chain of narration from Muhannā b. Yaḥyā that he said, 'I asked Imam Aḥmad b, Ḥanbal about Yazīd b. Muʿāwiya and he replied, 'He did what he did.' I asked, 'What did he do?' He replied, '(Everyone knows that) he looted the people of Madīna.' I asked, 'Can we report hadiths on the authority of Yazīd?' He replied, 'No (not ever)! There is no respect or honour for that wretch! It is not permissible for anyone to narrate hadiths from Yazīd.'[1]

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[1] Set forth by al-Ālūsī in *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm wa al-Sabʿa al-Mathānī*, 26:72.

3. Imam Abū ʿAbd Allāh b. Mufliḥ al-Maqdisī (763 AH) says:

ذَكَرَ - يَعْنِي الْقَاضِيَ- مَا نَقَلَهُ مِنْ خَطِّ أَبِي حَفْصٍ الْعُكْبَرِيِّ، أَسْنَدَهُ إِلَى صَالِحِ بْنِ أَحْمَدَ، قُلْتُ لِأَبِي: إِنَّ قَوْمًا يَنْسُبُوْنَ إِلَيَّ تَوَلِّيَ يَزِيْدَ، فَقَالَ: يَا بُنَيَّ، وَهَلْ يَتَوَلَّى يَزِيْدَ أَحَدٌ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ؟ فَقُلْتُ: وَلِمَ لَا تَلْعَنُهُ؟ فَقَالَ: وَمَتَى رَأَيْتَنِي أَلْعَنُ شَيْئًا؟ لِمَ لَا نَلْعَنُ مَنْ لَعَنَهُ اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ؟ فَقُلْتُ: وَأَيْنَ لَعَنَ اللهُ يَزِيْدَ فِي كِتَابِهِ؟ فَقَرَأَ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ﴾ [محمد، ٤٧/ ٢٢-٢٣]. فَهَلْ يَكُوْنُ فِي قَطْعِ الرَّحِمِ أَعْظَمُ مِنَ الْقَتْلِ؟ قَالَ الْقَاضِي: وَهَذِهِ الرِّوَايَةُ إِنْ صَحَّتْ، فَهِيَ صَرِيْحَةٌ فِي مَعْنَى لَعْنِ يَزِيْدَ. قَالَ الشَّيْخُ تَقِيُّ الدِّيْنِ (ابْنُ تَيْمِيَّةَ): اَلدَّلَالَةُ مَبْنِيَّةٌ عَلَى اسْتِلْزَامِ الْمُطْلَقِ لِلْمُعَيَّنِ.

(ʿAllāma Ibn Taymiyya has) mentioned the narration cited in the writing of al-Qāḍī (Abū Yaʿlā) from Abū Ḥafṣ al-ʿUkbarī that he ascribed to the chain from Ṣāliḥ (the son of Imam Aḥmad b. Ḥanbal), who said, 'I said to my father (Imam Aḥmad b. Ḥanbal), 'Some people ascribe to me supporting and aiding Yazīd.' He said, 'My dear son! Will anyone who believes in Allāh ﷻ and the Last Day tolerate support and aid to Yazīd?' I then asked, 'Then why do you not curse him?' He replied, 'Have you ever seen me cursing anything (in general)? (As for this matter concerning Yazīd,) why should we not curse someone whom Allāh ﷻ has Himself cursed in His Book?' I asked, 'Where has Allāh ﷻ cursed Yazīd in His Book?' He recited this blessed Qur'ānic verse: ﴾*(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed, so He made them deaf and blinded their sight.*﴿ Can there be any greater severing of ties than killing?'

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[1] Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 257.

al-Qāḍī Abū Ya'lā said, 'Because this narration is firmly attested to be sound and authentic, it is an explicit text on cursing Yazīd.'" 'Allāma Taqī al-Dīn (b. Taymiyya) says: "This evidence is in accordance to specifying the general (i.e. the matter of cursing is mentioned in general in this Qur'ānic verse, and Imam Aḥmad has applied that generality to specify Yazīd b. Mu'āwiya)."[1]

10.5 THE EXPLICATION OF IMAM ABŪ BAKR AL-KHALLĀL (D. 311 AH)

The famous scholar of *Kalām* from the third and fourth centuries AH, Imam Abū Bakr al-Khallāl writes in his book *al-Sunna*:

قَدْ ذُكِرَ عَنِ ابْنِ سِيْرِيْنَ وَغَيْرِهِ أَنَّهُمْ كَانُوْا يَقُوْلُوْنَ: ﴿أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾ [هود، ١١/١٨]، إِذَا ذُكِرَ لَهُمْ مِثْلُ الْحَجَّاجِ وَضَرْبِهِ.

"Whenever the mention of Ḥajjāj and other suchlike tyrants was mentioned in the presence of Imam Ibn Sīrīn and other imams, they would say, ﴾*Now, surely the curse of Allah is upon the unjust.*﴿"[2]

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[1] al-Maqdisī in *al-Ādāb al-Shar'iyya*, 1:290.

[2] Qur'ān 11:18.

Thereafter, Imam Abū Bakr al-Khallāl (d. 311 AH) writes in his introduction to Imam Ḥasan al-Baṣrī (d. 110 AH) and Imam Muḥammad b. Sīrīn (d. 110 AH):

> نَحْنُ نَتَّبِعُ مَا قَالَ الْحَسَنُ وَابْنُ سِيْرِيْنَ، فَهُمَا الْإِمَامَانِ الْعَدْلَانِ فِي زَمَانِهِمَا، الْوَرِعَانِ الْفَقِيْهَانِ، وَمِنْ أَفَاضِلِ التَّابِعِيْنَ، وَمِنْ أَعْلَمِهِمْ بِالْحَلَالِ وَالْحَرَامِ، وَأَمْرِ الدِّيْنِ.
>
> We adhere to what these two personalities – Imam Ḥasan al-Baṣrī and Imam Ibn Sīrīn – have said. Both were epitomes of justice, piety and selflessness in their times, as well as experts in Islamic law. They were from among the senior Successors. In fact, they had more knowledge among them of the *Dīn*, and of the matters of the lawful and the unlawful.

Imam Abū Bakr al-Khallāl is saying that even the scholars of this calibre are of the opinion that cursing Yazīd is permitted, and we say in congruence to what Imam Ḥasan al-Baṣrī and Imam Ibn Sīrīn have said:

> لَعَنَ اللهُ مَنْ قَتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ ؑ.
>
> May Allāh ﷻ curse him who killed Imam Ḥusayn b. ʿAlī ؑ.[1]

10.6 THE EXPLICATION OF IMAM ʿALĪ B. ISMĀʿĪL AL-KHUṬABĪ (D. 350 AH)

Imam Ibn ʿAsākir and Ibn Abī Jarāda have quoted the following saying of the famous hadith expert and historian of the fourth century AH, Imam Ismāʿīl b. ʿAlī b. Ismāʿīl al-Khuṭabī al-Baghdādī (d. 350 AH):

> قُتِلَ الْحُسَيْنُ رِضْوَانُ اللهِ عَلَيْهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ، وَلَعْنَةُ اللهِ عَلَى قَاتِلِهِ.

Imam Ḥusayn ؑ was martyred. May the good pleasure of

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[1] al-Khallāl in *al-Sunna*, 3:522.

> Allāh ﷻ, His mercy and His blessings shower upon him; and may the curse of Allāh ﷻ befall his murderer![1]

10.7 THE EXPLICATION OF IMAM ABŪ BAKR AL-ĀJURRĪ (D. 360 AH)

Imam Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī al-Baghdādī has, in his book *al-Sharīʿa*, explained his clear stance in reference to cursing Yazīd by specifying his name:

عَلَى مَنْ قَتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ ؑ لَعْنَةُ اللهِ، وَلَعْنَةُ اللَّاعِنِيْنَ، وَعَلَى
مَنْ أَعَانَ عَلَى قَتْلِهِ، وَعَلَى مَنْ سَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، وَسَبَّ
الْحَسَنَ وَالْحُسَيْنَ، أَوْ آذَى فَاطِمَةَ فِي وَلَدِهَا، أَوْ آذَى أَهْلَ بَيْتِ
رَسُوْلِ اللهِ ﷺ، فَعَلَيْهِ لَعْنَةُ اللهِ وَغَضَبُهُ، لَا أَقَامَ اللهُ الْكَرِيْمُ لَهُ وَزْنًا،
وَلَا نَالَتْهُ شَفَاعَةُ مُحَمَّدٍ ﷺ.

> May the curse of Allāh ﷻ, and the curse of all those who curse, be upon the murderer (of Imam Ḥusayn b. ʿAlī ؑ). May the curse of Allāh ﷻ and His ﷻ wrath befall anyone who aided in killing him ؑ; anyone who insulted ʿAlī b. Abī Ṭālib, Imam Ḥasan and Imam Ḥusayn; anyone who caused harm to Sayyida Fāṭima al-Zahrāʾ ؑ with regards to her children; and anyone who caused distress to the Ahl al-Bayt of the Messenger of Allāh ﷺ. May Allāh ﷻ not allow [the perpetrators] any honour (in this world), (may He ﷻ humiliate them) and may they not be blessed with the intercession of Prophet Muḥammad ﷺ![2]

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[1] Set forth by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:213. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2614.

[2] •al-Ājurrī in *al-Sharīʿa*, 5:2183–2184 §1677.

10.8 The Explication of Imam Abū Bakr al-Jaṣṣāṣ al-Ḥanafī (d. 370 AH)

Imam Abū Bakr al-Jaṣṣāṣ al-Rāzī al-Ḥanafī was in favour of cursing Yazīd explicitly. He cursed Yazīd directly by specifying his name:

غَزَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ ﵁ مَعَ يَزِيدَ اللَّعِينِ.

> Abū Ayyūb al-Anṣārī ﵁ departed for the Battle (of Constantinople in the tenure of the government of Muʿāwiya ﵁) alongside Yazīd, the Accursed.[1]

10.9 The Explication of Imam Ilkiyā al-Harāsī (d. 504 AH)

Imam ʿImād al-Dīn Abū al-Ḥasan ʿAlī b. Muḥammad b. ʿAlī al-Ṭabari al-Baghdādī Ilkiyā al-Harāsī was from among the senior imams of Islamic jurisprudence and Qurʾānic exegesis. A detailed introduction on him has already been mentioned previously. When he was asked with regards to cursing Yazīd b. Muʿāwiya, he replied:

وَكَيْفَ لَا، وَهُوَ اللَّاعِبُ بِالنَّرْدِ، الْمُتَصَيِّدُ بِالْفَهْدِ، وَالتَّارِكُ لِلصَّلَوَاتِ؛ وَالْمُدْمِنُ الْخَمْرِ؛ والْقَاتِلُ لِأَهْلِ بَيْتِ النَّبِيِّ ﷺ.

> Why should he not be cursed, for he would play chess, preoccupy himself with hunting with cheetahs, he would miss ritual prayers, he was a habitual alcoholic and he is the murderer of the Ahl al-Bayt ﵃ of the Holy Prophet ﷺ.[2]

10.10 The Explication of al-Qāḍī Muḥammad b. Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī (d. 526 AH)

ʿAllāma Ibn al-Jawzī (d. 597 AH) writes with regards to the son of al-Qāḍī Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī (d. 458 AH), namely al-Qāḍī Abū al-Ḥusayn Muḥammad (d. 526 AH):

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[1] •al-Jaṣṣāṣ in *Aḥkām al-Qurʾān*, 4:319.

[2] Set forth by •al-Bāʿūnī in *Jawāhir al-Maṭālib fī Faḍāʾil al-Imām ʿAlī b. Abī Ṭālib* ﵁, 2:302.

صَنَّفَ الْقَاضِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَبِي يَعْلَى بْنِ الْفَرَّاءِ كِتَابًا، ذَكَرَ فِيْهِ بَيَانَ مَنْ يَسْتَحِقُّ اللَّعْنَ، وَذَكَرَ فِيْهِمْ يَزِيْدَ، وَقَالَ: الْمُمْتَنِعُ مِنْ ذَلِكَ إِمَّا أَنْ يَكُوْنَ غَيْرَ عَالِمٍ بِجَوَازِ ذَلِكَ، أَوْ مُنَافِقًا يُرِيْدُ أَنْ يُوْهِمَ بِذَلِكَ. وَرُبَّمَا اسْتَفَزَّ الْجُهَّالَ بِقَوْلِهِ: اَلْمُؤْمِنُ لَا يَكُوْنُ لَعَّانًا. قَالَ: وَهَذَا مَحْمُوْلٌ عَلَى مَنْ لَا يَسْتَحِقُّ اللَّعْنَ.

> al-Qāḍī Abū al-Ḥusayn Muḥammad b. Abū Yaʿlā b. al-Farrāʾ authored a book wherein he mentioned those people who deserved to be cursed, and in that he mentioned Yazīd. He explicitly said, 'One who prohibits cursing against Yazīd is either unaware of the permissibility of cursing him, or that he is a hypocrite who wants to form doubts in that explicit curse, and such an individual provokes foolish people by the words of the Holy Prophet ﷺ: 'A believer is not one who curses.' Of course, this hadith applies to one who really does not deserve to be cursed (whereas the case of Yazīd is different; he deserves to be cursed directly with his name mentioned.)'[1]

After stating this, ʿAllama Ibn al-Jawzī writes: "I say that this statement is the writing of al-Qāḍī Abū al-Ḥusayn and is taken from his authorship."

10.11 THE EXPLICATION OF QIWĀM AL-DĪN AL-ṢAFĀRĪ (D. 534 AH)

It is the position of ʿAllāma Qiwām al-Dīn al-Ṣafārī:

لَا بَأْسَ بِاللَّعْنِ عَلَى يَزِيْدَ.

> There is no objection to cursing Yazīd.[2]

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[1] Set forth by •Ibn al-Jawzī in *al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd*, p. 42. •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 258.

[2] Set forth by •al-Kardarī in *Fatāwā al-Bazzāziyya ʿalā Ḥāshiya al-Fatāwā al-Hindiyya* (known as *al-Fatāwā ʿĀlamghīriyya*), 6:344. •al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

10.12 THE EXPLICATION OF ʿALLĀMA ABŪ AL-FARAJ B. AL-JAWZĪ

1. The grandson (son of daughter) of ʿAllāma Ibn al-Jawzī writes about his grandfather in his book *Tadhkira al-Khawāṣṣ*:

    حَكَى بَعْضُ أَشْيَاخِنَا عَنْ ذَلِكَ الْيَوْمِ: أَنَّ جَمَاعَةً سَأَلُوْا جَدِّي عَنْ يَزِيْدَ فَقَالَ: مَا تَقُوْلُوْنَ فِي رَجُلٍ وَلِيَ ثَلَاثَ سِنِيْنَ: فِي السَّنَةِ الْأُوْلَى قَتَلَ الْحُسَيْنَ، وَفِي الثَّانِيَةِ أَخَافَ الْمَدِيْنَةَ وَأَبَاحَهَا، وَفِي الثَّالِثَةِ رَمَى الْكَعْبَةَ بِالْمَجَانِيْقِ وَهَدَمَهَا، فَقَالُوْا: نَلْعَنُ. فَقَالَ: فَالْعَنُوْهُ.

    Some of our elders have described that day (of Ḥarra): A group of scholars asked my grandfather (Ibn al-Jawzī) about Yazīd, and he replied, 'Tell us what you think of the man who reigned for three years? In the first year, he martyred Imam Ḥusayn ؑ; in the second year, he threatened and caused fear among the people of Madīna and declared (Madīna Munawwara) lawful (for his army); and in the third year, he attacked the Kaʿba with mangonels and demolished it.' They all replied in one voice, 'We shall curse (such a person).' He said, 'Then (what are you waiting for?) Curse him (now)!'[1]

2. Shaykh Sulaymān b. Muḥammad al-Bujayrimī al-Shāfiʿī (d. 1221 AH) writes with reference to ʿAllāma Ibn al-Jawzī:

    قَالَ ابْنُ الْجَوْزِيِّ: أَجَازَ الْعُلَمَاءُ الْوَرِعُوْنَ لَعْنَ يَزِيْدَ.

    ʿAllama Ibn al-Jawzī said, 'Righteous scholars have permitted directly cursing Yazīd.'

    Thereafter, Shaykh al-Bujayrimī says:

    وَصَنَّفَ فِي إِبَاحَةِ لَعْنِهِ مُصَنَّفًا.

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[1] Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 261.

ʿAllāma Ibn al-Jawzī has authored a specific book on the permissibility to curse Yazīd.[1]

10.13 THE EXPLICATION OF ʿALLĀMA TAQĪ AL-DĪN B. TAYMIYYA (D. 728 AH)

On the permissibility to curse the murderers of Imam Ḥusayn by specification and mentioning his name, ʿAllāma Ibn Taymiyya writes:

وَأَمَّا مَنْ قَتَلَ الْحُسَيْنَ أَوْ أَعَانَ عَلَى قَتْلِهِ أَوْ رَضِيَ بِذَلِكَ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِيْنَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.

> Whoever martyred Imam Ḥusayn, partook in killing him or was pleased at his being murdered, may the curse of Allāh be upon them, as well as the curse of all the angels and the curse of all people! None of their obligatory deeds nor supererogatory deeds will be accepted.[2]

10.14 THE EXPLICATION OF AL-ḤĀFIẒ IBN KATHĪR (D. 774 AH)

1. On the incident at Ḥarra, al-Ḥāfiẓ Ibn Kathīr has quoted in detail the hadiths that mention curse upon those who harm or threaten the people of Madīna. After mentioning those hadiths, al-Ḥāfiẓ Ibn Kathīr says:

وَقَدِ اسْتَدَلَّ بِهَذَا الْحَدِيثِ وَأَمْثَالِهِ مَنْ ذَهَبَ إِلَى التَّرْخِيصِ فِي لَعْنَةِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَهُوَ رِوَايَةٌ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ اخْتَارَهَا الْخَلَّالُ، وَأَبُو بَكْرٍ عَبْدُ الْعَزِيْزِ، وَالْقَاضِي أَبُو يَعْلَى وَابْنُهُ الْقَاضِي أَبُو الْحُسَيْنِ، وَانْتَصَرَ لِذَلِكَ أَبُو الْفَرَجِ بْنُ الْجَوْزِيِّ فِي مُصَنَّفٍ

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[1] •al-Bujayrimī in *Tuḥfa al-Ḥabīb ʿalā Sharḥ al-Khaṭīb — Ḥāshiya al-Bujayrimī ʿalā al-Khaṭīb*, 4:228.

[2] •Ibn Taymiyya in *Majmūʿ al-Fatāwā*, 4:487.

مُفْرَدٍ، وَجَوَّزَ لَعْنَتَهُ.

It is this hadith and other hadiths similar to it that are used in evidence by those scholars who are of the opinion that it is permitted to curse Yazīd b. Muʿāwiya. Moreover, there is also a narration by Imam Aḥmad b. Ḥanbal, taken [in evidence] by al-Khallāl, Abū Bakr ʿAbd al-ʿAzīz, al-Qāḍī Abū Yaʿlā and his son al-Qāḍī Abū al-Ḥusayn. Ḥāfiẓ Abū al-Faraj b. al-Jawzī has authored a book dedicated to this issue and has thereby supported this narration and permitted cursing Yazīd.[1]

2. al-Ḥāfiẓ Ibn Kathīr has permitted cursing Yazīd directly by mentioning his name after describing the incidents of Karbala and quoting Yazīd's pride-filled poetry:

فَهَذَا، إِنْ قَالَهُ يَزِيْدُ بْنُ مُعَاوِيَةَ، فَلَعْنَةُ اللهِ عَلَيْهِ وَلَعْنَةُ اللَّاعِنِيْنَ.

(Verifiably,) Yazīd has said all this (and he did it), so may the curse of Allāh ﷻ be upon him as well as the curse of all those who curse.[2]

10.15 The Explication of ʿAllāma Saʿd al-Dīn al-Taftāzānī (d. 793 AH)

The famous scholar of *Kalām* and Islamic creed, ʿAllāma Saʿd al-Dīn al-Taftāzānī says in his *Sharḥ al-Maqāṣid*:

وَأَمَّا مَا جَرَى بَعْدَهُمْ مِنَ الظُّلْمِ عَلَى أَهْلِ بَيْتِ النَّبِيِّ ﷺ فَمِنَ
الظُّهُوْرِ بِحَيْثُ لَا مَجَالَ لِلْإِخْفَاءِ، وَمِنَ الشَّنَاعَةِ بِحَيْثُ لَا اشْتِبَاهَ
عَلَى الْآرَاءِ، إِذْ تَكَادُ تَشْهَدُ بِهِ الْجَمَادُ وَالْعَجْمَاءُ، وَيَبْكِي لَهُ مَنْ فِي
الْأَرْضِ وَالسَّمَاءِ، وَتَنْهَدُّ مِنْهُ الْجِبَالُ، وَتَنْشَقُّ الصُّخُوْرُ، وَيَبْقَى

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:223.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya, thumma dakhalat sanna thalāth wa sittīn (waqaʿa al-ḥarra)*, 8:224.

سُوْءُ عَمَلِهِ عَلَى كَرِّ الشُّهُوْرِ وَمَرِّ الدُّهُوْرِ، فَلَعْنَةُ اللهِ عَلَى مَنْ بَاشَرَ أَوْ رَضِيَ، أَوْ سَعَى، وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى.

As for the cruelties after their time that was targeted against the Pure Ahl al-Bayt عليهم السلام of the Holy Prophet ﷺ, they are very clear and cannot be concealed. The opinions on these oppressive acts being (extremely frightful, heinous and) horrendous are explicit, for they were witnessed by inanimate objects as well as those that are mute and deaf. Those of the land and sky shed tears at the sufferings caused to the Pure Ahl al-Bayt عليهم السلام, the mountains shuddered, rocks split apart and Yazīd's brutality left a permanent stain on the earth! Therefore, may the curse of Allāh ﷻ be upon all those who took part in this oppression (against the Pure Ahl al-Bayt عليهم السلام), who were pleased at it, who assisted in it or supported it. Their punishment in the Hereafter will be extremely severe and everlasting.[1]

10.16 THE EXPLICATION OF IMAM IBN AL-BAZZĀZ AL-KARDARĪ AL-ḤANAFĪ (D. 827 AH)

The famous scholar from among the Ḥanafīs, Imam Ibn al-Bazzāz al-Kardarī, writes in the well known compilation of religious and legal edicts *Fatāwā al-Bazzāziyya*:

اَلْحَقُّ أَنْ يُلْعَنَ يَزِيْدُ بِنَاءً عَلَى اشْتِهَارِ كُفْرِهِ وَتَوَاتُرِ فَظَاعَةِ شَرِّهِ عَلَى مَا عُرِفَ تَفَاصِيْلُهُ.

The truth is that Yazīd is to be cursed due to his disbelief (*kufr*) — which is well known, and because of his heinous crimes on the basis of mass-transmitted (*mutawātir*) reports, as the details of such are widespread.[2]

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[1] •al-Taftāzānī in *Sharḥ al-Maqāṣid fī ʿIlm al-Kalām (al-Maqṣad al-Sādis: al-Samʿiyāt, al-Faṣl al-Rābiʿ: al-Imāma, al-Mabḥath al-sābiʿ: wujūb taʿẓīm al-Ṣaḥāba)*, 3:536.

[2] •al-Kardarī in *Fatāwā al-Bazzāziyya ʿalā Ḥāshiya al-Fatāwā al-Hindiyya* (known as *al-Fatāwā ʿĀlamghīriyya*), 6:344.

10.17 THE EXPLICATION OF AL-ḤĀFIẒ IBN ḤAJAR AL-ʿASQALĀNĪ (D. 852 AH)

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has responded to some questions at the concluding section of his book *al-Imtāʿ bi al-Arbaʿīn al-Mutabāyana al-Samāʿ*. In one of the questions, he is asked with regards to cursing Yazīd, and the following is the response he gives to it:

> سُئِلَ شَيْخُنَا عَنْ لَعْنِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَمَاذَا يَتَرَتَّبُ عَلَى مَنْ يُحِبُّهُ وَيَرْفَعُ مِنْ شَأْنِهِ؟ فَأَجَابَ: أَمَّا اللَّعْنُ، فَنَقَلَ فِيْهِ الطَّبَرِيُّ الْمَعْرُوْفُ بِـ: الْكِيَا الْهَرَّاسِيِّ الْخِلَافَ فِي الْمَذَاهِبِ الْأَرْبَعَةِ فِي الْجَوَازِ وَعَدَمِهِ فَاخْتَارَ الْجَوَازَ. ...
>
> وَأَمَّا الْمَحَبَّةُ فِيْهِ وَالرَّفْعُ مِنْ شَأْنِهِ فَلَا تَقَعُ إِلَّا مِنْ مُبْتَدِعٍ فَاسِدِ الْاعْتِقَادِ، فَإِنَّهُ كَانَ فِيْهِ مِنَ الصِّفَاتِ مَا يَقْتَضِي سَلْبَ الْإِيْمَانِ عَمَّنْ يُحِبُّهُ؛ لِأَنَّ الْحُبَّ فِي اللهِ وَالْبُغْضَ فِي اللهِ مِنَ الْإِيْمَانِ.

> Our Shaykh was asked: "What is the ruling on cursing Yazīd b. Muʿāwiya? Moreover, what is the ruling on someone who expresses love for him and praises him?"
>
> On this, Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī responds: "As far as cursing Yazīd is concerned, Imam al-Ṭabarī, popularly known as Ilkiyā al-Harāsī, is well known in this regard, and he has reported all the sayings on the permissibility and impermissibility found in the Four Schools (of Islamic Jurisprudence), or the differences among them, and he has himself adopted the attitude of the permissibility of cursing Yazīd."
>
> (Thereafter, Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī writes about anyone who loves Yazīd:) "Anyone who loves Yazīd (or has a soft corner for him) or praises him in any manner whatsoever, such an act of depravity cannot be committed by anyone but one who is an innovator with invalid beliefs. This is because Yazīd had such clear attributes which engender faith being

> taken away or leaving one who loves Yazīd or has a softer corner in his heart for him; the principle of *al-ḥubb fi'Llāh* (loving for the sake of Allāh ﷻ) and *al-bughḍ fi'Llāh* (hating for the sake of Allāh ﷻ) are from the foundations of faith. (Therefore, anyone who is inclined cordially towards Yazīd has taken up hatred for Allāh ﷻ, and anyone who has hatred for the despicable Yazīd has taken up love for Allāh ﷻ.)"[1]

al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī states that anyone whose heart inclines towards Yazīd, or that person intends to defend him, loves him, has a soft corner in his heart for him, wants to directly or indirectly praise him, then such a person is himself out of the fold of Islām and his faith has been removed from him. This is because to have a soft corner in one's heart for Yazīd is equivalent to taking up hatred against Allāh ﷻ. Basing it on this saying, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has also supported cursing Yazīd by specification – saying his name, and has thereby made his stance clear [on this issue].

10.18 THE EXPLICATION OF ʿALLĀMA BADR AL-DĪN AL-ʿAYNĪ (D. 855 AH)

ʿAllāma Badr al-Dīn al-ʿAynī comments on a hadith in which he mentions Yazīd's name:

> قَوْلُهُ: «أَحْدَاثًا» أَيْ: شُبَّانًا، وَأَوَّلُهُمْ يَزِيْدُ عَلَيْهِ مَا يَسْتَحِقُّ، وَكَانَ غَالِبًا يَنْزِعُ الشُّيُوْخَ مِنْ إِمَارَةِ الْبُلْدَانِ الْكِبَارِ، وَيُوَلِّيْهَا الْأَصَاغِرَ مِنْ أَقَارِبِهِ.

> His saying, '*aḥdāth*' means: young and inexperienced boys, the foremost of whom was Yazīd – may that (curse) be due upon him which he deserves. He would mostly remove the (experienced) mature rulers from the governorship of major cities and he would replace them with youngsters from among his own relatives.[2]

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[1] •al-ʿAsqalānī in *al-Imtāʿ bi'l-Arbaʿīn al-Mutabāyana al-Samāʿ*, p. 96.

[2] •al-ʿAynī in *ʿUmdat al-Qārī*, 24:180–181.

10.19 THE EXPLICATION OF IMAM ABŪ AL-BARAKĀT AL-BĀʿŪNĪ AL-SHĀFIʿĪ (D. 871 AH)

Imam Abū al-Barakāt al-Bāʿūnī al-Shāfiʿī has written in his book *Jawāhir al-Maṭālib* about Yazīd:

يَزِيْدُ، لَعَنَهُ اللهُ.

> Yazīd – may Allāh ﷻ curse him.[1]

10.20 THE EXPLICATION OF ABŪ AL-MAḤĀSIN YŪSUF AL-ATĀBIKĪ (D. 874 AH)

Imam Abū al-Maḥāsin Jamāl al-Dīn Yūsuf b. al-Amīr Sayf al-Dīn Taghrī al-Atābikī wrote in *Mawrid al-Laṭāfa*:

قَدْ أَجَازَ أَصْحَابُنَا - يَعْنِي السَّادَةَ الشَّافِعِيَّةَ - اللَّعْنَ عَلَى مَنْ قَتَلَ الْحُسَيْنَ أَوْ أَمَرَ بِقَتْلِهِ أَوْ أَجَازَهُ أَوْ رَضِيَ بِهِ.

> Our colleagues, i.e. the well known Shāfiʿī scholars, have permitted (directly and explicitly) cursing every such person who martyred Imam Ḥusayn ؑ, ordered his ؑ killing, permitted his ؑ killing or was pleased with it (i.e. that brutal and heinous murder).[2]

10.21 THE EXPLICATION OF IMAM JALĀL AL-DĪN AL-SUYŪṬĪ (D. 911 AH)

Imam Jalāl al-Dīn al-Suyūṭī mentions Yazīd's name in his book *Tārīkh al-Khulafāʾ* and writes on cursing him:

فَقُتِلَ، وَجِيءَ بِرَأْسِهِ فِي طَسْتٍ حَتَّى وُضِعَ بَيْنَ يَدَيِ ابْنِ زِيَادٍ، لَعَنَ اللهُ قَاتِلَهُ، وَابْنَ زِيَادٍ مَعَهُ وَيَزِيْدَ أَيْضًا.

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[1] •Shams al-Dīn Abū al-Barakāt al-Dimashqī al-Bāʿūnī in *Jawāhir al-Maṭālib fī Manāqib al-Imām ʿAlī b. Abī Ṭālib* ؑ, 2:272.

[2] •al-Atābikī in *Mawrid al-Laṭāfa fīman walī al-Salṭana wa al-Khilāfa*, 1:66.

Imam Ḥusayn ﵁ was martyred and his noble head was brought on a tray and placed in front of the accursed Ibn Ziyād. Allāh curse his ﵁ killer and, with him, Ibn Ziyād and Yazīd also.[1]

10.22 The Explication of ʿAllāma Shams al-Dīn b. Kamāl Pāshā (d. 944 AH)

It is the stance of the famous Turkish hadith expert and researcher Aḥmad b. Sulaymān b. Kamāl Pāshā:

> وَالْحَقُّ أَنَّ لَعْنَ يَزِيْدَ عَلَى اشْتِهَارِ كُفْرِهِ وَتَوَاتُرِ فَظَاعَتِهِ وَشَرِّهِ عَلَى مَا عُرِفَ بِتَفَاصِيْلِهِ جَائِزٌ.

> The truth is that Yazīd is to be cursed due to his disbelief (*kufr*) being well known, and because of his heinous crimes being mass-transmitted (*mutawātir*), as the details of such are widespread.[2]

10.23 The Explication of al-Mullā ʿAlī al-Qārī al-Ḥanafī (d. 1014 AH)

In *Sharḥ al-Shifāʾ*, al-Mullā ʿAlī al-Qārī writes:

> فَلَا يَجُوْزُ أَصْلًا بِخِلَافِ يَزِيْدَ وَابْنِ زِيَادٍ وَأَمْثَالِهِمَا، فَإِنَّ بَعْضَ الْعُلَمَاءِ جَوَّزُوْا لَعْنَهُمَا بَلِ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ بِكُفْرِ يَزِيْدَ.

> (Cursing Muʿāwiya ﵁) is not permitted at all! Albeit, with regards to Yazīd, Ibn Ziyād and the likes of them, it is permissible (to curse them) with specification, as some noble scholars have permitted cursing them both directly. In fact, Imam Aḥmad b. Ḥanbal has spoken on the disbelief (*kufr*) of Yazīd.[3]

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[1] •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 207.

[2] •al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

[3] •al-Mullā ʿAlī al-Qārī in *Sharḥ al-Shifāʾ*, 2:552.

10.24 THE EXPLICATION OF ʿABD AL-RAʾŪF AL- MUNĀWĪ (D. 1031 AH)

Imam ʿAbd al-Raʾūf al-Munāwī writes in *Fayḍ al-Qadīr*:

> وَتَفْصِيلُ قِصَّةِ قَتْلِهِ تُمَزِّقُ الْأَكْبَادَ وَتُذَيِّبُ الْأَجْسَادَ، فَلَعْنَةُ اللهِ عَلَى مَنْ قَتَلَهُ أَوْ رَضِيَ أَوْ أَمَرَ، وَبُعْدًا لَهُ كَمَا بُعِّدَتْ عَادُ.

> The details of his (Imam Ḥusayn ؓ) martyrdom is heart-wrenching and body-shattering. May the curse of Allāh ﷻ be upon whoever murdered him, or was pleased by it, or ordered it, and may they fall far from the mercy of Allāh ﷻ like the People of ʿĀd were flung far from His ﷻ grace.[1]

10.25 THE EXPLICATION OF ʿALLĀMA ʿALĪ B. IBRĀHĪM AL-ḤALABĪ (D. 1044 AH)

In his famous book on Prophetic biography, *Insān al-ʿUyūn*, ʿAllāma ʿAlī b. Ibrāhīm al-Ḥalabī writes:

> وَكَانَ عَلَى مَا أَفْتَى بِهِ الْكِيَا الْهَرَّاسِيُّ مِنْ جَوَازِ التَّصْرِيْحِ بِلَعْنِهِ، أُسْتَاذُنَا الْأَعْظَمُ الشَّيْخُ مُحَمَّدٌ الْبَكْرِيُّ، تَبَعًا لِوَالِدِهِ الْأُسْتَاذِ الشَّيْخِ أَبِي الْحَسَنِ. وَقَدْ رَأَيْتُ فِي كَلَامِ بَعْضِ أَتْبَاعِ أُسْتَاذِنَا الْمَذْكُوْرِ فِي حَقِّ يَزِيْدَ مَا لَفْظُهُ: زَادَهُ اللهُ خِزْيًا وَفِي أَسْفَلِ سِجِّيْنٍ وَضَعَهُ.

> ʿAllāma Ilkiyā al-Harāsī has issued an edict on cursing Yazīd explicitly (by mentioning his name). Our teacher, Shaykh Muḥammad al-Bakrī, supported it, following his father Shaykh Abū al-Ḥasan. I have also observed in the sayings of some of the followers of these very teachers of mine such words as the following against Yazīd: 'Allāh ﷻ increase him in disgrace and place him in the lowest portion of *Sijjīn* (the

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[1] al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

worst part of Hell).'[1]

10.26 THE EXPLICATION OF SHAYKH ʿABD AL-ḤAQQ AL-MUḤADDITH AL-DIHLAWĪ (D. 1052 AH)

Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī (d. 1052 AH) writes in detail in his book *Takmīl al-Īmān* on the position of cursing Yazīd. He says:

> بعضی دیگر گویند که قتلِ امام حسین گناه کبیره است چه قتل نفس مومنه بنا حق کبیره است نه کفر ولعنت مخصوص بکافران است و لیت شعری که ارباب ایں اقاویل باحادیث نبوی که ناطق اند بآنکه بغض و عداوت و ایذا و اہانتِ فاطمہ و اولاد او موجب بغض و ایذا و اہانتِ رسول ﷺ است چه میگویند۔ وآں سببِ کفر و موجب لعن و خلود نارِ جہنم است بلاشک بموجب آیه ﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾ [الأحزاب، ٣٣/ ٥٧]

> "One group holds the opinion that the killing of Imam Ḥusayn ﵁ is a major sin; to kill a believer unrightfully is from the category of major sins and not disbelief (*kufr*), whereas cursing is specifically against disbelievers. Woe to those who express such opinions; they are unaware of even the noble statement of the Holy Prophet ﷺ – that it is a cause of distress to the Messenger ﷺ to have enmity or grudge against Sayyida Fāṭima ﵂ and her pure children, to cause them any pain or to insult them. Does insulting the Messenger ﷺ and having any enmity against him ﷺ not cause disbelief and render the perpetrator accursed? Is such an act not enough to cast one into the fire of Hell? Allāh ﷻ has said: ﴾*Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them*

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[1] al-Ḥalabī in *Insān al-ʿUyūn fī Sīra al-Amīn al-Māʾmūn*, 1:267.

> *in this life and the Hereafter. And He has prepared a humiliating punishment for them.* ﴾ [Qurʾān, 33:57]"[1]

10.27 THE EXPLICATION OF SHAYKH MUḤAMMAD B. ʿALĪ AL-ṢABBĀN (D. 1206 AH)

The famous thirteenth century AH Egyptian scholar, Muḥammad b. ʿAlī al-Ṣabbān writes about Yazīd in his *Isʿāf al-Rāghibīn*:

> وَأَمَّا فِسْقُهُ فَقَدْ أَجْمَعُوْا عَلَيْهِ، وَأَجَازَ قَوْمٌ مِنَ الْعُلَمَاءِ لَعْنَهُ بِخُصُوْصِ اسْمِهِ، وَرُوِيَ ذَلِكَ عَنِ الْإِمَامِ أَحْمَدَ. قَالَ ابْنُ الْجَوْزِيِّ: صَنَّفَ الْقَاضِي أَبُوْ يَعْلَى كِتَابًا فِيْمَنْ يَسْتَحِقُّ اللَّعْنَةَ وَذَكَرَ مِنْهُمْ يَزِيْدَ.
>
> As for Yazīd being an open sinner (*fāsiq*), the scholars are unanimous on this. A large number of scholars have permitted cursing Yazīd by name. This is also reported from Imam Aḥmad. Imam Ibn al-Jawzī has said that al-Qāḍī Abū Yaʿlā has authored a book on those who deserved to be cursed, and he has included Yazīd among them.[2]

10.28 THE EXPLICATION OF SHAYKH SULAYMĀN B. MUḤAMMAD AL-BUJAYRIMĪ AL-SHĀFIʿĪ (D. 1221 AH)

The famous Egyptian jurist and hadith expert of the thirteenth century AH, Imam Sulaymān b. Muḥammad b. ʿUmar al-Bujayrimī al-Shāfiʿī says:

> وَلَنَا قَوْلٌ بِذَلِكَ فِي مَذْهَبِ إِمَامِنَا الشَّافِعِيِّ، وَكَانَ يَقُوْلُ بِذَلِكَ الْأُسْتَاذُ الْبَكْرِيُّ. وَمِنْ كَلَامِ بَعْضِ أَتْبَاعِهِ فِي حَقِّ يَزِيْدَ مَا لَفْظُهُ: زَادَهُ اللهُ خِزْيًا، وَمَنَعَهُ، وَفِي أَسْفَلِ سِجِّيْنٍ وَضَعَهُ، وَفِي شَرْحِ عَقَائِدِ

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[1] •ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī in *Takmīl al-Īmān*, pp. 172–173.

[2] •Muḥammad al-Ṣabbān in *Isʿāf al-Rāghibīn fī Sīra al-Muṣṭafā* ﷺ *wa Faḍāʾil Ahl Baytihi al-Ṭāhirīn* عليهم السلام, pp. 559–560.

السَّعْدِ يَجُوْزُ لَعْنُ يَزِيْدَ.

> We also have only one opinion according to the method of our Imam al-Shāfiʿī (on cursing Yazīd explicitly). Ustādh al-Bakrī says the same. The saying against Yazīd by one of his followers is in the words: 'Allāh ﷻ increase him in disgrace and ever-deprive him of His ﷻ blessings, and give him a place in the lowest portion of Hell's ravine.' Moreover, it is mentioned in *Sharḥ ʿAqāʾid Saʿd* that it is permitted to curse Yazīd by explicitly specifying his name.[1]

10.29 THE EXPLICATION OF AL-QĀḌĪ THANĀʾ ALLĀH PĀNĪPATĪ (D. 1225 AH)

al-Qāḍī Muḥammad Thānāʾ Allāh Pānīpatī, in his Persian work *al-Sayf al-Maslūl*, declares that to curse Yazīd is the most preponderant saying, and he writes:

لیکن مختار تر نزد فقیر آنست کہ لعن بر یزید جائز است،
وہمیں ست مذہب محققان از اہل سنۃ از اہل حدیث، منہم
ابوالفرج ابن الجوزی وناہیکہ بہ علماء جلالۃ او کتابی نوشتہ
مسمّٰی بالرد علی المتعصب العنید المانع من ذم یزید۔

> The most preponderant opinion according to this humble servant (Thanāʾ Allāh Pānīpatī) is that it is permissible to curse Yazīd. This is also the method of the Muslim researchers and the hadith experts. Among them is also Imam Abū al-Faraj b. al-Jawzī, who enjoys a high status in knowledge and academic position, and he has authored a specific book on this issue, named *'al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Māniʿ min Dhamm Yazīd'*.[2]

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[1] Set forth by •al-Bujayrimī in *Ḥāshiya ʿalā al-Khaṭīb (Tuḥfa al-Ḥabīb ʿalā Sharḥ al-Khaṭīb), Kitāb al-Ḥudūd, Faṣl fī Qitāl al-Bughāh*, 4:228.

[2] •al-Qāḍī Thanāʾ Allāh Pānīpatī in *al-Sayf al-Maslūl*, p. 212.

10.30 THE EXPLICATION OF ʿALLĀMA ʿABD AL-ʿAZĪZ PARHĀRWĪ (D. 1241 AH)

The commentator to *Sharḥ al-ʿAqāʾid* – author of *al-Nibrās*, ʿAllāma ʿAbd al-ʿAzīz Parhārwī says:

> وَبَعْضُهُمْ أَطْلَقَ اللَّعْنَ عَلَيْهِ مِنْهُمُ ابْنُ الْجَوْزِيِّ الْمُحَدِّثُ، وَصَنَّفَ كِتَابًا سَمَّاهُ: اَلرَّدُّ عَلَى الْمُتَعَصِّبِ الْعَنِيْدِ الْمَانِعِ عَنْ ذَمِّ يَزِيْدَ، وَمِنْهُمُ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ ... وَمِنْهُمُ الْقَاضِي أَبُوْ يَعْلَى.
>
> Some scholars have made Yazīd the object of their curse, and they include the hadith expert Ibn al-Jawzī, who has authored a specific book on this issue. He has named that book *'al-Radd ʿalā al-Mutaʿaṣṣib al-ʿAnīd al-Mānīʿ min Dhamm Yazīd'*. These scholars also include Imam Aḥmad b. Ḥanbal... and al-Qāḍī Abū Yaʿlā (who declare explicit curse be made on Yazīd).[1]

10.31 THE EXPLICATION OF ʿALLĀMA SAYYID MAḤMŪD AL-ĀLŪSĪ (D. 1270 AH)

1. The famous Qurʾānic exegete, ʿAllāma Sayyid Maḥmūd al-Ālūsī writes in his *Tafsīr Rūḥ al-Maʿānī*:

   > لَا تَوَقُّفَ فِي لَعْنِ يَزِيْدَ لِكَثْرَةِ أَوْصَافِهِ الْخَبِيْثَةِ وَارْتِكَابِهِ الْكَبَائِرَ فِي جَمِيْعِ أَيَّامِ تَكْلِيْفِهِ، وَيَكْفِي مَا فَعَلَهُ أَيَّامَ اسْتِيْلَائِهِ بِأَهْلِ الْمَدِيْنَةِ وَمَكَّةَ. ...
   >
   > There must be no hesitation in cursing Yazīd; it is due to his committing uncountable vile deeds and major sins during all the days of his office. What he did in Makka Mukarrama and Madīna Munawwara during his tenure of governance is enough for him to be rendered accursed![2]

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[1] •ʿAbd al-ʿAzīz Parhārwī in *al-Nibrās Sharḥ Sharḥ al-ʿAqāʾid*, p. 553.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 4:53 §3589 & in *al-Muʿjam al-*

وَالطَّامَةُ الْكُبْرَى مَا فَعَلَهُ بِأَهْلِ الْبَيْتِ، وَرِضَاهُ بِقَتْلِ الْحُسَيْنِ عَلَى جَدِّهِ وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَاسْتِبْشَارُهُ بِذَلِكَ، وَإِهَانَتُهُ لِأَهْلِ بَيْتِهِ مِمَّا تَوَاتَرَ مَعْنَاهُ، وَإِنْ كَانَتْ تَفَاصِيلُهُ آحَادًا، وَفِي الْحَدِيثِ: سِتَّةٌ لَعَنْتُهُمْ. وَفِي رِوَايَةٍ: لَعَنَهُمُ اللهُ وَكُلُّ نَبِيٍّ مُجَابِ الدَّعْوَةِ: الْمُحَرِّفُ لِكِتَابِ اللهِ، وَفِي رِوَايَةٍ: اَلزَّائِدُ فِي كِتَابِ اللهِ، وَالْمُكَذِّبُ بِقَدْرِ اللهِ، وَالْمُتَسَلِّطُ بِالْجَبَرُوْتِ، لِيُعِزَّ مَنْ أَذَلَّ اللهُ وَيُذِلَّ مَنْ أَعَزَّ اللهُ، وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي، وَالتَّارِكُ لِسُنَّتِي». وَقَدْ جَزَمَ بِكُفْرِهِ وَصَرَّحَ بِلَعْنِهِ جَمَاعَةٌ مِنَ الْعُلَمَاءِ.

How he treated the Pure Ahl al-Bayt is akin to a minor Judgement Day. His consenting to and being pleased at the murder of Imam Ḥusayn and his insulting the Pure Ahl al-Bayt are proven by implied mass-transmission. There are irrefutable proofs, as detailed in solitary reports, of him being accursed. It is stated in one blessed hadith: 'There are six types of people whom I have cursed.' It is mentioned in another narration that 'Allāh has cursed him as have all those Prophets whose prayers are answered.' '(One of them is:) anyone who distorts the Book of Allāh.' It is mentioned in another narration: 'One who adds to the Book of Allāh, one who denies the fate ordained by Allāh, one who overwhelms with power which he honours someone Allāh has debased and he debases someone Allāh has honoured, one who makes lawful the sacredness of my family and one who abandons my Sunna.'[1] Verily, a large number of scholars

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Kabīr, 7:144 §6636. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 58:111. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:152 §1891. •al-Daylamī in *Musnad al-Firdaws*, 1:505 §2067. Set forth by •al-Haythamī in *Majmaʿ al-Zawā'id*, 3:306 §5823. al-Mundhirī and al-Haythamī said: al-Ṭabarānī narrated it in *al-Awsaṭ* and *al-Kabīr*, and its narraters are *al-Ṣaḥīḥ*.

[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Qadr* [Predestination], Ch.: (7), 4:457 §2154.

have made an explicit declaration on his disbelief (*kufr*) and cursing him (by specification).[1]

2. According to the senior scholars, there is no room for any hesitation when calling Yazīd 'accursed'. Imam Sayyid Maḥmūd al-Ālūsī writes on the permissibility of cursing him based on religious sentiments:

   وَأَنَا أَذْهَبُ إِلَى جَوَازِ لَعْنِ مِثْلِهِ عَلَى التَّعْيِيْنِ، وَلَوْ لَمْ يُتَصَوَّرْ أَنْ يَكُوْنَ لَهُ مِثْلٌ مِنَ الْفَاسِقِيْنَ، وَالظَّاهِرُ أَنَّهُ لَمْ يَتُبْ، وَاحْتِمَالُ تَوْبَتِهِ أَضْعَفُ مِنْ إِيْمَانِهِ. وَيُلْحَقُ بِهِ ابْنُ زِيَادٍ وَابْنُ سَعْدٍ وَجَمَاعَةٌ، فَلَعْنَةُ اللهِ عَلَيْهِمْ أَجْمَعِيْنَ، وَعَلَى أَنْصَارِهِمْ وَأَعْوَانِهِمْ وَشِيْعَتِهِمْ، وَمَنْ مَالَ إِلَيْهِمْ إِلَى يَوْمِ الدِّيْنِ مَا دَمَعَتْ عَيْنٌ عَلَى أَبِي عَبْدِ اللهِ الْحُسَيْنِ ﵇.

   I acknowledge that it is permitted to curse by specification people like Yazīd, even though it cannot be conceived that there would be someone from among the religiously disobedient the like of him. It is also evident that Yazīd did not repent for his misdeeds. (His ruining the petals and flowers of the Prophetic Garden – the Ahl al-Bayt ﵈ – insolence towards the daughters on the Ahl al-Bayt ﵈, massacre and bloodshed in Madīna Munawwara, killing in the Riyāḍ al-Janna (Garden of Paradise), destruction of the Kaʿba in Makka, etc. are all such sins for which that wretch was not fortunate to repent.) As weak (and lifeless) is the possibility of Yazīd being a believer, his probability of repenting is flimsier (and even more limp). With Yazīd, Ibn Ziyād, Ibn Saʿd and their entire group are included in the curse. The curse of Allāh ﷻ be upon them all, upon their supporters and their allies, upon their group, and upon all those who incline towards those accursed beings! Absolutely! For as long as there remains an eye that sheds tears for Imam Ḥusayn ﵇, may the curse of Allāh ﷻ be upon them all until the Day of Judgement.[1]

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[1] al-Ālūsī in *Rūḥ al-Maʿānī fī Tafsīr al-Qurʾān al-ʿAẓīm wa al-Sabʿa al-Mathānī*, 26:72.

3. Thereafter, Imam al-Ālūsī says: "I very much like the couplet of my great contemporary poet ʿAbd al-Bāqī al-Āfandī ʿUmarī Mawṣilī, that when he was asked about cursing Yazīd, the Accursed, he responded in poetic manner:

يَزِيْدُ عَلَى لَعْنِي عَرِيْضُ جَنَابِهِ
فَأَغْدُو بِهِ طُوْلَ الْمَدَى أَلْعَنُ اللَّعْنَا

In his vast courtyard, curses find their abode. No matter the abundance, they create their own abode. In that cursed space, each curse finds its space. Thus, I'll curse him ceaselessly, in life's embrace.[2]

4. ʿAllāma Sayyid Maḥmūd al-Ālūsī further states:

وَمَنْ كَانَ يَخْشَى الْقَالَ وَالْقِيْلَ مِنَ التَّصْرِيْحِ بِلَعْنِ ذَلِكَ الضَّلِيْلِ فَلْيَقُلْ: لَعَنَ اللهُ عَزَّ وَجَلَّ مَنْ رَضِيَ بِقَتْلِ الْحُسَيْنِ، وَمَنْ آذَى عِتْرَةَ النَّبِيِّ ﷺ بِغَيْرِ حَقٍّ، وَمَنْ غَصَبَهُمْ حَقَّهُمْ، فَإِنَّهُ يَكُوْنُ لَاعِنًا لَهُ لِدُخُوْلِهِ تَحْتَ الْعُمُوْمِ دُخُوْلًا أَوَّلِيًّا فِي نَفْسِ الْأَمْرِ، وَلَا يُخَالِفُ أَحَدٌ فِي جَوَازِ اللَّعْنِ بِهَذِهِ الْأَلْفَاظِ وَنَحْوِهَا.

If someone is afraid of explicitly cursing that wayward sinner and dithers in it, he should say, 'May the curse of Allāh ﷻ be upon all those who consented to the murder of Imam Ḥusayn ﵇, those who caused undue harm to the family of the Holy Prophet ﷺ and those who infringed their right.' In this manner, he will certainly be among those who curse Yazīd, for Yazīd is included foremost in this general cursing on the basis of the fact of the matter. No one disagrees with the cursing made with these words or similar phrases.[1]

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[1] Ibid., 26:73.

[2] Ibid.

5. At another place, ʿAllāma Sayyid Maḥmūd al-Ālūsī writes:

فَقَدْ أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنِ ابْنِ مَسْعُوْدٍ ؓ قَالَ: مَا كُنَّا نَعْرِفُ الْمُنَافِقِيْنَ عَلَى عَهْدِ رَسُوْلِ اللهِ ﷺ إِلَّا بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ ؑ، وَأَخْرَجَ هُوَ وَابْنُ عَسَاكِرَ عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ ؓ مَا يُؤَيِّدُهُ، وَعِنْدِي أَنَّ بُغْضَهُ ؑ مِنْ أَقْوَى عَلَامَاتِ النِّفَاقِ، فَإِنْ آمَنْتَ بِذَلِكَ، فَيَا لَيْتَ شِعْرِي، مَاذَا تَقُوْلُ فِي يَزِيْدَ الطَّرِيْدِ أَكَانَ يُحِبُّ عَلِيًّا -كَرَّمَ اللهُ تَعَالَى وَجْهَهُ- أَمْ كَانَ يُبْغِضُهُ؟ وَلَا أَظُنُّكَ فِي مِرْيَةٍ مِنْ أَنَّهُ -عَلَيْهِ اللَّعْنَةُ- كَانَ يُبْغِضُهُ ؑ أَشَدَّ الْبُغْضِ وَكَذَا يُبْغِضُ وَلَدَيْهِ الْحَسَنَ وَالْحُسَيْنَ عَلَى جَدِّهِمَا وَأَبَوَيْهِمَا وَعَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ، كَمَا تَدُلُّ عَلَى ذَلِكَ الْآثَارُ الْمُتَوَاتِرَةُ مَعْنًى، وَحِيْنَئِذٍ لَا مَجَالَ لَكَ مِنَ الْقَوْلِ بِأَنَّ اللَّعِيْنَ كَانَ مُنَافِقًا.

Imam Ibn Mardawayh reported from ʿAbd Allāh b. Masʿūd ؓ that he ؓ said, 'During the time of the Messenger of Allāh ﷺ, we would identify the hypocrites by their hatred for ʿAlī b. Abī Ṭālib ؑ.' In support of this, Ibn Mardawayh and Ibn ʿAsākir have narrated from Abū Saʿīd al-Khudrī ؓ also. With me, hatred for ʿAlī ؑ is certainly a strong sign of hypocrisy. As such, if you believe this, what then would you say of Yazīd the Reject? Did he have love for ʿAlī ؑ, or was it hatred? I am certain that you will have no doubts in the fact that Yazīd – may he be cursed – had severe hatred and enmity against ʿAlī ؑ. Likewise, he had hatred and enmity against both the sons of ʿAlī ؑ – Imams Ḥasan and Ḥusayn ؑ – and also against their grandfather (the Messenger of Allāh ﷺ) – peace and blessings upon them and upon their parents. Implied mass-transmitted reports suggest this. You should now have no choice but to say that Yazīd the Accursed is a hypocrite.[1]

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[1] Ibid., 26:73–74.

10.32 THE EXPLICATION OF ʿALLĀMA SALĀMAT ALLĀH (D. 1281 AH) – THE STUDENT OF SHĀH ʿABD AL-ʿAZĪZ AL-MUḤADDITH AL-DIHLAWĪ

The special student of Shāh ʿAbd al-ʿAzīz al-Muḥaddith al-Dihlawī (d. 1239 AH), namely ʿAllāma Salāmat Allāh Kashfī Badāyūnī Kānpūrī (d. 1281 AH) has written in the Persian commentary *Taḥrīr al-Shahādatayn* of *Sirr al-Shahādatayn*, the treatise of his teacher:

دریں شکے نیست کہ یزید پلید آمر و راضی و مستبشر از قتل حسین ؓ بودہ وہمیں است مذہب مختار جمہور اہل سنت و جماعت۔ چنانچہ در کتب معتمدہ مثل "مفتاح النجا" مرزا محمد بدخشی، ومناقب السادات ملک العلماء قاضی شہاب الدین دولت آبادی، و "شرح عقائد النسفی" ملا سعد الدین تفتازانی، و تکمیل الایمان شیخ عبد الحق محدث دہلوی، وغیران از اسفار معتبرہ باشواہد ودلائل مذکور و مسطور است۔ و لہذا لعن آن ملعون بہ حجج قاطعہ وبراہین ساطعہ ثابت کردہ اند۔ ومختار راقم الحروف واساتذہ صوری ومعنوی ما ہمین است کہ یزید آمر و راضی و مستبشر بقتل حسین ؓ بودہ و مستحق لعنت ابدی و وبال و نکال سرمدی است۔

There is no doubt that the impure Yazīd was the one to order the killing of Imam Ḥusayn ؓ and he was pleased and happy by it. This is the stance of the majority of the Ahl al-Sunna wa'l-Jamāʿa. This is mentioned and written with evidence and proofs in reliable books, such as *Miftāh al-Najā* by Mirzā

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[1] Ibid., 26:78.

> Muḥammad Badakhshī, *Manāqib al-Sādāt* by al-Qāḍī Shihāb al-Dīn Dawlatābādī, *Sharḥ al-ʿAqā'id al-Nasafiyya* by al-Mullā Saʿd al-Dīn al-Taftāzānī, *Takmīl al-Īmān* by Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī, and others. This is why they have proven that cursing Yazīd is valid, with clear evidence and conclusive proofs, and so the position I and our teachers of the sciences of the outward and the inward have adopted is also that it was Yazīd who ordered Imam Ḥusayn ﷺ to be killed, he approved of it and he expressed joy at it. He deserves eternal curse and everlasting punishment.[1]

10.33 THE EXPLICATION OF ʿALLĀMA RASHĪD AḤMAD GANGOHĪ (D. 1323 AH)

The famous scholar of the Deoband school of thought, ʿAllāma Rashīd Aḥmad Gangohī (d. 1323 AH), states his position on Yazīd thus:

> Therefore, those misdeeds of Yazīd are worthy of being cursed. However, those who discovered via verified reports and factors that Yazīd was content and happy with those corrupt doings and deemed them to be permissible and desirable, and he died without repenting, then they declare cursing permissible against him. This is how the issue is.[2]

10.34 THE EXPLICATION OF PĪR SAYYID MEHR ʿALĪ SHĀH GOLRAWĪ (D. 1356 AH)

1. Pīr Sayyid Mehr ʿAlī Shāh Golrawī makes clear his position on cursing Yazīd and says:
   After salutations [and greetings], the Qur'ānic verses: ﴾*Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter.*﴿ [Qur'ān 33:57]; and ﴾*(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed,*

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[1] •Salāmat Allāh in *Taḥrīr al-Shahādatayn*, pp. 77–78.

[2] •Gangohī in *Fatāwā Rashīdiya (Kāmil)*, p. 192.

so He made them deaf and blinded their sight. ﴾ [Qur'ān, 47:22–23]; and the Agreed Upon hadith: 'Fāṭima is a part of me'[1]; the hadith: 'Whatever distresses her also distresses me'[2]; the hadith: 'Whoever loves Ḥasan and Ḥusayn, loves me; whoever has enmity against them, has enmity against me.'[3]; the hadith: 'Ḥusayn is from me and I am from Ḥusayn; may Allāh ﷻ love whoever loves Ḥusayn.'[4], and the hadith: 'This son of mine, Ḥusayn, will be martyred in the land of Iraq, and the name of that place is Karbala. Anyone who witnesses that time should assist him.'[5] are all evidence that Yazīd the Wretch is worthy of being cursed, as are his followers. No person of faith is of the opinion that this group of vile people is not accursed. Those who have prohibited curses against Yazīd have not done so thinking good of Yazīd, but with the belief that it is more excellent to pronounce: 'O Allāh, bless Muḥammad, ʿAlī, Ḥasan, Ḥusayn and Fāṭima.' [This would be like] it is preferable to spend time in Qur'ān recitation, making remembrance of Allāh ﷻ and invoking blessings on the Holy Prophet ﷺ than to curse Shayṭān (Satan) day and night.[1]

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions رضي الله عنهم], Ch.: 'The merits of the family of the Prophet ﷺ,' 3:1361 §3510.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Nikāḥ* [Marriage], Ch:. 'A man defending his daughter from jealousy and ensuring fairness towards her,' 5:2004 §4932. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions رضي الله عنهم], Ch.: 'The merits of Fāṭima, daughter of Allah's Messenger ﷺ,' 4:1902 §2449.

[3] Narrated by •Ibn Mājah in *al-Sunan*: *al-Muqaddima*, Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn رضي الله عنهما,' 1:51 §143. •Abū Yaʿlā in *al-Musnad*, 11:78 §6215. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:47–48 §§2645, 2648 & in *al-Muʿjam al-Awsaṭ*, 5:102 §4795.

[4] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn رضي الله عنهما,' 5:658 §3775. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:428 §6971.

[5] •al-Azdī in *al-Makhzūn fī ʿIlm al-Ḥadīth*, p. 48 §18. •al-Hindī in *Kanz al-ʿUmmāl*, 12:58 §34314. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:224. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:199. •al-ʿAsqalānī in *al-Iṣāba*, 1:121 §266. •al-Suyūṭī in *al-Khaṣā'iṣ al-Kubrā*, 2:213. •ʿĀṣimī in *Samṭ al-Nujūm al-ʿAwālī*, 3:194.

2. In *Malfūẓāt-e-Mehriyya*, the position of Pīr Sayyid Mehr ʿAlī Shāh on cursing Yazīd has been described as thus:
A man said that Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī has issued an edict on the permissibility to curse Yazīd, saying that he permits cursing against anyone who causes distress to the progeny of Fāṭima ؑ, but some people of knowledge have expressed reluctance to it, saying that the affairs of the Hereafter are unknown, and that it is possible that Yazīd may have repented. Imam al-Taftāzānī has stated well in refutation of this that the murder of the descendants of Fāṭima and insolence against them is known via certain facts and it is a matter that was witnessed, whereas [Yazīd's] repentance is merely probable. So, what comparison can there be of probability and doubt with certainty? Many other researchers also establish the permissibility of cursing [Yazīd]."[2]

10.35 THE EXPLICATION OF ʿALLĀMA NAWĀB WAḤĪD AL-ZAMĀN (D. 1338 AH)

The famous scholar from the Ahl al-Ḥadīth school of thought, ʿAllāma Nawāb Waḥīd al-Zamān has adopted the courageous stance of declaring Imam Ḥusayn ؑ to be on the truth and Yazīd on falsehood and being accursed. He writes:

خَرَجَ إِمَامُنَا الْحُسَيْنُ ابْنُ عَلِيٍّ ؑ عَلَى يَزِيْدَ – لَعَنَهُ اللهُ – وَلِأَنَّهُ مَا دَخَلَ فِي بَيْعَتِهِ، وَكَذَا أَكْثَرُ أَهْلِ الْمَدِيْنَةِ وَالَّذِيْنَ دَخَلُوْا فِي بَيْعَتِهِ هُمْ أَيْضًا نَكَثُوْا بَيْعَتَهُ لِمَا رَأَوْا مِنْ فِسْقِهِ وَفُجُوْرِهِ وَإِلْحَادِهِ كَتَحْلِيْلِ الْخَمْرِ وَالزِّنَا وَغَيْرِ ذَلِكَ، فَهُوَ ؑ بَذَلَ نَفْسَهُ لِإِعْلَاءِ كَلِمَةِ اللهِ

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[1] •Fayḍ Aḥmad in *Sawāniḥ-e-Ḥayāt Mehr ʿAlī Shāh, Mehr-e-Munīr*, p. 463.

[2] •*Malfūẓāt-e-Mehriyya, Malfūẓ* No. 164, p. 124.

> وَإِقَامَةِ الشَّرْعِ الْمَتِيْنِ وَصَارَ سَيِّدَ الشُّهَدَاءِ وَالصِّدِّيْقِيْنَ، وَمَنْ أَنْكَرَ شَهَادَةَ الْحُسَيْنِ وَظَنَّهُ بَاغِيًا فَقَدْ أَخْطَأَ خَطَأً فَاحِشًا.
>
> Our Imam Ḥusayn b. ʿAlī ؑ came out against Yazīd – may Allāh ﷻ curse be on him – for he ؑ had not entered into a pledge of allegiance to him (due to his irreligious and anti-Islām acts). Likewise, many people of Madīna – who were in a pledge of allegiance to him – when they observed his sinfulness, transgression and irreligiosity, such as his declaring alcohol and immorality as lawful – broke their pledges of allegiance they had made to him. Imam Ḥusayn ؑ sacrificed his life for the propagation of the Word of Allāh ﷻ and to establish the firm faith [of Islam]. In this manner, he became the chief among martyrs and of the truthful. (Beware!) Anyone who denies the martyrdom of Imam Ḥusayn ؑ (being true) and considers him ؑ to be a rebel (Allāh-forbid), such a person would be committing an open error and would be astray.[1]

10.36 THE EXPLICATION OF QĀRĪ MUḤAMMAD ṬAYYIB (D. 1983 CE)

The principal of Dār al-ʿUlūm Deoband Qārī Muḥammad Ṭayyib (1897 CE – 1983 CE) writes in his book *'Shahīd-e-Karbalā Awr Yazīd'* (*The Martyr of Karbala and Yazīd*) while commenting on the statements of Imam al-Taftāzānī and Imam Shahāb al-Dīn al-Qasṭallānī:

> The approval of killing Imam Ḥusayn ؑ and the sinfulness of Yazīd is proven by the agreed opinion of one expert in hadith (Imam al-Qasṭallānī) and one expert in *Kalām* (Imam al-Taftāzānī). Therefore, since the sinfulness of Yazīd, which is clear from the permissibility of cursing him, is agreed upon by al-Taftāzānī, and he declares Yazīd's approval of the killing by implied mass-transmitted reports, then the conclusively accepted and mass-transmitted belief in summary fashion is

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[1] •Waḥīd al-Zamān in *Hadya al-Mahdī min al-Fiqh al-Muḥammadī*, p. 98.

> established, according to both the Imams of hadith and of *Kalām*. This then does not remain an issue of two but a matter of unanimity.[1]

Qārī Muḥammad Ṭayyib has not declared the permissibility of cursing Yazīd in this statement as being the position of a few scholars, but rather, he has proven that it is already the unanimous verdict of the noble imams on the permissibility of cursing Yazīd by specifying his name.

In the light of Qur'ānic verses, and the sayings of the Noble Companions ﵃, the Successors and the pious predecessors of this *Umma*, the permissibility to curse Yazīd by specifying him with name is verified. In order to impose his leadership, not only did Yazīd spread corruption in the land, but he also severed ties of kinship, and so he becomes the object of curse. He was callous and ill-willed! There should be no soft corner in the heart for him due to his oppression, barbarism, misdeeds and immorality; it is impossible for any person of faith to even imagine his cruelty to the Progeny ﵈ of the Messenger ﷺ, and his ravaging the Ḥaram of the Messenger ﷺ and the Ḥaram of Allāh ﷻ, let alone for anyone to commit them, and then to flaunt such deeds and express pride over them!

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[1] Muḥammad Ṭayyab in *Shahīd-e-Karbalā awr Yazīd*, p. 127.

11

EXPLICATIONS OF THE NOBLE IMAMS

AND THE SCHOLARS ON AFFIRMING THE DISBELIEF OF YAZĪD

In this chapter, the explications on Yazīd's disbelief have been presented, as established by the elders of the *Umma*, the Noble Imams and the scholars, so that the reality becomes further clear that one cannot be a person of faith who violates the sanctity of the Two Noble Ḥarams; who slays the Pure Ahl al-Bayt ؑ, Noble Companions ؓ and Successors; and who subjects the Grandson ؑ of the Messenger ﷺ to indescribable and heart-wrenching harm and cruelty. In fact, such can only be in certain and conclusive terms a sinner, a transgressor, astray, evil, rebellious, accursed and a disbeliever!

11.1 THE EXPLICATION OF ʿABD AL-RAḤMĀN B. SAʿĪD B. ZAYD AL-TĀBIʿĪ

ʿAbd al-Raḥmān al-Tābiʿī is the son of the Noble Companion of the Messenger ﷺ, namely Saʿīd b. Zayd ؓ – who is from among those ten who were promised Paradise (*ʿashara mubashshara*) – and, on the sorrowful incident at Ḥarra, he said the following poem:

فَإِنْ تَقْتُلُوْنَا يَوْمَ حَرَّةِ وَاقِمٍ
فَنَحْنُ عَلَى الْإِسْلَامِ أَوَّلُ مَنْ قَتَلَ
وَنَحْنُ تَرَكْنَاكُمْ بِبَدْرٍ أَذِلَّةً
وَأَبْنَا بِأَسْلَابٍ لَنَا مِنْكُمْ نَفَلْ
فَإِنْ يَنْجُ مِنْهَا عَائِذُ الْبَيْتِ سَالِمًا
فَكُلُّ الَّذِي قَدْ نَابَنَا مِنْكُمْ جَلَلْ

> If you kill us on the day of Ḥarra Wāqim, then (you should know that) we are the foremost of those who fought for the sake of Islam. We killed you (i.e. your forefathers) in Badr despite us being less in number, and we returned after taking booty from you. If those seeking haven at the House of Allāh ﷻ (i.e. ʿAbd Allāh b. Zubayr ﵄) remain secure and safe from your oppression and cruelty, then every such blessing that we shall receive from you will be nothing in status.[1]

It is established by this poem that ʿAbd al-Raḥmān b. Saʿīd b. Zayd al-Tābiʿī was of the opinion of Yazīd's explicate disbelief (*kufr*); the confrontation in the battlefield of Badr was between Muslims and disbelievers, and ʿAbd al-Raḥmān b. Saʿīd reminds Muslims of that spectacle of victory and thereby declares the opposition – Yazīd and his forces – disbelievers.

11.2 THE EXPLICATION OF IMAM AḤMAD B. ḤANBAL (D. 241 AH)

1. Imam Aḥmad b. Ḥajar al-Haytamī al-Makkī has written about Imam Aḥmad b. Ḥanbal:

قَالَ أَحْمَدُ بْنُ حَنْبَلٍ بِكُفْرِهِ، وَنَاهِيْكَ بِهِ وَرَعًا وَعِلْمًا يَقْضِيَانِ بِأَنَّهُ لَمْ يَقُلْ ذَلِكَ إِلَّا لِقَضَايَا وَقَعَتْ مِنْهُ صَرِيْحَةٌ فِي ذَلِكَ، ثَبَتَتْ عِنْدَهُ.

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[1] Set forth by al-Samhūdī in *Wafāʾ al-Wafāʾ bi-Akhbār Dār al-Muṣṭafā* ﷺ, 1:137.

Imam Aḥmad b. Ḥanbal has adopted the opinion of Yazīd's open disbelief. Imam Aḥmad's knowledge and devoutness are enough for you (to rely upon him and be assured). His knowledge and piety both declare the fact that he only issued the edict of Yazīd's being a disbeliever when such doings of Yazīd took place that were explicit with regards to disbelief and were sufficient for Imam Aḥmad (to establish Yazīd's disbelief).[1]

2. While clarifying the position of Imam Aḥmad b. Ḥanbal, al-Mullā ʿAlī al-Qārī al-Ḥanafī writes:

فَلَا يَجُوْزُ أَصْلًا بِخِلَافِ يَزِيْدَ وَابْنِ زِيَادٍ وَأَمْثَالِهِمَا، فَإِنَّ بَعْضَ الْعُلَمَاءِ جَوَّزُوْا لَعْنَهُمَا بَلِ الْإِمَامُ أَحْمَدُ بْنُ حَنْبَلٍ قَالَ بِكُفْرِ يَزِيْدَ.

(To curse Muʿāwiya) is not permitted. However, it is permitted (to curse explicitly) Yazīd, Ibn Ziyād and the likes of them, because some scholars have permitted to curse them both (explicitly). In fact, Imam Aḥmad b. Ḥanbal is of the opinion of Yazīd being a disbeliever.[2]

3. On this, Shaykh Muḥammad b. ʿAlī al-Ṣabbān writes:

وَقَدْ قَالَ الْإِمَامُ أَحْمَدُ بِكُفْرِهِ، وَنَاهِيْكَ بِهِ وَرَعًا وَعِلْمًا يَقْتَضِيَانِ أَنَّهُ لَمْ يَقُلْ ذَلِكَ إِلَّا لَمَّا ثَبَتَ عِنْدَهُ مِنْ أُمُوْرٍ صَرِيْحَةٍ وَقَعَتْ مِنْهُ تُوْجِبُ ذَلِكَ، وَوَافَقَهُ عَلَى ذَلِكَ جَمَاعَةٌ كَابْنِ الْجَوْزِيِّ وَغَيْرِهِ.

Verily, Imam Aḥmad (b. Ḥanbal) is of the opinion of Yazīd being a disbeliever. Imam Aḥmad's knowledge and piety are enough for you. His knowledge and piety both declare the fact that he only issued the edict of Yazīd's being a disbeliever when such doings of him took place that were explicit with regards to disbelief and were sufficient for Imam Aḥmad (to establish disbelief). A group of scholars have agreed with him on the opinion of Yazīd being a disbeliever, such as Ibn al-Jawzī, etc.[1]

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[1] •Ibn Ḥajar al-Haytamī in *al-Minaḥ al-Makkiyya bi-Sharḥ al-Hamziyya*, p. 519.

[2] •al-Mullā ʿAlī al-Qārī in *Sharḥ al-Shifāʾ*, 2:552.

4. In his *Fatāwā*, Imam Aḥmad Riḍā Khān has also mentioned the edict of Imam Aḥmad b. Ḥanbal on [Yazīd's] disbelief. He writes: "Imam Aḥmad b. Ḥanbal and his followers and adherents call him a disbeliever, they curse him by specifying his name, and they use this Qur'ānic verse in support of it:

﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ﴾

﴾*(O hypocrites!) Perhaps if you were to take command, you would indeed cause corruption in the land and cut off the ties of your blood relations. They are the ones whom Allah has cursed, so He made them deaf and blinded their sight.*﴿[2][3]

11.3 THE EXPLICATION OF ʿALLĀMA ABŪ ʿUTHMĀN AL-JĀḤIẒ (D. 255 AH)

Abū ʿUthmān ʿAmr b. Baḥr al-Jāḥiẓ has written in his *Rasāʾil*:

اَلْمُنْكَرَاتُ الَّتِي اقْتَرَفَهَا يَزِيْدُ مِنْ قَتْلِ الْحُسَيْنِ وَحَمْلِهِ بَنَاتِ رَسُوْلِ اللهِ ﷺ سَبَايَا، وَقَرْعِهِ ثَنَايَا الْحُسَيْنِ بِالْعُوْدِ، وَإِخَافَتِهِ أَهْلَ الْمَدِيْنَةِ، وَهَدْمِ الْكَعْبَةِ، تَدُلُّ عَلَى الْقَسْوَةِ وَالْغِلْظَةِ، وَالنَّصْبِ، وَسُوْءِ الرَّأْيِ، وَالْحِقْدِ وَالْبَغْضَاءِ، وَالنِّفَاقِ، وَالْخُرُوْجِ عَنِ الْإِيْمَانِ، فَالْفَاسِقُ مَلْعُوْنٌ، وَمَنْ نَهَى عَنْ شَتْمِ الْمَلْعُوْنِ فَمَلْعُوْنٌ.

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[1] •Muammad al-Ṣabbān in *Isʿāf al-Rāghibīn fī Sīra al-Muṣṭafā* ﷺ *wa Faḍāʾil Ahl Baytihi al-Ṭāhirīn* ؑ, pp. 557–559.

[2] Qurʾān 47:22–23.

[3] •Aḥmad Riḍā Khān in *al-ʿAṭāyā al-Nabawiyya fī al-fatāwā al-riḍawiyya*, 14:591.

> The forbidden acts (i.e. indecencies, prohibitions and vices) that Yazīd undertook, i.e. murdering Imam Ḥusayn ﵇, holding the beloved princesses of the Messenger of Allāh ﷺ captive and forcing them to mount (tight litters), striking the front teeth of Imam Ḥusayn ﵇ with a stick, causing fear among the people of Madīna and destroying the Holy Kaʿba — all these prove his callousness, harshness, deceitfulness, ill-mindedness, envy, hostility, hypocrisy and exiting of faith (i.e. being a disbeliever). He is openly disobedient and accursed, and anyone who hinders cursing the accursed is himself accursed.[1]

11.4 The Explication of Imam Abū al-Ḥasan ʿAlī b. Muḥammad al-Ṭabarī al-Baghdādī (Imam Ilkiyā al-Harāsī) (d. 504 AH)

Imam ʿImād al-Dīn Abū al-Ḥasan ʿAlī b. Muḥammad b. ʿAlī al-Ṭabarī al-Baghdādī Ilkiyā al-Harāsī (d. 504 AH) writes on the explication of Yazīd's disbelief:

وَالْمُصَرِّحُ فِي شِعْرِهِ بِالْكُفْرِ الصَّرِيْحِ.

> Yazīd (himself) makes clear his own disbelief (*kufr*) in his own poetry (i.e. his own poems are a clear proof of his obvious disbelief).[2]

11.5 The Explication of Imam Ibn ʿAsākir (d. 571 AH)

The famous historian, Imam Ibn ʿAsākir al-Dimashqī mentions that a poem is attributed to Yazīd, and the following are some of its verses:

لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا
جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلْ

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[1] See: *Rasāʾil al-Jāḥiẓ, al-Risāla al-Ḥādiyya ʿAshar*, 2:12–14.

[2] Set forth by •al-Bāʿūnī in *Jawāhir al-Maṭālib fī Faḍāʾil al-Imām ʿAlī b. Abī Ṭālib* ﵇, 2:302.

لَعِبَتْ هَاشِمٌ بِالْمُلْكِ بِلَا
مَلَكٍ جَاءَ وَلَا وَحْيٍ نَزَلْ

> O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears; they would be overjoyed! The Banū Hāshim played with a government that had no angel nor revelation come to them.

In these verses, Yazīd is making a clear rejection of the coming of angels and of divine revelation.

After quoting this poetry, Imam Ibn ʿAsākir says:

فَإِنْ صَحَّتْ عَنْهُ فَهُوَ كَافِرٌ بِلَا رَيْبٍ.

> If these (verses of poetry) are attributed to him correctly, then he is, without a doubt, a disbeliever (*kāfir*).[1]

Thus, Imam Ibn ʿAsākir has issued a clear edict that Yazīd – the one who bears the creed mentioned in these verses – is a disbeliever without any doubt or ambiguity.

11.6 THE EXPLICATION OF ʿALLĀMA SIBṬ B. AL-JAWZĪ AL-ḤANAFĪ (D. 654 AH)

ʿAllāma Sibṭ b. al-Jawzī al-Ḥanafī writes in his book *Tadhkira al-Khawāṣṣ*:

اِسْتَدْعَى ابْنَ زِيَادٍ إِلَيْهِ، وَأَعْطَاهُ أَمْوَالًا عَظِيمَةً، وَتُحَفًا كَثِيرَةً، وَقَرَّبَ مَجْلِسَهُ، وَرَفَعَ مَنْزِلَتَهُ، وَأَدْخَلَهُ عَلَى نِسَائِهِ، وَجَعَلَهُ نَدِيمَهُ، وَسَكِرَ لَيْلَةً، فَقَالَ لِلْمُغَنِّي: غَنِّ. ثُمَّ قَالَ يَزِيدُ بَدِيهًا:

اِسْقِنِي شَرْبَةً تَرْوِي فُؤَادِي
ثُمَّ مَلِّ فَاسْقِ مِثْلَهَا ابْنَ زِيَادِ

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[1] Set forth by Ibn al-ʿAmmād al-Ḥanbalī in *Shadharāt al-Dhahab*, 1:278.

صَاحِبَ السِّرِّ وَالْأَمَانَةِ عِنْدِي
وَلِتَسْدِيْدِ مَغْنَمِي وَجِهَادِي
قَاتَلَ الْخَارِجِيَّ أَعْنِي حُسَيْنًا
وَمُبِيْدَ الْأَعْدَاءِ وَالْحُسَّادِ

وَقَالَ ابْنُ عَقِيْلٍ: وَمِمَّا يَدُلُّ عَلَى كُفْرِهِ وَزَنْدَقَتِهِ، فَضْلًا عَنْ سَبِّهِ وَلَعْنَتِهِ، أَشْعَارُهُ الَّتِي أَفْصَحَ فِيْهَا بِالْإِلْحَادِ، وَأَبَانَ عَنْ خُبْثِ الضَّمِيْرِ، وَسُوْءِ الْاعْتِقَادِ.

"(After the tragedy at Karbala,) Yazīd summoned Ibn Ziyād and rewarded him with much wealth and expensive gifts, gave him a seat in his proximity, promoted his rank, let him enter upon his women (in his restricted area), made him his confidant and drank wine with him all night long.

Then Yazīd instructed the singers to sing, and he said the following poetry impromptu:

'Give me a drink that satisfies me, then fill that same cup and give to Ibn Ziyād – who is close to me, my confidant and trustworthy to me – so that he can fulfil my jihad and my booty; he fought against Ḥusayn (ﷺ) to fulfil my jihad and my booty. He defeats the enemy and the envious.'"

"Ibn 'Aqīl said, 'This poetry is enough to discredit Yazīd and to prove him a disbeliever and a heretic, in addition to cursing him, for in it he has clearly mentioned his irreligiosity and has exposed his hidden filth and wrongful beliefs.'"

Yazīd's further nonsense is shown in some of the verses of the poem:

أَلَا هَاتِ فَاسْقِيْنِي عَلَى ذَاكَ قَهْوَةً
تَخَيَّرَهَا الْعَنْسِيُّ كَرْمًا شَامِيًا
إِذَا مَا نَظَرْنَا فِي أُمُوْرٍ قَدِيْمَةٍ

وَجَدْنَا حَلَالًا شُرْبَهَا مُتَوَالِيَا
وَإِنْ مُتُّ يَا أُمَّ الْأُحَيْمَرِ انْكِحِيْ
وَلَا تَأَمَّلِي بَعْدَ الْفِرَاقِ تَلَاقِيَا
فَإِنَّ الَّذِي حُدِّثْتَ عَنْ يَوْمِ بَعْثِنَا
أَحَادِيْثُ طسم تَجْعَلُ الْقَلْبَ سَاهِيَا
وَلَا بُدَّ لِي مِنْ أَنْ أَزُوْرَ مُحَمَّدًا
بِمَشْمُولَةٍ صَفْرَاءَ تَرْوِي عِظَامِيَا

"Listen! For this, bring to me and give me to drink the wine of al-Shām that al-ʿAnsī (the false claimant to prophethood) also enjoyed. When we observe old matters, we find drinking wine continuously lawful. O Umm al-Uḥaymar! If I die, you should marry again, and do not expect to meet me again after your separation from me. As for the narratives of *Ṭā, Sīn, Mīm* (i.e. the Qurʾān) which describe our resurrection after death, they are the sayings of darkness that make the heart oblivious. (This is an open denial of life after death and of belief in the Hereafter.) I desire to visit Muḥammad (ﷺ) while the old yellow wine is seeping into my bones."

Ibn ʿAqīl says that this is also from Yazīd's poetry:

وَلَوْ لَمْ يَمَسَّ الْأَرْضَ فَاضِلُ بُرْدِهَا
لَمَا كَانَ عِنْدِي فُسْحَةٌ فِي التَّيَمُّمِ

"Had the corner of my beautiful beloved's cloak not touched the ground, it would not at have been permissible for me to perform dry ablution (*tayammum*) with earth."

Yazīd has also said the following verses:

مَعْشَرَ النُّدْمَانِ قُوْمُوْا

وَاسْمَعُوْا صَوْتَ الْأَغَانِي
وَاشْرَبُوْا كَأْسَ الْمُدَامِ
وَاتْرُكُوْا ذِكْرَ الْمَغَانِي
أَشْغَلَتْنِي نَغْمَةُ الْعِيْدَانِ
عَنْ صَوْتِ الْأَذَانِ
وَتَعَوَّضْتُ عَنِ الْحُوْرِ
عُجُوْزًا فِي الدِّنَانِ

> "O group of drinking-companions! Stand, and listen to the tunes, drink from the cups of wine and leave aside the mention of wealth and resources. The melodies of music have made me oblivious of the sound of the call to prayer (*adhān*). I prefer the old wine in pots over the houris of Paradise."

Besides these, many other verses of poetry as such have been quoted from Yazīd's collection. It is by this poetry that shamelessness entered the *Umma*, i.e., his government was like shame and flaws for the *Umma*. Abū al-ʿAlāʾ al-Maʿarrī has described this flaw in poetic form:

أَرَى الْأَيَّامَ تَفْعَلُ كُلَّ نُكْرٍ
فَمَا أَنَا مِنَ الْعَجَائِبِ مُسْتَزِيْدُ
أَلَيْسَ قُرَيْشُكُمْ قَتَلَتْ حُسَيْنًا
وَكَانَ عَلَى خِلَافَتِكُمْ يَزِيْدُ

> "I see the ebb and flow of these days that people are openly committing every indecency. I do not expect to see any other strange phenomenon. Is it not true that your Quraysh killed Ḥusayn (ﷺ), when Yazīd was upon the throne of caliphate (leadership)?"[1]

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[1] Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, pp. 260–261.

Yazīd has clearly described his beliefs in the aforementioned verses of poetry by which his beliefs and ideology become evident. Based on this, there remains no doubt in his disbelief, nor can it be interpretated in any other way.

11.7 The Explication of Imam Abū Muḥammad al-Yāfaʿī (d. 768 AH)

Imam Abū Muḥammad ʿAbd Allāh b. Sulaymān al-Yāfaʿī explicates the disbelief of Yazīd and writes:

وَأَمَّا حُكْمُ مَنْ قَتَلَ الْحُسَيْنَ ﵇، أَوْ أَمَرَ بِقَتْلِهِ، مِمَّنِ اسْتَحَلَّ ذَلِكَ فَهُوَ كَافِرٌ.

> Whoever martyred Imam Ḥusayn ﵇, or ordered him ﵇ to be killed, he is from among those who deemed it (i.e. the undue killing) lawful. Thus, such a person is a disbeliever (*kāfir*).[1]

11.8 The Explication of Imam Saʿd al-Dīn al-Taftāzānī (d. 793 AH)

The prominent imam of Islamic creed, Imam Saʿd al-Dīn al-Taftāzānī writes in *Sharḥ al-ʿAqāʾid al-Nasafiyya*:

قَدِ اخْتَلَفُوْا فِي جَوَازِ لَعْنِ يَزِيْدَ بْنِ مُعَاوِيَةَ، وَبَعْضُهُمْ أَطْلَقَ اللَّعْنَ عَلَيْهِ؛ لِمَا أَنَّهُ كَفَرَ حِيْنَ أَمَرَ بِقَتْلِ الْحُسَيْنِ ﵇ وَاتَّفَقُوْا عَلَى جَوَازِ اللَّعْنِ عَلَى مَنْ قَتَلَهُ أَوْ أَمَرَ بِهِ أَوْ أَجَازَهُ وَرَضِيَ بِهِ.

وَالْحَقُّ أَنَّ رِضَا يَزِيْدَ بِقَتْلِ الْحُسَيْنِ وَاسْتِبْشَارَهُ بِذَلِكَ، وَإِهَانَةَ أَهْلِ بَيْتِ النَّبِيِّ ﷺ، مِمَّا تَوَاتَرَ مَعْنَاهُ، وَإِنْ كَانَتْ تَفَاصِيْلُهُ آحَادًا فَنَحْنُ لَا نَتَوَقَّفُ فِي شَأْنِهِ، بَلْ فِي إِيْمَانِهِ، لَعْنَةُ اللهِ عَلَيْهِ وَعَلَى أَنْصَارِهِ وَأَعْوَانِهِ.

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[1] •Ibn al-ʿAmmād al-Ḥanbalī in *Shadharāt al-Dhahab*, 1:279.

> "There is difference of opinion among the scholars with regards to cursing Yazīd: some scholars have adopted the saying on the permissibility of general curse on Yazīd, because when he gave the orders for Imam Ḥusayn ؑ to be killed, he became a disbeliever instantly (for committing insolence and harm to the Messenger of Allah ﷺ). The scholars are unanimous on the permission to curse every such person who martyred Imam Ḥusayn ؑ, ordered it, permitted it or approved of it."
>
> "The truth is that the approval of the killing of Imam Ḥusayn ؑ and the expression of joy (after he ؑ was martyred), and the disrespect against the Ahl al-Bayt ؑ of the Holy Prophet ﷺ, are all from those affairs that are impliedly established by mass-transmission. Even though their details are found in solitary reports, nevertheless, we do not hesitate with regards to Yazīd. In fact, we should not be reluctant to declare that he was not even a man of faith. Curse be upon him and all his associates and supporters!"[1]

Imam Zayn al-Dīn al-ʿIrāqī has commented on this statement of *Sharḥ al-ʿAqāʾid al-Nasafiyya*, saying:

> قَوْلُهُ: بَلْ فِي إِيْمَانِهِ، أَيْ: بَلْ لَا يُتَوَقَّفُ فِي عَدَمِ إِيْمَانِهِ بِقَرِيْنَةِ مَا قَبْلَهُ وَمَا بَعْدَهُ.
>
> Imam al-Taftāzānī's saying, 'In fact, he was not even a man of faith,' means that there is no reluctance in declaring Yazīd lacking religious faith. This is what is proven from the context of their statement.[2]

The statement of Imam al-Taftāzānī is direct evidence of Yazīd's disbelief. Yazīd became a disbeliever because he ordered the killing of Imam Ḥusayn ؑ and he was pleased by it. It is proven by mass-transmission that Yazīd sent an army against Imam Ḥusayn ؑ and that army martyred him ؑ and disrespected the Prophetic Ahl al-Bayt ؑ.

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[1] •al-Taftāzānī in *Sharḥ al-ʿAqīda al-Nasafiyya*, p. 124.

[2] •al-Munāwī in *Fayḍ al-Qadīr*, 3:84.

Therefore, when the leader sends an army against anyone and that army kills them and insults them, the acts of that army are as if the one sending it has himself done them, and it shall be deemed as if he approved of those doings. In other words, the ruler is responsible for everything the army representing him does. Thus, Yazīd is regarded as being completely in approval of everything that was undertaken in murdering Imam Ḥusayn ؑ and in disrespecting the Prophetic Ahl al-Bayt ؑ. There is no room for any doubt in this.

11.9 THE EXPLICATION OF IMAM ABŪ AL-BARAKĀT AL-BĀʿŪNĪ AL-SHĀFIʿĪ (D. 871 AH)

Imam Abū al-Barakāt Muḥammad b. Aḥmad al-Bāʿūnī al-Shāfiʿī of the ninth century AH has cited Imam Ilkiyā al-Harāsī's clarification of Yazīd's disbelief in his book *Jawāhir al-Maṭālib*, and he has used it in evidence to explicate his own stance on Yazīd's disbelief.[1]

11.10 THE EXPLICATION OF IMAM SHAHĀB AL-DĪN AL-QASṬALLĀNĪ (D. 923 AH)

The greatest hadith expert of the tenth century AH after Imam al-Suyūṭī was Imam Shahāb al-Dīn al-Qasṭallānī, who wrote a commentary on *Ṣaḥīḥ al-Bukhārī* named *Irshād al-Sārī* in which he quoted Imam Saʿd al-Dīn al-Taftāzānī as evidence of Yazīd's disbelief. He writes:

> وَقَدْ أَطْلَقَ بَعْضُهُمْ فِيْمَا نَقَلَهُ الْمَوْلَى سَعْدُ الدِّيْنِ اللَّعْنَ عَلَى يَزِيْدَ، ... إِلَى قَوْلِهِ: وَالْحَقُّ أَنَّ رِضَا يَزِيْدَ بِقَتْلِ الْحُسَيْنِ وَاسْتِبْشَارَهُ بِذَلِكَ، وَإِهَانَتَهُ أَهْلَ بَيْتِ النَّبِيِّ ﷺ، مِمَّا تَوَاتَرَ مَعْنَاهُ، وَإِنْ كَانَتْ تَفَاصِيْلُهَا آحَادًا فَنَحْنُ لَا نَتَوَقَّفُ فِي شَأْنِهِ، بَلْ فِي إِيْمَانِهِ، لَعْنَةُ اللهِ عَلَيْهِ وَعَلَى أَنْصَارِهِ وَأَعْوَانِهِ.
>
> Some scholars have made a general application of curse against Yazīd, such as what Imam Saʿd al-Dīn al-Taftāzānī has transmitted... The truth is that Yazīd's approval of the

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[1] •al-Bāʿūnī in *Jawāhir al-Maṭālib fī Faḍā'il al-Imām ʿAlī b. Abī Ṭālib* ؓ, 2:302.

> killing of Imam Ḥusayn ﵇ and the expression of joy (after he ﵇ was martyred), and the disrespect against the Ahl al-Bayt ﵈ of the Holy Prophet ﷺ, are all proven by implied mass-transmission. Even though their details are found in solitary reports, nevertheless, we do not hesitate with regards to Yazīd. In fact, we should not be reluctant to declare that he was not even a man of faith. May the curse of Allāh ﷻ be upon him and all his associates and supporters![1]

The principal of Dār al-ʿUlūm Deoband, Qārī Muḥammad Ṭayyib (1897 CE – 1983 CE) writes in his book *Shahīd-e-Karbalā awr Yazīd* (*The Martyr of Karbala and Yazīd*) while commenting on the above statements of Imam Shahāb al-Dīn al-Qasṭallānī that the creed of Yazīd was that of explicit disbelief.

> al-Qasṭallānī mentioning the incident as well as transmitting the belief of al-Taftāzānī without opposing it is evidence of his own agreement to this belief and incident, for he has neither refuted that statement nor opposed it, but rather, he has used it in evidence.[2]

11.11 THE EXPLICATION OF ʿALLĀMA SHAMS AL-DĪN B. KAMĀL PĀSHĀ (D. 944 AH)

It is the position of ʿAllāma Aḥmad b. Sulaymān b. Kamāl Pāshā:

> وَالْحَقُّ أَنَّ لَعْنَ يَزِيْدَ عَلَى اشْتِهَارِ كُفْرِهِ وَتَوَاتُرِ فَظَاعَتِهِ وَشَرِّهِ، عَلَى مَا عُرِفَ بِتَفَاصِيْلِهِ جَائِزٌ.
>
> The truth is that it is permissible to curse Yazīd due to his disbelief (*kufr*) being well known, and because of his heinous crimes and evils being proven by mass-transmission (*mutawātir*), as the details of such are widespread.[3]

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[1] •al-Qasṭallānī in *Irshād al-Sārī*, 5:104–105.

[2] •Muḥammad Ṭayyib in *Shahīd-e-Karbalā awr Yazīd*, pp. 126–127.

[3] •al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

11.12 THE EXPLICATION OF SHAYKH NŪR AL-DĪN AL-UJHŪRĪ AL-MĀLIKĪ (D. 960 AH)

Shaykh ʿAbd Allāh b. Muḥammad b. ʿĀmir al-Shabrāwī al-Shāfiʿī writes in his book *al-Itḥāf bi-Ḥubb al-Ashrāf* that Shaykh Nūr al-Dīn al-Ujhūrī al-Mālikī (d. 960 AH) said:

> قَدِ اخْتَارَ الْإِمَامُ مُحَمَّدُ بْنُ عَرَفَةَ (ت: ٨٠٣هـ)، وَالْمُحَقِّقُوْنَ مِنْ أَتْبَاعِهِ كُفْرَ الْحَجَّاجِ، وَلَا شَكَّ أَنَّ جَرِيْمَتَهُ كَجَرِيْمَةِ يَزِيْدَ، بَلْ دُوْنَهَا.
>
> Shaykh Abū ʿAbd Allāh Muḥammad b. ʿArafa al-Mālikī (d. 803 AH) and researchers among his followers have taken the opinion of Ḥajjāj's disbelief. (Seeking evidence from his position, Shaykh al-Ujhūrī said:) 'There is no doubt that Ḥajjāj's crime is like that of Yazīd's, but lesser. (Based on this, Yazīd is a disbeliever to a higher degree.)'[1]

11.13 THE EXPLICATION OF IMAM IBN ḤAJAR AL-HAYTAMĪ AL-MAKKĪ (D. 974 AH)

1. Imam Aḥmad b. Ḥajar al-Haytamī al-Makkī (d. 974 AH) has said:

> إِنَّهُ كَافِرٌ لِقَوْلِ سِبْطِ ابْنِ الْجَوْزِيِّ وَغَيْرِهِ الْمَشْهُوْرِ: أَنَّهُ لَمَّا جَاءَهُ رَأْسُ الْحُسَيْنِ ﷷ جَمَعَ أَهْلَ الشَّامِ، وَجَعَلَ يَنْكُتُ رَأْسَهُ بِالْخَيْزَرَانِ، وَيُنْشِدُ أَبْيَاتَ ابْنِ الزِّبَعْرَى: «لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا» الْأَبْيَاتَ الْمَعْرُوْفَةَ، وَزَادَ فِيْهَا بَيْتَيْنِ مُشْتَمِلَيْنِ عَلَى صَرِيْحِ الْكُفْرِ.
>
> Verily, Yazīd is a disbeliever according to the well known saying of Sibṭ b. al-Jawzī and other scholars; when the noble head of Imam Ḥusayn ﷷ came to him, he gathered together the people of al-Shām and began prodding it with his cane and saying the famous poetry of Ibn al-Zibaʿrā: 'If only my

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[1] al-Shabrāwī in *al-Itḥāf bi-Ḥubb al-Ashrāf*, p. 22.

elders of Badr could witness...' He added two such verses to this poetry that comprise words of explicit disbelief.'[1]

2. Imam Aḥmad b. Ḥajar al-Haytamī al-Makkī further writes:

لَا عَجَبَ؛ فَإِنَّ يَزِيْدَ بَلَغَ مِنْ قَبَائِحِ الْفِسْقِ وَالْانْحِلَالِ عَنِ التَّقْوَى مَبْلَغًا لَا تُسْتَكْثَرُ عَلَيْهِ صُدُوْرُ تِلْكَ الْقَبَائِحِ مِنْهُ.

There is nothing strange in this, for surely, Yazīd had fallen into sin and vice and become free from (the shackles of) piety and righteousness, and he had reached the extents of crime that he could not commit sins more foul.[2]

11.14 THE EXPLICATION OF AL-MULLĀ ʿALĪ AL-QĀRĪ AL-ḤANAFĪ (D. 1014 AH)

al-Mullā ʿAlī al-Qārī states:

وَبَعْضُهُمْ أَطْلَقَ اللَّعْنَ عَلَيْهِ أَيْ: عَلَى يَزِيْدَ لِمَا أَنَّهُ كَفَرَ حِيْنَ أَمَرَ بِقَتْلِ الْحُسَيْنِ.

Some scholars have applied cursing against Yazīd, whereas the moment he ordered the killing of Imam Ḥusayn ؑ, he committed explicit disbelief at that very instance (and apostatised).[3]

11.15 THE EXPLICATION OF ʿALLĀMA ʿABD AL-RAʾŪF AL-MUNĀWĪ (D. 1031 AH)

In *Fayḍ al-Qadīr*, ʿAllāma ʿAbd al-Raʾūf al-Munāwī quotes many scholars on Yazīd's disbelief and on the permissibility of cursing him. He has explicated his own stance on Yazīd's disbelief by citing the statements of Imam Saʿd al-Dīn al-Taftāzānī and Ibn Kamāl Pāshā.[1]

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[1] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:630–631.

[2] •Ibn Ḥajar al-Haytamī in *al-Minaḥ al-Makkiyya bi-Sharḥ al-Hamziyya*, p. 519.

[3] •al-Mullā ʿAlī al-Qārī in *Sharḥ Fiqh al-Akbar*, p. 87.

11.16 THE EXPLICATION OF SHAYKH ʿABD AL-ḤAQQ AL-MUḤADDITH AL-DIHLAWĪ (D. 1052 AH)

On explaining Yazīd's disbelief, Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī writes:

> بعضی گویند کہ قتلِ امام حسین گناہ کبیرہ است چہ قتل نفس مومنہ بنا حق کبیرہ است نہ کفر ولعنت مخصوص بکافران است و لیت شعری کہ ارباب ایں اقاویل باحادیث نبوی کہ ناطق اند بآنکہ بغض و عداوت و ایذا و اہانتِ فاطمہ و اولاد او موجب بغض و ایذا واہانتِ رسول صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ است چہ میگویند۔ وآں سببِ کفر و موجب لعن و خلود نارِ جہنم است بلاشک بموجب آیہ ﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾ [الاحزاب، ۳۳/ ۵۷]

> "It is the opinion of one group that the killing of Imam Ḥusayn ﵇ is a major sin; to kill a believer unrightfully is from major sins and not from disbelief (*kufr*), whereas cursing is specifically against disbelievers. Woe to those who express such opinions; they are unaware of even the noble statement of the Holy Prophet ﷺ – that it is a cause of distress to the Messenger ﷺ to have enmity or grudge against Sayyida Fāṭima ﵃ and her pure children, to cause them any pain or to insult them. Does insulting the Messenger ﷺ and having any enmity against him ﷺ not cause disbelief and render the perpetrator accursed? Is such an act not enough to cast one into the fire of Hell? Allāh ﷻ has said: ﴾*Indeed, those who*

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[1] al-Munāwī in *Fayḍ al-Qadīr*, 1:265-266, 3:84.

> *offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.* ﴾ [Qur'ān, 33:57]"[1]

Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī is the imam of hadiths and source of knowledge from whom the whole of India benefitted, and through whom the knowledge of hadiths spread throughout the Indian subcontinent. On the principles of causing offence to the Messenger of Allāh ﷺ, he has issued a religious legal edict on Yazīd being a disbeliever, on cursing him and on his certain condemnation to Hell.

11.17 THE EXPLICATION OF IBN AL-ʿIMĀD AL-ḤANBALĪ (D. 1089 AH)

In his book *Shadharāt al-Dhahab*, Imam Abū al-Falāḥ ʿAbd al-Ḥayy b. al-ʿImād al-Ḥanbalī has quoted various sayings while discussing the permissibility of cursing Yazīd and on his disbelief. At the end of the discussion when concluding, he states his own position as follows:

اَلْحَاصِلُ مِنْ ذَلِكَ: أَنَّ يَزِيْدَ إِنْ صَحَّ عَنْهُ مَا جَرَى مِنْهُ عَلَى الْحُسَيْنِ وَآلِهِ مِنَ الْمُثْلَةِ وَتَقْلِيْبِ الرَّأْسِ الْكَرِيْمِ بَيْنَ يَدَيْهِ، وَإِنْشَادِهِ الشِّعْرَ فِي ذَلِكَ مُفْتَخِرًا، فَذَلِكَ دَلِيْلُ الزَّنْدَقَةِ وَالْانْحِلَالِ مِنَ الدِّيْنِ، فَإِنَّ مِثْلَ هَذَا لَا يَصْدُرُ مِنْ قَلْبٍ سَلِيْمٍ. وَقَدْ كَفَّرَهُ بَعْضُ الْمُحَدِّثِيْنَ وَذَلِكَ مَوْقُوْفٌ عَلَى اسْتِحْلَالِهِ لِذَلِكَ.

> "The conclusion of our entire discussion is that whatever was committed by Yazīd against Imam Ḥusayn ؑ and his ؑ household, such as mutilation, palpating the noble head of Imam Ḥusayn ؑ in front of him and saying pride-filled poetry on that, all these are proofs of heresy and being free of the *Dīn* [of Islam]. Verily, suchlike acts cannot emanate from a (person of) sound heart. Surely, some hadith experts have

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[1] ʿAbd al-Ḥaqq Muḥaddith Dihlawī in *Takmīl al-Īmān*, pp. 172–173.

> declared him a disbeliever, and the edict of his disbelief was issued against him for his asserting all these foul acts to be lawful."[1]

11.18 THE EXPLICATION OF SHAYKH ʿABD ALLĀH AL-SHABRĀWĪ AL-SHĀFIʿĪ (D. 1172 AH)

Shaykh ʿAbd Allāh al-Shabrāwī al-Shāfiʿī of the twelfth century AH has mentioned in detail in his book *al-Itḥāf bi-Ḥubb al-Ashrāf* the saying of Imam Ibn Ḥajar al-Haytamī al-Makkī on the permissibility to curse Yazīd and on his disbelief. He ended the citation stating:

> أَخْزَاهُ اللهُ فِي هَذِهِ الْأَبْيَاتِ، إِنْ كَانَتْ صَحِيْحَةً فَقَدْ كَفَرَ فِيْهَا بِإِنْكَارِ الرِّسَالَةِ.
>
> May Allāh ﷻ humiliate him and disgrace him because of these poetic verses (which he spoke in reference to the Battle of Badr). Now that these verses [of poetry] have been proven, he is a disbeliever for denying the prophethood [of Prophet Muḥammad ﷺ].

Then Shaykh al-Shabrāwī describes his own position:

> وَلَا رَيْبَ أَنَّ اللهَ ﷻ قَضَى عَلَى يَزِيْدَ بِالشَّقَاءِ، فَقَدْ تَعَرَّضَ لِآلِ الْبَيْتِ الشَّرِيْفِ عليهم السلام بِالْأَذَى.
>
> There is no doubt that Allāh ﷻ had ordained misery and ill-fortune for Yazīd as he caused suffering to the noble Ahl al-Bayt.[2]

Based on this statement, Shaykh al-Shabrāwī is making it clear that Yazīd was callous, and that he caused harm to the Messenger ﷺ by causing distress to the Prophetic Ahl al-Bayt عليهم السلام, and by which he committed disbelief and apostacy.

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[1] •Ibn al-ʿAmmād in *Shadharāt al-Dhahab*, 4:9.

[2] •al-Shabrāwī in *al-Itḥāf bi-Ḥubb al-Ashrāf*, p. 18.

11.19 THE EXPLICATION OF AL-QĀḌĪ THANĀ' ALLĀH PĀNĪPATĪ (D. 1225 AH)

1. The famous Qur'ānic exegete of the Subcontinent al-Qāḍī Thanā' Allāh Pānīpatī has issued an edict in the exegesis of some of the Qur'ānic verses that Yazīd is a disbeliever. He proves Yazīd's disbelief directly from Qur'ānic verses and writes:

أَخْرَجَ ابْنُ مَرْدَوَيْهِ عَنِ ابْنِ عَبَّاسٍ ﵄ إِنَّهُ قَالَ لِعُمَرَ: يَا أَمِيْرَ الْمُؤْمِنِيْنَ، هَذِهِ الْآيَةُ: ﴿ٱلَّذِينَ بَدَّلُواْ نِعْمَتَ ٱللَّهِ كُفْرًا﴾ [إبراهيم، ١٤/ ٢٨]، قَالَ: هُمُ الْأَفْجَرَانِ مِنْ قُرَيْشٍ بَنُو الْمُغِيْرَةِ وَبَنُوْ أُمَيَّةَ، - أَمَّا بَنُوْ مُغِيْرَةَ فَكَفَيْتُمُوْهُمْ يَوْمَ بَدْرٍ، وَأَمَّا بَنُوْ أُمَيَّةَ فَمُتِّعُوْا حَتَّى حِيْنٍ، وَكَذَا ذَكَرَ الْبَغَوِيُّ قَوْلَ عُمَرَ ؓ، وَأَخْرَجَ ابْنُ جَرِيْرٍ وَابْنُ الْمُنْذِرِ وَابْنُ أَبِي حَاتِمٍ وَالطَّبَرَانِيُّ فِي الْأَوْسَطِ وَالْحَاكِمُ وَصَحَّحَهُ وَابْنُ مَرْدَوَيْهِ مِنْ طُرُقٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ؓ مُذَكَّرٌ مِثْلَهُ، قُلْتُ: أَمَّا بَنُوْ أُمَيَّةَ فَمُتِّعُوْا بِالْكُفْرِ حَتَّى أَسْلَمَ أَبُو سُفْيَانَ وَمُعَاوِيَةُ وَعَمْرُو بْنُ الْعَاصِ وَغَيْرُهُمْ، ثُمَّ كَفَرَ يَزِيْدُ وَمَنْ مَعَهُ بِمَا أَنْعَمَ اللهُ عَلَيْهِمْ، وَانْتَصَبُوْا لِعَدَاوَةِ آلِ النَّبِيِّ ﷺ وَقَتَلُوْا حُسَيْنًا ؓ ظُلْمًا، وَكَفَرَ يَزِيْدُ بِدِيْنِ مُحَمَّدٍ ﷺ حَتَّى أَنْشَدَ أَبْيَاتًا حِيْنَ قَتَلَ حُسَيْنًا ؑ -مَضْمُوْنُهَا: أَيْنَ أَشْيَاخِي يَنْظُرُوْنَ انْتِقَامِي بِآلِ مُحَمَّدٍ ﷺ وَبَنِي هَاشِمٍ. وَآخِرُ الْأَبْيَاتِ:

وَلَسْتُ مِنْ جُنْدُبٍ إِنْ لَمْ أَنْتَقِمْ
مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلَ

"Ibn Mardawayh transmitted: It is reported from 'Abd Allāh b. 'Abbās ﵄ that he said to 'Umar ؓ, 'O Leader of the Believers, to whom does it refer in this Qur'ānic verse: '﴿…

those who have exchanged the blessing of Allah with disbelief (or ingratitude)... ﴾ [Qur'ān, 14:28]?' He ﷺ replied, 'Two sinning tribes of the Quraysh: the Banū Mughīra and the Banū Umayya – though you had overcome the Banū Mughīra on the day of Badr. As for the Banū Umayya, they continued to profit for a while.'

Imam al-Baghawī also mentioned the saying of ʿUmar ؓ similar to this. Ibn Jarīr, Ibn al-Mundhir, Ibn Abī Ḥātim, al-Ṭabarānī in *al-Awsaṭ*, al-Ḥākim and Ibn Mardawayh have transmitted a similar saying of ʿAlī ؓ by their own chains of narration.

I say that the Banū Umayya persisted in disbelief (*kufr*), until Abū Sufyān, Muʿāwiya, ʿAmr b. al-ʿĀṣ, etc. became Muslim. Thereafter, Yazīd and his aides were ungrateful for the blessings of Allāh ﷻ; they held animosity against the descendants of the Holy Prophet ﷺ and they murdered Imam Ḥusayn ؑ wrongfully. Moreover, Yazīd denied the religion of Prophet Muḥammad ﷺ [i.e. Islam], that when he had martyred Imam Ḥusayn ؑ, he read out poetry that means 'Where are my elders! They can see with their own eyes that today I have avenged them from the descendants of Muḥammad and the Banū Hāshim.' The final verse of that poem was: 'What Aḥmad had done (to our elders in Badr), if I did not avenge them from the descendants of Aḥmad then I am not from the lineage of Jundub (the Arab chiefs).'[1]

Likewise, Yazīd had declared wine lawful, and he said:

مُدَامُ كَنْزٍ فِي إِنَاءٍ كَفِضَّةٍ
وَسَاقُ كَبِيدٍ مَعَ مُدَامٍ كَأَنْجُمٍ
وَشَمْسُهُ كَرَمٌ بُرْجُهَا قَعْرُهَا
وَمَشْرِقُهَا السَّاقِي وَمَغْرِبُهَا فَمِي

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[1] al-Qāḍī Thanā' Allāh in *al-Tafsīr al-Maẓharī*, *Sūra Ibrāhīm*, 5:271.

فَإِنْ حُرِّمَتْ يَوْمًا عَلَى دِيْنِ أَحْمَدَ
فَخُذْهَا عَلَى دِيْنِ الْمَسِيْحِ بْنِ مَرْيَمِ

The treasure of wine is in a pot that is like silver, and the vine-branch is laden with grapes like stars. The depth of the grapevine is like the orbit of the sun. The rising of that sun is the hand of the cupbearer, and its setting is my mouth. Even though wine has been outlawed one day in the religion of Prophet Muḥammad ﷺ (then so what?), you should drink it (considering it lawful) in the religion of Masīḥ b. Maryam ﵇ (i.e. become Christians and drink as much as you want).[1]

2. At another place in his Qur'ānic exegesis, al-Qāḍī Thanā' Allāh Pānīpatī explains Yazīd's disbelief and writes:

قَوْلُهُ تَعَالَى: ﴿وَمَن كَفَرَ بَعْدَ ذَٰلِكَ﴾ [النور، ٢٤/ ٥٥]، إِشَارَةٌ إِلَى يَزِيْدَ بْنِ مُعَاوِيَةَ حَيْثُ قَتَلَ ابْنَ بِنْتِ رَسُوْلِ اللهِ ﷺ وَمَنْ مَعَهُ مِنْ أَهْلِ بَيْتِ النُّبُوَّةِ، وَأَهَانَ عِتْرَتَهُ وَافْتَخَرَ بِهِ وَقَالَ: هَذَا يَوْمٌ بِيَوْمِ بَدْرٍ.

وَبَعَثَ جَيْشًا عَلَى مَدِيْنَةِ رَسُوْلِ اللهِ ﷺ، وَفَعَلَ مَا فَعَلَ فِي وَقْعَةِ الْحَرَّةِ بِالْمَدِيْنَةِ وَبِالْمَسْجِدِ الَّذِي ﴿أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ﴾ [التوبة، ٩/ ١٠٨]، وَهُوَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَنَصَبَ الْمَجَانِيْقَ عَلَى بَيْتِ اللهِ تَعَالَى، وَقَاتَلَ ابْنَ الزُّبَيْرِ ابْنَ بِنْتِ خَلِيْفَةِ رَسُوْلِ اللهِ ﷺ، وَفَعَلَ مَا فَعَلَ حَتَّى كَفَرَ بِدِيْنِ اللهِ وَأَبَاحَ الْخَمْرَ.

"In the saying of Allāh ﷻ: ﴿*And whoever is ungrateful after that...*﴾ [Qur'ān, 24:55] is an indication to Yazīd b. Mu'āwiya, for it was he who martyred the grandson of the Messenger of Allāh ﷺ – Imam Ḥusayn ﵇ – and others from the Prophetic Ahl al-Bayt ﵈. He disrespected the descendants of the Holy Prophet ﷺ, and he also expressed pride over it, and he was saying, 'Today is the day of revenge for the day of Badr.'"

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[1] Ibid.

"Yazīd dispatched an army to attack Madīna Munawwara, and all is clear as to what he committed in the incident at Ḥarra, in Madīna Munawwara, and likewise inside the Masjid Nabawī – ﴿*the mosque founded upon God-consciousness from the first day*﴾ and is a garden from the Gardens of Paradise. He erected mangonels (to attack with rocks) against the House of Allāh ﷻ, and he fought a battle against the son of the daughter (Asmā' ؓ) of the first Caliph Abū Bakr al-Ṣiddīq ؓ, namely ʿAbd Allāh b. Zubayr ؓ. What crime is there which that wretch Yazīd did not commit? He even denied the *Dīn* of Allāh ﷻ and declared wine permissible."[1]

3. In his epistles, al-Qāḍī Thanā' Allāh Pānīpatī writes on Yazīd's disbelief:

غرضکہ کفر بر یزید از روایاتِ معتبرۂ ثابت میشود پس او
مستحق لعن است اگرچہ در لعن گفتن فائدہ نیست لیکن
الحب فی اللہ والبغض فی اللہ مقتضی آنست واللہ اعلم۔

In other words, Yazīd's disbelief is proven via reliable narrations. He warrants cursing. Even though there is no benefit of cursing, but 'loving for the sake of Allāh ﷻ and hating for the sake of Allāh ﷻ' engenders this. And Allāh ﷻ knows best.[2]

4. Qāḍī Thanā' Allāh Pānīpatī also writes in another work of his, *al-Sayf al-Maslūl*, after quoting Yazīd's son, Muʿāwiya b. Yazīd, on Yazīd declaring wine lawful, the edict on Yazīd's disbelief. He writes:

ازیں خطبہ ظاہر می شود کہ یزید خمر را مباح می گفت۔ پس
انکارِ نص قرآن کردہ و کافر شدہ۔

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[1] al-Qāḍī Thanā' Allāh in *al-Tafsīr al-Maẓharī*, *Sūra al-Nūr* (*al-Āyah* 55), 6:554.

[2] al-Qāḍī Thanā' Allāh Pānī Patī in *Maktūbāt-e-Qāḍī* (*Kalimāt-e-Ṭayyibāt*), p. 153.

> It is proven in this speech that Yazīd declared wine lawful. Thus, he denied the Qur'ānic text (by this act of his) and so he became a disbeliever.[1]

11.20 THE EXPLICATION OF ʿALLĀMA ʿABD AL-ʿALĪ MUḤAMMAD B. NIẒĀM AL-DĪN AL-LAKHNAWĪ (D. 1225 AH)

al-Qāḍī Muḥibb Allāh Bihārī (d. 1119 AH) is the author of *Musallam al-Thubūt* – a famous book on the principles of jurisprudence. ʿAllāma ʿAbd al-ʿAlī Muḥammad b. Niẓām al-Dīn Muḥammad al-Sahālawī al-Anṣārī al-Lakhnawī (d. 1225 AH) wrote a commentary on it by the name of *Fawātiḥ al-Raḥmūt*. Both are pedagogical texts taught in religious seminaries. In *Fawātiḥ al-Raḥmūt*, ʿAllāma ʿAbd al-ʿAlī has mentioned the consensus of the Muslim *Umma* on the rejection of Yazīd's government and has also explicated his disbelief. He writes:

إِنَّهُ كَانَ مِنْ أَخْبَثِ الْفُسَّاقِ وَكَانَ بَعِيْدًا بِمَرَاحِلَ مِنَ الْإِمَامَةِ؛ بَلِ الشَّكُّ فِي إِيْمَانِهِ، خَذَلَهُ اللهُ تَعَالَى، وَالصَّنِيْعَاتُ الَّتِيْ صَنَعَهَا مَعْرُوْفَةٌ مِنْ أَنْوَاعِ الْخَبَائِثِ.

> Yazīd was the worst of filthy sinners. Not only was he far from being worthy of leadership but also outside even the suspicion of having any faith. (This means that he cannot even be considered a believer due to his anti-Islam acts.) May Allāh ﷻ disgrace him and humiliate him! All the various evils he did are well known.[2]

11.21 THE EXPLICATION OF ʿALLĀMA SAYYID MAḤMŪD AL-ĀLŪSĪ (D. 1270 AH)

The famous Qur'ānic exegete of the thirteenth century AH, ʿAllāma Sayyid Maḥmūd al-Ālūsī writes in explanation of Yazīd's disbelief in his unique *Tafsīr Rūḥ al-Maʿānī*:

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[1] •al-Qāḍī Thanā' Allāh Pānī Patī in *al-Sayf al-Maslūl*, p. 213.

[2] •Ibn Niẓām al-Dīn al-Laknawī in *Fawātiḥ al-Raḥamūt bi-Sharḥ Musallam al-Thubūt*, 2:273.

وَقَدْ جَزَمَ بِكُفْرِهِ، وَصَرَّحَ بِلَعْنِهِ جَمَاعَةٌ مِنَ الْعُلَمَاءِ. مِنْهُمْ: الْحَافِظُ نَاصِرُ السُّنَّةِ ابْنُ الْجَوْزِيِّ، وَسَبَقَهُ الْقَاضِي أَبُو يَعْلَى، وَقَالَ الْعَلَّامَةُ التَّفْتَازَانِيُّ: لَا نَتَوَقَّفُ فِي شَأْنِهِ بَلْ فِي إِيْمَانِهِ -لَعْنَةُ اللهِ تَعَالَى عَلَيْهِ وَعَلَى أَنْصَارِهِ وَأَعْوَانِهِ- وَمِمَّنْ صَرَّحَ بِلَعْنِهِ الْجَلَالُ السُّيُوْطِيُّ.

وَفِي «تَارِيْخِ ابْنِ الْوَرْدِيِّ»، وَكِتَابِ «الْوَافِي بِالْوَفِيَاتِ»: أَنَّ السَّبْيَ لَمَّا وَرَدَ مِنَ الْعِرَاقِ عَلَى يَزِيْدَ، خَرَجَ، فَلَقِيَ الْأَطْفَالَ وَالنِّسَاءَ مِنْ ذُرِّيَّةِ عَلِيٍّ وَالْحُسَيْنِ ﵉، وَالرُّؤُوْسُ عَلَى أَطْرَافِ الرِّمَاحِ، وَقَدْ أَشْرَفُوْا عَلَى ثَنِيَّةِ جَيْرُوْنَ فَلَمَّا رَآهُمْ نَعَبَ غُرَابٌ فَأَنْشَأَ يَقُوْلُ:

لَمَّا بَدَتْ تِلْكَ الْحُمُوْلُ وَأَشْرَفَتْ
تِلْكَ الرُّؤُوْسُ عَلَى شَفَا جَيْرُوْنَ
نَعَبَ الْغُرَابُ فَقُلْتُ قُلْ أَوْ لَا تَقُلْ
فَقَدِ اقْتَضَيْتُ مِنَ الرَّسُوْلِ دُيُوْنِي

يَعْنِي أَنَّهُ قَتَلَ بِمَنْ قَتَلَهُ رَسُوْلُ اللهِ ﷺ يَوْمَ بَدْرٍ كَجَدِّهِ عُتْبَةَ وَخَالِهِ وَلَدِ عُتْبَةَ وَغَيْرِهِمَا، وَهَذَا كُفْرٌ صَرِيْحٌ، فَإِذَا صَحَّ عَنْهُ فَقَدْ كَفَرَ بِهِ. وَمِثْلُهُ تَمَثُّلُهُ بِقَوْلِ عَبْدِ اللهِ بْنِ الزِّبَعْرَى قَبْلَ إِسْلَامِهِ:

لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوا
جَزَعَ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلْ

"One group of noble scholars have declared Yazīd's disbelief in clear words and they have explicated curse on him. They include Nāsir al-Sunna Ḥāfiẓ Ibn al-Jawzī, and al-Qāḍī

> Abū Yaʿlā has passed before him in this regard. ʿAllāma al-Taftāzānī has said that 'we do not hesitate with regards to Yazīd's matter, and that we are not reluctant to declare that he was not even a man of faith. May the curse of Allāh ﷻ be upon him and on all his associates and supporters!' Imam Jalāl al-Dīn al-Suyūṭī has also cursed Yazīd directly."
>
> "It is stated in *Tārīkh Ibn al-Wardī* and in *Kitāb al-Wāfī bi al-Wafiyyāt*: When the prisoners (of the Pure Ahl al-Bayt عليهم السلام) came to Yazīd in Iraq, he came out and met with the family of Sayyidunā ʿAlī ؓ and with the children and women of Imam Ḥusayn ؑ while the severed heads were impaled on the points of spears. Yazīd went all the way to the valley of Mount Jayrūn to see them. A crow began crowing as soon as Yazīd saw the heads, upon which Yazīd said the following verse: 'When the riders (of the prisoners of Karbala) and the heads of the slain were seen at the edge of Mount Jayrūn, a crow began to crow, upon which I said, 'Speak or not, I have taken my debt from the Messenger (ﷺ).''"
>
> "(Yazīd meant that) 'those the Messenger ﷺ had killed in the Battle of Badr, including my maternal grandfather ʿUtba and maternal uncle Khālid b. ʿUtba, etc., I have had the descendants of the Messenger (ﷺ) killed in vengeance to that. In this manner, I have taken complete revenge from the Messenger (ﷺ).' (It is clear that) this is obvious disbelief. This is a sound (*ṣaḥīḥ*) narration, by which Yazīd has become a disbeliever. Likewise, he becomes a disbeliever by reciting this poetry – which ʿAbd Allāh b. Zibaʿrā had written in the age before Islam. (Yazīd had also read this verse from it:) 'O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears.'"[1]

Yazīd had said these poetic verses with much delight and pleasure when seeing the severed noble heads of those martyred at Karbala. He was overjoyed that he had taken revenge from the Holy Prophet ﷺ by killing the descendants of the Messenger ﷺ. (We seek the protection of Allāh ﷻ!)

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[1] al-Ālūsī in *Rūḥ al-Maʿānī fī Tafsīr al-Qur'ān al-ʿAẓīm wa al-Sabʿa al-Mathānī*, 26:72–73.

2. After that, ʿAllāma al-Ālūsī writes about Yazīd by quoting various statements:

   وَمِنْهُمْ مَنْ يَقُوْلُ: إِنَّهُ لَمْ يَعْصِ بِذَلِكَ، وَلَا يَجُوْزُ لَعْنُهُ، وَقَائِلُ هَذَا يَنْبَغِيْ أَنْ يُنْظَمَ فِي سِلْسِلَةِ أَنْصَارِ يَزِيْدَ.

   Some of them say that Yazīd did not commit any act of disobedience by these doings of his, and so cursing him is not permitted. For such who say this, it is appropriate to include them too among those who support Yazīd.[1]

3. After that, ʿAllāma al-Ālūsī clarifies his own stance further, and he writes:

   وَأَنَا أَقُوْلُ: الَّذِي يَغْلِبُ عَلَى ظَنِّي أَنَّ الْخَبِيْثَ لَمْ يَكُنْ مُصَدِّقًا بِرِسَالَةِ النَّبِيِّ ﷺ، وَأَنَّ مَجْمُوْعَ مَا فَعَلَ مَعَ أَهْلِ حَرَمِ اللهِ تَعَالَى، وَأَهْلِ حَرَمِ نَبِيِّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَعِتْرَتِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ وَمَا صَدَرَ مِنْهُ مِنَ الْمَخَازِي لَيْسَ بِأَضْعَفَ دَلَالَةً عَلَى عَدَمِ تَصْدِيْقِهِ مِنْ إِلْقَاءِ وَرَقَةٍ مِنَ الْمُصْحَفِ الشَّرِيْفِ فِي قَذَرٍ.

   I say that it is my overwhelming thought that Yazīd the Wretch was definitely not one who acknowledged the messengership of the Holy Prophet ﷺ. In sum of what he did against the people of the Ḥaram in Makka, what he committed against the people of the Ḥaram in Madīna, what he did to the pure and noble household of the Holy Prophet ﷺ in their lives and after their passing, and other heinous and despicable activities he was involved in, etc., these are all clear and explicit proofs and evidence that Yazīd was not at all a man of faith. All this evidence is irrefutable proof of his lack of faith and of not acknowledging the creed [of Islam], such as one might [Allāh-forbid] cast a page of the Qur'ān into filth! (Just as there is strong evidence against this person lacking faith, in like manner are the ugly and horrific acts of Yazīd solid evidence against him – that he lacked any belief at all.)[1]

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[1] al-Ālūsī in *Rūḥ al-Maʿānī fī Tafsir al-Qurʾān al-ʿAẓīm wa al-Sabʿa al-Mathānī,* 26:73.

11.22 THE EXPLICATION OF 'ALLĀMA 'ABD AL-ḤAYY AL-LAKHNAWĪ (D. 1304 AH)

The famous scholar and researcher of the Indian Subcontinent, 'Allāma 'Abd al-Ḥayy al-Lakhnawī (d. 1304 AH) writes while quoting Yazīd's statement of disbelief:

بعضے گویند کہ وے امر بقتل امام حسین عَلَيْهِ ٱلسَّلَامُ نکردہ و نہ بدان راضی بود و نہ بعد از قتل وے و اہل بیت وے مستبشر شد و ایں سخن نیز باطل ست۔ قَالَ الْعَلَّامَةُ التَّفْتَازَانِيُّ فِي «شَرْحِ الْعَقَائِدِ النَّسَفِيَّةِ»: وَالْحَقُّ أَنَّ رِضَا يَزِيْدَ بِقَتْلِ الْحُسَيْنِ، وَاسْتِبْشَارَهُ بِذَلِكَ، وَإِهَانَةَ أَهْلِ بَيْتِ النَّبِيِّ ﷺ، مِمَّا تَوَاتَرَ مَعْنَاهُ، وَإِنْ كَانَتْ تَفَاصِيْلُهُ آحَادًا۔ انتہی۔ وبعضے دیگر گویند کہ قتل امام حسین علیہ السلام گناہ کبیرہ است و نہ کہ کفر و لعنت مخصوص بکفار است و نازم بر فطانت ایشاں ندانستند کہ کفر یک طرف خود ایذائے رسول الثقلین ﷺ چہ ثمرہ می دارد۔ قَالَ اللهُ تَعَالَى: ﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾ [الأحزاب، ۳۳/ ۵۷]

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[1] Ibid.

> وبعضے دیگر گویند کہ حالِ خاتمۂ وے معلوم نیست شاید کہ وے بعد از ارتکاب این کفر و معصیت توبہ کردہ باشد و نفس اخیر وے بر توبہ رفتہ باشد۔ ... و مخفی باد کہ احتمال توبہ و رجوع از معاصی احتمالے ست و الا آن بی سعادت آنچہ درین امت کردہ ہیچکس نکردہ باشد بعد از قتل امام حسین علیہ السلام و اہانت اہل بیت لشکر بتخریبِ مدینہ مطہرہ و قتل اہلِ آن فرستاد و در واقعۂ حرہ تا سہ روز مسجد نبوی بے اذان و نماز ماند و من بعد لشکر کشی بحرمِ مکۂ معظمہ کرد ... و ہمچو مشاغل شغلے میداشت کہ مرد و این جہان را پاک کرد و پسرش معاویہ بر سر منبر زشتیٔ حالِ پدرِ خود بیان کرد۔

"Some scholars say that Yazīd had not ordered the killing of Imam Ḥusayn ﵁, nor did he approve of it, and nor was he pleased at Imam Ḥusayn ﵁ and his ﵁ household ﵃ being killed. This statement is false. ʿAllāma al-Taftāzānī writes in his *Sharḥ al-ʿAqāʾid al-Nasafiyya*: 'The truth is that the approval of the killing of Imam Ḥusayn ﵁ and the expression of joy (after he ﵁ was martyred), and the disrespect shown against the Ahl al-Bayt ﵃ of the Holy Prophet ﷺ, are all impliedly established by mass-transmission, though their details are found in solitary reports.'"

"Some are of the opinion that the killing of Imam Ḥusayn ﵁ is a major sin and not disbelief, whereas cursing is specifically made against only disbelievers. Woe to those who hold such opinions; are they not aware that, disbelief aside, what the consequences are to cause distress to the Noble Messenger ﷺ? It is the saying of Allāh ﷻ: ﴿*Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.*﴾ [Qurʾān, 33:57]"

"Some people claim that the final moments of Yazīd's life are unknown; he may have repented from disbelief and sin, and he may have breathed his last in repentance... It should not remain a secret that the retraction and the repentance from sins is merely a possibility otherwise no one has done what Yazīd the Wretch did in this *Umma*. After murdering Imam Ḥusayn عليه السلام, to insult the Pure Ahl al-Bayt عليهم السلام, destruction of Madīna Munawwara, sending an army to kill its inhabitants – *adhān* and ritual prayers could not be held in the Maṣjid Nabawī due to that incident at Ḥarra, after which Yazīd's army attacked Makka Mukarrama... Yazīd was preoccupied in suchlike misdeeds when he died and that is when he made this world pure (of his filthy existence when he died). His son, Muʿāwiya (al-Aṣghar – the Junior) described Yazīd's misdemeanours [when he addressed the public from] upon the pulpit."[1]

11.23 THE EXPLICATION OF ʿALLĀMA ṢIDDĪQ ḤASAN KHĀN QINNŪJĪ (D. 1307 AH)

The famous Indo-Pak religious scholar and researcher of the Ahl al-Ḥadīth school, ʿAllāma Ṣiddīq Ḥasan Khān Qinnūjī, explains his position with regards to cursing Yazīd and his disbelief:

> بعضے بروی اِطلاقِ لعن کرده مثل امام احمد و اَمثالِ ایشان،
> و ابن جوزی لعن وی از سلف نقل نموده زیرا که وی وقت
> امر بقتل حسین (عليه السلام) کافر شد۔ وکسیکه قتل وی کرد یا امر
> بدان نمرد بر جوازِ لعن وے اتفاق کرده اند۔ تفتازانی گفته:
> حق آنست که رضای وی بقتل حسین عليه السلام و استبشار وی
> بدان و اِہانت نمودن اہل بیت (عليهم السلام) متواتر المعنی ست
> اگرچه تفاصیلش آحاد باشد۔ فنحن لا نتوقف في شأنه، بل
> في إيمانه. لعنة الله عليه وعلى أنصاره وأعوانه۔ انتہی۔

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[1] ʿAbd al-Ḥayy Lakhnawī in *Majmūʿa al-Fatāwā*, 3:8–9.

وبالجملہ وے مبغوض ترین مردم است نزد اکثر مردم و
کارہائے کہ آن بے سعادت درین امت کردہ از دست ہیچ
کس ہرگز نیاید۔ بعد قتلِ امام حسین ؑ لشکر بتخریبِ مدینہ
منورہ فرستاد و بقیہ صحابہ ؓ و تابعین را امر بقتل کرد
وبالحاد در حرم مکہ و قتل عبد اللہ بن الزبیر ؓ اشارت
نمود۔ وہمدریں حالت ناپسندیدہ از دنیا رفتہ دیگر احتمالِ توبہ
و رجوعِ او کجاست۔

"Some scholars have applied curse to Yazīd explicitly, for example Imam Aḥmad b. Ḥanbal and others like him. 'Allāma Ibn al-Jawzī has transmitted from the predecessors the position of cursing Yazīd, because Yazīd became a disbeliever the very moment he gave the command for Imam Ḥusayn ؑ to be killed. All the scholars are unanimous on the permissibility of cursing anyone who fought against Imam Ḥusayn ؑ or ordered fighting against him ؑ. (In *Sharḥ al-'Aqā'id al-Nasafiyya*,) 'Allāma al-Taftāzānī said, 'The truth is that the approval of (Yazīd in) the killing of Imam Ḥusayn ؑ, hearing its 'good news', and the disrespect against the Ahl al-Bayt ؑ of the Holy Prophet ﷺ, are all impliedly mass-transmitted, though their details are found in solitary reports. We cannot remain silent with regards to him, especially with regards to his faith. (Surely, he is a disbeliever and Hell-bound for all these misdeeds and insults he has committed.) May the curse of Allāh ﷻ be upon him and all his associates and supporters!'

The statement concludes with the fact that according to most scholars, he (Yazīd) is the most angered upon. What that wretched being did in this *Umma* can never be done by anyone! After murdering Imam Ḥusayn ؑ, he dispatched an army to devastate Madīna Munawwara, ordered the murder of the surviving Noble Companions ؓ and Successors, committed irreligious activities in the Ḥaram of Makka, ordered ʿAbd Allāh b. Zubayr رضي الله عنه to be killed and it is in this worst of conditions that he [died and] left this world. Secondly, with regards to the possibility of his repentance (which his supporters promote), where does it lie?"[1]

11.24 THE EXPLICATION OF ʿALLĀMA NAWĀB WAḤĪD AL-ZAMĀN (D. 1338 AH)

The non-adherant (*ghayr muqallid*) famous commentator of *Ṣaḥīḥ al-Bukhārī* from the Indo-Pak Subcontinent, ʿAllāma Nawāb Waḥīd al-Zamān, explicates Yazīd's disbelief and writes that the Progeny عليهم السلام of the Messenger ﷺ was killed by Yazīd and his forces, and the Two Sacred Ḥarams (of Makka and Madīna) were shamefully disrespected:

> Can anyone say that Yazīd was forgiven and will enter Paradise after his committing such fouls? al-Qasṭallānī said, 'Yazīd was pleased and approving of the killing of Imam Ḥusayn عليه السلام, as well as on the insult of the Ahl al-Bayt. This is mass-transmitted. This is the reason as to why we do not remain silent in this matter. In fact, we even doubt his faith. May the curse of Allāh ﷻ be upon him and upon his supporters.'[2]

In this manner, ʿAllāma Waḥīd al-Zamān has expressed his own inclination to Yazīd being a disbeliever by quoting Imam al-Qasṭallānī, whose statement is originally that of Imam Saʿd al-Dīn al-Taftāzānī.

11.25 THE EXPLICATION OF AʿLĀ ḤAḌRAT IMAM AḤMAD RIḌĀ KHĀN (D. 1340 AH)

In his *Fatāwā*, Aʿlā Ḥaḍrat (*Aʿlāḥazrat*) Imam Aḥmad Riḍā Khān has declared that the declaring of Yazīd a disbeliever and accursed is explicitly permitted, that this is the stance of the scholars of the Ahl al-Sunna. He writes:

> The comrades of Yazīd, i.e. those who helped and assisted him in these accursed cruelties — they were certainly vile and

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[1] •Ṣiddīq Ḥasan al-Qinnūjī in *Bughya al-Rāʾid fī Sharḥ al-ʿAqāʾid*, pp. 97–98.

[2] •Waḥīd al-Zamān in *Taysīr al-Bārī tarjuma wa Sharḥ Ṣaḥīḥ al-Bukhārī*, 4:126.

> condemned. However, there is a difference of opinion with regards to declaring [them] disbelievers and accursed. The teachings of our Imam is that of adopting silence, and anyone who says it (that he is a disbeliever and accursed) will not be blameworthy, for this is also the path of Imam Aḥmad, etc., and of some of the scholars of the Ahl al-Sunna.[1]

Here, Aʿlā Ḥaḍrat has ascribed the killing of Imam Ḥusayn and all the other oppressions to Yazīd directly, and he has declared Yazīd's comrades as those who helped and assisted him in all the brutality that was committed in the incident at Karbala. This means that Yazīd himself is actually responsible, whereas ʿUbayd Allāh b. Ziyād, Shamir, Khawlī, ʿUmar b. Saʿd, etc., were his assistants and supporters, and Aʿlā Ḥaḍrat has declared them as helpers and assistants in the entire plot of killing Imam Ḥusayn and Yazīd directly responsible for the tragedy at Karbala. This is why he, afterwards, explained his position in declaring Yazīd a disbeliever and accursed.

We have discussed in detail, in Chapter 10, regarding al-Imām al-Aʿẓam Abū Ḥanīfa adopting silence, for which we have provided references from numerous books while presenting the position of Imam Ilkiyā al-Harāsī, whereas al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has also supported it. It could be that Aʿlā Ḥaḍrat was not aware of this which is why he based the statement of adopting silence. Had he been aware of it then he too would not have written this [statement of adopting silence]. Nevertheless, he did immediately explicate that the position of Imam Aḥmad b. Ḥanbal and of other scholars of the Ahl al-Sunna is that of Yazīd's disbelief and being accursed. In this manner, by indicating to other scholars, Aʿlā Ḥaḍrat has mentioned his own inclination of research. Hence, anyone who calls Yazīd a disbeliever and accursed is not blameworthy, which means that the statement on cursing Yazīd explicitly by specifying his name and to deem him a disbeliever is also permitted, and that there is no objection against it.

The reality is now crystal clear that Yazīd is the murderer of Imam Ḥusayn and also responsible for his killing, according to Aʿlā Ḥaḍrat, and that the rest of his allies and comrades have been a part of it. As such, anyone who adheres to Aʿlā Ḥaḍrat and is his devotee cannot declare Yazīd as one who is innocent or absolved of the killing of Imam Ḥusayn ﷺ, nor can they defend Yazīd in this context. Had the tendency and investigation of Aʿlā Ḥaḍrat himself been in favour of adopting silence and refusal to curse or excommunicate, then he would never have written that 'anyone who says that 'Yazīd is a disbeliever' will not be blameworthy'. This means that the concluding research of Aʿlā Ḥaḍrat is that the [declaration of the] legal position of Yazīd's disbelief is also permitted. In other words, we cannot refute the position of Yazīd's disbelief and declare him a disbeliever.

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[1] Aḥmad Riḍā Khān in *al-ʿAṭāyā al-Nabawiyya fī al-Fatāwā al-Riḍawiyya*, 24:508.

One of the reasons for the statement of Imam Abū Ḥanīfa not coming into the awareness of Aʿlā Ḥaḍrat is because many books at that time were in the form of manuscripts and were not easily available. On this basis, it is not unreasonable for a book of the elders to not have passed one's study. However, in the last half century or so, many old copies and manuscripts have been published widely and made commonly available.

It is essential to clarify here that Aʿlā Ḥaḍrat Imam Aḥmad Riḍā Khān has himself acknowledged in his *Fatāwā* the possibility of a statement being missed in research. [For example:] When explaining the issue of paying *ʿushr* (one-tenth mandatory alms) on what the land produces, he says:

> No narration has passed my study on *ʿushr* being due on such land. You know well that not seeing something does not entail that it cannot be seen, and that not finding a transmission is not evidence of an absence of transmission.[1]

Again, Aʿlā Ḥaḍrat says:

> As for the issue of which is more excellent: [offering ritual prayer] behind an antagonist or individually, no explication of our scholars has passed my research [on this].[2]

We may incidentally mention here that it is never against the academic stature of any of scholar in the past if any particular evidence is missed in their research; resources for publications and dissemination were not as vast as they are nowadays. It is common in research and in the case of issuing edicts that if any evidence has been missed in the research of any of the senior scholars and it is acquired by those who come later, then the edict may change accordingly, and that knowledge and investigation continues to expand. As such, this matter is not against any vastness of academic ability nor against anyone's status, and it does not diminish the position or calibre of any person. For example, the noble Prophetic sound traditions mention the excellence and desirability of performing *ʿaqīqa* (sacrificing an animal at the birth of a child), but it appears that these hadiths were not in the research of Imam Abū Ḥanīfa, and so he prohibited *ʿaqīqa*; had these hadiths reached him, he would never have declared it against the Sunna.

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[1] Ibid., 10:214.

[2] Ibid., 7:171.

Likewise, Imam Abū Ḥanīfa has written that the six fasts of the month of Shawwāl are undesirable (*makrūh*), whereas other noble jurists have abandoned his position and acted according to sound (*ṣaḥīḥ*) hadiths that state their excellence. Moreover, al-Imām al-Aʿẓam Abū Ḥanīfa has himself said:

إِذَا صَحَّ الْحَدِيْثُ فَهُوَ مَذْهَبِي.

> If (any issue is proven by) hadith (that it) is sound then that is my position.[1]

This proves that it was the teaching of the noble *imāms* themselves that if any reliable and trustworthy evidence was available against their own legal position, their position should be abandoned and the strong proof should be adopted.[2] This is academic wisdom and adopting the truth.

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[1] Set forth by •al-ʿIrāqī in *Faḍl Sharaf ʿIlm al-Ḥadīth wa Ahlihi*, p. 15. •Ibn ʿĀbidīn al-Shāmī in *Radd al-muḥtār ʿalā al-durr al-mukhtār ʿalā tanwīr al-abṣār*, 1:166.

[2] For further details on this and to read the statements of other scholars, refer to the author's book *'Izāla al-Ghumma ʿan Ḥujjiya al-Ḥadīth wa al-Sunna'*.

11.26 The Explication of Pīr Sayyid Mehr ʿAlī Shāh Golrawī (d. 1356 AH)

On establishing the disbelief of Yazīd, Pīr Sayyid Mehr ʿAlī Shah Golrawī says:

"The Qur'ānic verse:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

> ﴿*Allah has promised those among you who believe and perform righteous deeds that He will surely make them successors upon the earth, as He made successors those before them. And He will most certainly establish for them their faith, which He has chosen for them. And He will most surely change them from a state of fear to (one of) security. They shall worship Me, not ascribing any partners to Me. And whoever is ungrateful after that are the ones who are the transgressors.*﴾ *[Qur'ān, 24:55].*

And moreover, after the martyrdom of [Imam Ḥusayn –] the Chief among Martyrs ؓ, Yazīd the Wretch saying that 'Today we have avenged ourselves from the Family of Muḥammad ﷺ for the day of Badr,' as he said: 'What Aḥmad had done (to our elders in Badr), if I did not avenge them from the descendants of Aḥmad then I am not from the lineage of Jundub (the Arab chiefs)' proves Yazīd's disbelief, as al-Qāḍī Thanā' Allāh Pānīpatī explicitly stated. In short, there is no doubt in Yazīd the Accursed being an object worthy of curse, according to explicit reliable reports, despite cursing him being futile. However, based upon '*al-ḥubb fi'Llāh* (loving for the sake of Allāh ﷻ) and *al-bughḍ fi'Llāh* (hating for the sake of Allāh ﷻ)', the faithful cannot abstain from cursing this group of ill-fortuned beings. By the Grace of Allāh ﷻ, we have no link with the Rawāfiḍ and the Khawārij, by reason of having beliefs in the truthfulness of the caliphate of the Four Caliphs رضي الله عنهم and the love for the Ahl al-Bayt عليهم السلام.

وَالْحَمْدُ لِلّٰهِ أَوَّلًا وَآخِرًا وَالصَّلَاةُ وَالسَّلَامُ مِنْهُ بَاطِنًا عَلَيْهِ وَظَاهِرًا وَآلِهِ وَصَحْبِهِ.

> All praise is due to Allāh in commencing and in concluding, and his blessings and salutations be upon the Holy Prophet ﷺ – what is hidden and what is apparent, and upon his ﷺ family and his ﷺ companions.'[1]

The issue of Yazīd's disbelief is proven and ascertained in these abovementioned details. Yazīd cannot be declared merely a sinner and a wrongdoer by classifying the martyrdom of Imam Ḥusayn عليه السلام as a major sin like the killing of any common Muslim. Yazīd, in essence, committed blasphemy against the Messenger ﷺ and caused him ﷺ harm, and has stood worthy of humiliating torment by that. As such, his disbelief (*kufr*) is firmly established, and this is the opinion of the imams and the elders of the *Umma* as has been previously stated in detail.

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[1] •Fayḍ Aḥmad in *Mehr-e-Munīr* (Biography of Mehr ʿAlī Shāh), p. 463.

12

FURTHER LEGAL PROOFS ON THE AFFIRMATION OF YAZĪD'S DISBELIEF

After describing in detail the explications of various imams and scholars on Yazīd's disbelief in the previous chapter, we shall establish further legal proofs on his disbelief in this chapter so as to remove any ambiguity on this issue.

12.1 DECLARING LAWFUL WHAT IS ISLAMICALLY UNLAWFUL IS DISBELIEF

It is disbelief (*kufr*) to claim anything legally unlawful (*ḥarām*) in Islam to be lawful (*ḥalāl*) and to practise it. One who commits what is unlawful (*ḥarām*) is a sinner (*fāsiq*) whereas one who declares a sin to be lawful (*ḥalāl*) is a disbeliever (*kāfir*). The following saying of the Holy Prophet ﷺ is evidence of this:

مَا آمَنَ بِالْقُرْآنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ.

> He does not believe in the Qur'ān one who makes lawful its prohibitions.[1]

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *Faḍā'il al-Qur'ān* [The Excellent Merits of the Qur'ān], 5:180 §2918. •Ibn Abī Shayba in *al-Muṣannaf*, 6:146 §30200. •al-Bazzār in *al-Musnad*, 6:9 §2084. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 4:337 §4366.

1. The famous scholars of Islamic creed, Imam Najm al-Dīn Abū Ḥafṣ ʿUmar b. Muḥammad al-Nasafī al-Ḥanafī (461 AH – 537 AH) and Imam Saʿd al-Dīn al-Taftāzānī al-Ḥanafī (d. 791 AH/792 AH), write on this:

   (اِسْتِحْلَالُ الْمَعْصِيَةِ)، صَغِيْرَةً كَانَتْ أَوْ كَبِيْرَةً، (كُفْرٌ) إِذَا ثَبَتَ كَوْنُهَا مَعْصِيَةً بِدَلِيْلٍ قَطْعِيٍّ.

   Legalising a sin, whether major or minor, is disbelief (*kufr*) – if it is proven to be a sin through conclusive evidence.[1]

2. ʿAllāma ʿAlāʾ al-Dīn b. al-ʿAṭṭār (d. 724 AH) writes:

   أَجْمَعَ الْمُسْلِمُوْنَ عَلَى تَكْفِيْرِ كُلِّ مَنِ اسْتَحَلَّ الْقَتْلَ، أَوْ شُرْبَ الْخَمْرِ، أَوِ الزِّنَى مِمَّا حَرَّمَ اللهُ بَعْدَ عِلْمِهِ بِتَحْرِيْمِهِ.

   The Muslims agree on the disbelief of anyone who legalises killing, drinking wine or fornication and all that Allāh ﷻ has declared unlawful after knowing of its prohibition.[2]

3. Imam Saʿd al-Dīn al-Taftāzānī writes:

   أَمَّا اسْتِحْلَالُ الْمَعْصِيَةِ بِمَعْنَى اعْتِقَادِ حِلِّهَا، فَكُفْرٌ صَغِيْرَةً كَانَتْ أَوْ كَبِيْرَةً.

   As for making a sin lawful in the sense of believing its permissibility, then it is disbelief (*kufr*) whether [that sin is] minor or major.[3]

4. The famous Ḥanafī jurist ʿAllāma Ibn ʿĀbidīn al-Shāmī writes:

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[1] al-Taftāzānī in *Sharḥ al-ʿAqīda al-Nasafiyya*, p. 167.

[2] ʿAlāʾ al-Dīn b. al-ʿAṭṭār in *al-Iʿtiqād al-Khāliṣ min al-Shakk wa al-Intiqād*, p. 380.

[3] al-Taftāzānī in *Sharḥ al-Maqāṣid fī ʿIlm al-Kalām (al-Maqṣad al-Sādis: al-Samʿiyāt, al-Faṣl al-Thālith: fi al-Asmāʾwa al-Aḥkām, al-Mabḥath al-Thāmin: Ḥukm al-Muʾmin wa al-Kāfir wa al-Fāsiq)*, 3:464.

> وَبَعْضُهُمْ لَمْ يُفَرِّقْ بَيْنَ الْحَرَامِ لِعَيْنِهِ وَلِغَيْرِهِ، وَقَالَ: مَنِ اسْتَحَلَّ حَرَامًا قَدْ عُلِمَ فِي دِيْنِ النَّبِيِّ ﷺ تَحْرِيْمُهُ كَنِكَاحِ الْمَحَارِمِ، فَكَافِرٌ.
>
> Some scholars have not differentiated between unlawful per se (*ḥarām li-ʿaynihī*) and unlawful per quod (*ḥarām li-ghayrihī*). They say, 'Whoever claims lawful what is unlawful (*ḥarām*) and its unlawfulness is known in the *Dīn* of the Holy Prophet ﷺ, such as marriage to those not permitted to be married to, is a disbeliever (*kāfir*).'[1]

In observance of the aforementioned texts, Yazīd's announcing Madīna Munawwara – the city which the Holy Prophet ﷺ declared inviolable and sacred (i.e. a *Ḥaram*) – lawful for his army to commit any crime for three days is explicit disbelief (*kufr*). The Holy Prophet ﷺ declared it unlawful to cause distress to the inhabitants of Madīna Munawwara, yet Yazīd permitted his army to cause distress to the inhabitants of Madīna Munawwara and thus became a disbeliever by doing so.

12.2 YAZĪD DECLARED IT PERMITTED FOR HIS ARMY TO COMMIT UNLAWFUL ACTS IN THE ḤARAM OF MADĪNA

Yazīd did not say to his army from al-Shām, 'Kill anyone who counters you or does not comply,' but he dispatched his forces with the order to render Madīna Munawwara lawful to commit any crime therein for three days once the city is overcome, i.e. 'everything will be permitted for you in this condition.'

1. It is narrated in books of history by ʿAbd al-Malik b. Nawfal that Yazīd had given clear instructions to the army when it departed to attack Madīna Munawwara under the command of Muslim b. ʿUqba:

   أُدْعُ الْقَوْمَ ثَلَاثًا، فَإِنْ هُمْ أَجَابُوْكَ وَإِلَّا فَقَاتِلْهُمْ. فَإِذَا أُظْهِرْتَ عَلَيْهِمْ، فَأَبِحْهَا ثَلَاثًا، -وَفِي رِوَايَةِ ابْنِ الْأَثِيْرِ فِي الْكَامِلِ: فَانْهَبْهَا

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[1] •Ibn ʿĀbidīn al-Shāmī in *Radd al-muḥtār ʿalā al-durr al-mukhtār (Ḥāshiya Ibn ʿĀbidīn)*, 2:292.

> ثَلَاثًا-، فَمَا فِيْهَا مِنْ مَالٍ أَوْ رِقَّةٍ أَوْ سِلَاحٍ أَوْ طَعَامٍ فَهُوَ لِلْجُنْدِ.
>
> "Invite people for three days (to pledge their allegiance to me); if they accept your invitation then so be it, otherwise fight them. If you vanquish them then declare Madīna Munawwara lawful for three days.' In the narration with Ibn al-Athīr in *al-Kāmil*, it is mentioned, 'Plunder it (the City of the Messenger ﷺ) for three days. Everything taken there (in the City of the Messenger ﷺ) will be permitted for the army: properties, slaves, weaponry, food and drink.'"[1]

2. al-Ḥāfiẓ Ibn Kathīr has narrated this report in the following manner:

> اُدْعُ الْقَوْمَ ثَلَاثًا، فَإِنْ رَاجَعُوْا إِلَى الطَّاعَةِ، فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، وَإِلَّا فَاسْتَعِنْ بِاللهِ وَقَاتِلْهُمْ، وَإِذَا ظَهَرْتَ عَلَيْهِمْ، فَأَبِحِ الْمَدِيْنَةَ ثَلَاثًا.
>
> Invite the people for three days (to pledge their allegiance to me). If they return to obeying (me) then you should accept it from them and desist from fighting them, otherwise seek the aid of Allāh ﷻ and fight against them. When you defeat them, declare the city of Madīna lawful for three days.[2]

It was because this was an administrative order that it denotes the obvious understanding that 'I declare it lawful for you.'

This sentence clearly means that he had permitted for his army to commit various crimes for three days in Madīna Munawwara, such as the widespread killing of people, violating women, dishonouring Masjid Nabawī and the Mausoleum of the Messenger ﷺ, discontinuing the *adhān* and the *iqāma*, etc., whereas the sanctity of Madīna Munawwara is like that of Makka Mukarrama and the Holy Kaʿba. On account of this explicit order, Yazīd is directly responsible for each and every act committed by his army.

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[1] Set forth by •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:353. •Ibn al-Jawzī in *al-Muntaẓim*, 6:13. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:456. •Ibn Ḥajar al-ʿAsqalānī in *Fatḥ al-Bārī*, 13:70.

[2] Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:219.

With his own power and in his own authority, Yazīd permitted as lawful those acts and deeds that are forbidden by Allāh ﷻ. This is open disbelief! It requires no interpretation nor does it nuance the possibility of any other meaning.

12.3 IT IS UNLAWFUL TO UNDULY TAKE A HUMAN LIFE, AND TO DECLARE IT LAWFUL IS DISBELIEF

1. It is forbidden to kill any person, whereas to deem such a killing as permitted is disbelief. It is the saying of Allāh ﷻ:

﴿وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾

﴾*And that you should not kill any soul that Allah has made inviolable, except through lawful means.*﴿[1]

i. Declaring the act of one who claims the killing of a human permitted as an act of disbelief, Imam Abū Manṣūr al-Māturīdī (d. 332 AH), the imam of the Ahl al-Sunna in creed, writes in the marginalia of the Qur'ānic verse: *man qatala nafsan bi-ghayri nafsin*:

مَنِ اسْتَحَلَّ قَتْلَ نَفْسٍ حَرَّمَ اللهُ قَتْلَهَا بِغَيْرِ حَقٍّ، فَكَأَنَّمَا اسْتَحَلَّ قَتْلَ النَّاسِ جَمِيْعًا؛ لِأَنَّهُ يَكْفُرُ بِاسْتِحْلَالِ قَتْلِ نَفْسٍ مُحَرَّمٍ قَتْلُهَا، فَكَانَ كَاسْتِحْلَالِ قَتْلِ النَّاسِ جَمِيْعًا؛ لِأَنَّ مَنْ يَكْفُرُ بِآيَةٍ مِنْ كِتَابِ اللهِ يَصِيْرُ كَافِرًا بِالْكُلِّ... وَتَحْتَمِلُ الْآيَةُ وَجْهًا آخَرَ، وَهُوَ مَا قِيْلَ: إِنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقَتْلِ مِثْلَ مَا أَنَّهُ لَوْ قَتَلَ النَّاسَ جَمِيْعًا.

"Whoever deems lawful the taking of any life whose killing Allāh ﷻ has forbidden, it is as though he has considered lawful the killing of all people, for the perpetrator becomes a disbeliever by declaring lawful the killing of any person who is prohibited to be killed. This is tantamount to him declaring lawful the killing of all people because anyone who denies [even] one Qurʾānic verse rejects the entire Book... This Qurʾānic verse bears another interpretation: it is said that one who considers the lawfulness to take one life will be guilty of the sin of killing all people (because his killing one member of humankind is akin to his killing all of humankind)."[1]

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[1] Qur'ān 6:151.

ii. In *Tafsīr Maʿālim al-Tanzīl*, Imam al-Baghawī has quoted various scholars when declaring the taking of one human life as the killing of the whole of humankind:

(i) قَالَ مُجَاهِدٌ: مَنْ قَتَلَ نَفْسًا مُحَرَّمَةً يَصْلَى النَّارَ بِقَتْلِهَا، كَمَا
يَصْلَى لَوْ قَتَلَ النَّاسَ جَمِيْعًا.

(ii) وَقَالَ قَتَادَةُ: أَعْظَمَ اللهُ أَجْرَهَا وَعَظَّمَ وِزْرَهَا، مَعْنَاهُ: مَنِ
اسْتَحَلَّ قَتْلَ مُسْلِمٍ بِغَيْرِ حَقِّهِ، فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا.

(iii) وَقَالَ الْحَسَنُ: ﴿فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا﴾ [المائدة،
٥/ ٣٢]، يَعْنِي: أَنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقِصَاصِ بِقَتْلِهَا، مِثْلُ الَّذِي
يَجِبُ عَلَيْهِ لَوْ قَتَلَ النَّاسَ جَمِيْعًا.

"(i) Mujāhid said, 'Whoever unduly killed even one person will enter Hell because of it, just as he would enter Hell if he had killed all of humankind (i.e. his punishment in Hell will be as if he had killed the whole of humankind).'"

"(ii) Qatāda said, 'Allāh ﷻ has increased his punishment and furthered the weight of the sin, i.e. the one who unduly deems the validity of killing a Muslim is as if he kills all the people.'"

"(iii) Ḥasan al-Baṣrī has said in the exegesis of: *fa-kaʿannamā qatala'n-nāsa jamīʿan* that (one who unduly kills anyone,) legally sanctioned retaliatory punishment (*qiṣāṣ*) will be due from him for that killing like someone from whom retaliatory punishment is due for killing the whole of humankind.'"[1]

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[1] •Abū Manṣūr al-Māturīdī in *Tāʾwīlāt Ahl al-Sunna*, 3:501.

2. Just imagine the humiliating punishment of the one who intentionally kills a believer. In the same Qur'ānic verse, Allāh ﷻ has mentioned not only the punishment of Hell for such a perpetrator but has increased its intensity multifold by using words like *khālidan* (forever), *ghaḍiba* (Allāh ﷻ will afflict him with His wrath), *laʿana-hū* (Allāh ﷻ will cast His curse on him) and *ʿadhāban ʿaẓīman* (a dreadful torment).

   It is the saying of Almighty Allāh:

﴿وَمَن يَقۡتُلۡ مُؤۡمِنٗا مُّتَعَمِّدٗا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدٗا فِيهَا وَغَضِبَ
ٱللَّهُ عَلَيۡهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمٗا﴾

﴾ *Whoever kills a believer intentionally, his recompense shall be Hell, to remain therein forever. Allah shall be wrathful with him and curse him. And He shall prepare a tremendous punishment for him.* ﴿[2]

In the exegesis of *Sūra al-Nisāʾ*, verse 93, al-Ḥāfiẓ Ibn Kathīr (d. 774 AH) explains the meaning of: *wa man yaqtul muʾminan mutaʿammidan* that intentional killing is a grave sin and a major crime. He has mentioned its magnitude together alongside with the greatest crime of associating partners with Allāh ﷻ. He writes:

هَذَا تَهْدِيْدٌ شَدِيْدٌ وَوَعِيْدٌ أَكِيْدٌ لِمَنْ تَعَاطَى هَذَا الذَّنْبَ الْعَظِيْمَ، الَّذِي هُوَ مَقْرُوْنٌ بِالشِّرْكِ بِاللهِ فِي غَيْرِ مَا آيَةٍ فِي كِتَابِ اللهِ، حَيْثُ يَقُوْلُ فِي سُوْرَةِ الْفُرْقَانِ: ﴿وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَ﴾

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[1] Set forth by al-Baghawī in *Maʿālim al-Tanzīl*, 2:31–32.

[2] Qur'ān 4:93.

[الفرقان، ٢٥/ ٦٨]، وَقَالَ تَعَالَى: ﴿قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُواْ بِهِۦ شَيْـًٔا﴾ إِلَى أَنْ قَالَ: ﴿وَلَا تَقْتُلُواْ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ﴾ [الأنعام، ٦/ ١٥١].

This is a severe warning for those who commit this grave sin (of intentional killing) and it is an emphatic warning that intentional killing has been mentioned alongside the sin of associating partners with Allāh ﷻ (*shirk*). Allāh ﷻ has said in *Sūra al-Furqān*: ﴾*And (they are) those who do not worship another god besides Allah, do not kill the soul that Allah has made inviolable, except in the lawful way, and do not commit adultery.*﴿[1] Moreover, He has said: ﴾*Say: 'Come! I will recite (to you) what your Lord has forbidden you from. That you should not ascribe anything as a partner to Him.*﴿ until: ﴾*that you should not kill any soul that Allah has made inviolable, except through lawful means. That is what He has commanded you so that you may understand.'*﴿[2,3]

3. It is narrated by Abū Saʿīd al-Khudrī and Abū Hurayra ؓ that the Holy Prophet ﷺ, while mentioning the one who intentionally kills a believer that he will be punished in Hell, said:

لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوْا فِي دَمِ مُؤْمِنٍ لَأَكَبَّهُمُ اللهُ فِي النَّارِ.

If all those in the heavens and those on earth come together in taking the life of a believer, Allāh ﷻ will still cast them into Hell.[4]

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[1] Qur'ān 25:68.

[2] Qur'ān 6:151.

[3] •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAẓīm*, 1:536.

[4] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Diyyāt* [Blood Money], Ch.:

4. The Holy Prophet ﷺ has declared spilling the blood of Muslims as a return from Islam to disbelief. In Islamic legal terminology, this is known as apostacy (*irtidād*).

Imam al-Bukhārī narrates from ʿAbd Allāh b. ʿAbbās ؓ that the Holy Prophet ﷺ said:

> لَا تَرْتَدُّوْا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
>
> After me, do not return to disbelief by reason of killing one another.[1]

It is stated in another narration with the words:

> فَلَا تَرْجِعُوْا بَعْدِي كُفَّارًا.
>
> After me, do not return to disbelief.[2]

In the aforementioned Agreed Upon (*muttafaq ʿalayhi*) hadith, the Holy Prophet ﷺ has clearly decreed that those who deliberately spill Muslim blood are not Muslim but guilty of disbelief. Therefore, he ﷺ has stated in clear words that all types of bloodshed, aggression and violence are disbelief.

'Judgements for cases involving bloodshed,' 4:17 §1398. •al-Rabīʿ in *al-Musnad*, 1:292 §757. •al-Ṭabarānī in *al-Muʿjam al-Ṣaghīr*, 1:340 §565. •al-Daylamī in *Musnad al-Firdaws*, 3:361 §5089.

[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Fitan* [Troubles], Ch:. 'The words of the Prophet ﷺ, "Do not revert to being unbelievers after me, striking the necks of one another.",' 6:2594 §6668. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 4:269 §4166.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch:. 'The *khuṭba* during the days of Minā,' 2:620 §1654 & in Bk.: *al-ʿIlm* [Knowledge], Ch.: 'On the words of the Prophet ﷺ, "Many a person to whom something is conveyed may retain it better than the one who actually heard it.",' 1:37 §67. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Qasāma wa al-Muḥāribīn wa al-Qiṣāṣ wa al-Diyyāt* [The Oath, Establishing Responsibilities Of Murders, Fighting, Requital...], Ch.: 'The (cases of) bloodshed would be decided first of all on the day of judgement,' 3:1305–1306 §1679.

12.4 THE DIFFERENCE BETWEEN MINOR DISBELIEF AND MAJOR DISBELIEF

Another meaning of: *fa-lā tarjiʿū baʿdī kuffāran* is 'After me, do not become disbelievers by deeming it lawful to kill one another.'

We must understand something fundamental here; there are two types of disbelief:

(1) Minor Disbelief
(2) Major Disbelief

12.4.1 MINOR DISBELIEF

Minor disbelief refers to becoming like disbelievers by killing one another and by committing mutual bloodshed. This is its fundamental meaning. The application of this type of disbelief is on account of many acts that are stated in the Qurʾān and hadith, such as:

1. In one hadith, the Holy Prophet ﷺ said:

   الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ.

   The difference between us and them (disbelievers) is ritual prayer (*ṣalāh*); one who leaves it has committed disbelief.[1]

2. In another narration, he ﷺ said:

   مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ.

   Whoever swears an oath other than by Allāh ﷻ has committed disbelief.[2]

3. Likewise, he ﷺ said with regards to someone who consumes alcoholic beverages:

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:346 §22987.

[2] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Nudhūr wa al-Īmān* [Oaths and Vows], Ch.: '(What has been related) about it being disliked to swear by other than Allah,' 4:110 §1535.

مَنْ شَرِبَ الْخَمْرَ فَقَدْ كَفَرَ.

Whoever drinks wine has committed disbelief.[1]

12.4.2 MAJOR DISBELIEF

The second meaning of the hadith is to return to disbelief, and this is major disbelief, like that prior to Islam [i.e. prior to becoming Muslim]. It was not forbidden during the Era of Ignorance among the disbelievers to spill blood and kill one another. Similarly, after embracing Islam, to kill each other by deeming it permissible to do so is disbelief. According to this Agreed Upon hadith, it is this major disbelief that is referred to. This is not quasi-disbelief or tantamount to disbelief but explicit disbelief and disbelief per se.

1. The commentator of *Ṣaḥīḥ al-Bukhārī*, ʿAllāma Badr al-Dīn al-ʿAynī explains in the commentary to this hadith in *ʿUmdat al-Qārī*:

   قَوْلُهُ ﷺ: «فَلَا تَرْجِعُوْا بَعْدِي كُفَّارًا» ... وَقِيْلَ: أَرَادَ إِذَا فَعَلَهُ كُلُّ وَاحِدٍ مُسْتَحِلًّا لِقَتْلِ صَاحِبِهِ فَهُوَ كَافِرٌ.

   It is the saying of the Holy Prophet ﷺ, 'After me, do not return to disbelief...' It is said that by this he ﷺ means that when someone considers killing his Muslim brother to be lawful then he is a disbeliever.[2]

2. The commentator of *Ṣaḥīḥ Muslim*, Imam al-Nawawī writes:

   قَوْلُهُ ﷺ: «لَا تَرْجِعُوْا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». قِيْلَ فِي مَعْنَاهُ سَبْعَةُ أَقْوَالٍ، أَحَدُهَا: أَنَّ ذَلِكَ كُفْرٌ فِي حَقِّ الْمُسْتَحِلِّ بِغَيْرِ حَقٍّ.

   'After me, do not become disbelievers that you begin killing one another,' – it is said that there are seven opinions on its

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[1] Narrated by •al-Nasāʾī in *al-Sunan*: Bk.: *al-Ashriba* [Beverages], Ch.: 'Mentioning the reports concerning the *Ṣalāt* of the one who drinks *khamr*,' 8:314 §5665.

[2] •al-ʿAynī in *ʿUmdat al-Qārī*, 22:195.

> meaning. It is said that one of its meanings is that 'Whoever deems an unjust killing to be lawful, his such act refers to his disbelief.'[1]

External factors to words of the hadith: *fa-lā tarjiʿū baʿdī kuffāran* refer to it indicating explicit disbelief. This means that 'if you begin to believe that it is lawful for you to kill one another, like the disbelievers would do, then you would become disbelievers in spite of declaring the testimony of faith.' The narration of *Ṣaḥīḥ al-Bukhārī* has the words: *lā tartaddū baʿdī kuffāran*, which mean that a person begins to take the unlawful as lawful, and so by that he apostatises.

It is because Yazīd declared lawful that which is unlawful and he suspended Islamic legal injunctions for three days by allowing what is forbidden that he committed apostacy and became a disbeliever. Furthermore, he legalised for his army the undue killing of Imam Ḥusayn ﵇ and the other members of the Prophetic household, and on account of this, he reneged on Islam and became a disbeliever.

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[1] • al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim b. al-Ḥajjāj*, 2:55.

13

THE HADITH OF CONSTANTINOPLE AND THE REMOVAL OF DOUBTS

13.1 BACKDROP

The Holy Prophet ﷺ gave glad tidings of forgiveness of sins for the first army to attack the city of the Roman emperor. Some people use this hadith in evidence and say, with regards to Yazīd, that he was part of the first army that attacked Constantinople,[1] and therefore, he is worthy of forgiveness of sins, according to the saying of the Holy Messenger ﷺ.

This position is contrary to reality, because the noble hadith on these glad tidings is mentioned in dozens of books and Constantinople is not mentioned in any of them. Moreover, it is also crystal clear that the Holy Prophet ﷺ gave glad tidings for the first army to make the attack, whereas the army in which Yazīd b. Muʿāwiya went to the Roman lands was the eighth. Thus, by seeking evidence in the hadith, and to deem Yazīd as one who shares in the glad tidings of that forgiveness and to seek to prove him pardoned and forgiven goes against the truth on multiple accounts.

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[1] It was in the fourth century CE that the Eastern Roman Empire and the Western Roman Empire split into two. The eastern part was known as the Byzantine Empire because of its capital city Byzantium. In the year 330 CE, the Byzantine Emperor Constantine renamed Byzantium after himself to Constantinople. It was in the year 1453 CE when Sulṭān Muḥammad al-Fātiḥ conquered this city and changed its name to Islāmbol, which later, in 1930 CE, the Turkish government changed to Istanbul.

The academic discussion on the Hadith of Constantinople is presented as follows.

1. In *al-Ṣaḥīḥ*, Imam al-Bukhārī narrated from Umm Ḥarām ؓ that the Holy Prophet ﷺ said:

> أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُوْنَ الْبَحْرَ قَدْ أَوْجَبُوا. قَالَتْ أُمُّ حَرَامٍ: قُلْتُ: يَا رَسُولَ اللهِ، أَنَا فِيهِمْ؟ قَالَ: أَنْتِ فِيهِمْ. ثُمَّ قَالَ النَّبِيُّ ﷺ: أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ. فَقُلْتُ: أَنَا فِيهِمْ، يَا رَسُولَ اللهِ؟ قَالَ: لَا.
>
> 'The first army from my *Umma* to perform *jihad* by way of the sea has secured Paradise (for itself).' Umm Ḥarām ؓ asked, 'O Messenger of Allāh ﷺ, am I included in them?' He ﷺ replied, 'You are included in them.'" Umm Ḥarām then said: "Then the Holy Prophet ﷺ said, 'The first army from my *Umma* to attack the city of Caesar will be forgiven [of sins].' I asked, 'O Messenger of Allāh ﷺ, am I included in them?' He ﷺ replied, 'No.'[1]

If an unbiased and impartial research is done of the treasury of hadiths, books on hadith narrators and of history, and if studies are made of the commentaries and explications made by the scholars of this *Umma*, the flaw and nullity of using this hadith as evidence will become plain and obvious.

By using the Hadith of Constantinople and including Yazīd in the glad tidings of forgiveness and deeming him pardoned is mere propaganda. The truth is that Constantinople is not even mentioned in the hadith that refers to the glad tidings and forgiveness. There is no hadith at all, in *Ṣaḥīḥ al-Bukhārī* or otherwise, in which Constantinople would be mentioned with glad tidings and forgiveness, even though this name is mentioned in dozens of other hadiths.

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[1] Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-Siyar* [The Sacred Struggle and the Military Expeditions], Ch:. 'What was said about fighting the Greeks,' 3:1069 §2766.

For example, whenever the imams of hadith mention the second coming of Prophet ʿĪsā (Jesus) in their books in the chapters on turmoil and tribulations in the end times, mention is also made of Imam al-Mahdī and the conquest of Constantinople. Narrations like these exist in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and various other books of hadith, but these hadiths do not mention forgiveness and glad tidings.

2. Imam Muslim narrates a hadith in *al-Ṣaḥīḥ* on the authority of Abū Hurayra in which the Messenger of Allāh ﷺ has said:

    لَا تَقُوْمُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّوْمُ بِالْأَعْمَاقِ أَوْ بِدَابِقٍ، فَيَخْرُجُ إِلَيْهِمْ
    جَيْشٌ مِنَ الْمَدِيْنَةِ، مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافُّوْا،
    قَالَتِ الرُّوْمُ: خَلُّوْا بَيْنَنَا وَبَيْنَ الَّذِيْنَ سَبَوْا مِنَّا نُقَاتِلْهُمْ. فَيَقُوْلُ
    الْمُسْلِمُوْنَ: لَا، وَاللهِ، لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا. فَيُقَاتِلُوْنَهُمْ،
    فَيَنْهَزِمُ ثُلُثٌ لَا يَتُوْبُ اللهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ
    عِنْدَ اللهِ، وَيَفْتَتِحُ الثُّلُثُ، لَا يُفْتَنُوْنَ أَبَدًا فَيَفْتَتِحُوْنَ قُسْطُنْطِينِيَّةَ ...

    The Hour will not take place until the Romans enter Aʿmāq or Dābiq (the areas of Ḥalab in al-Shām). An army from the people of Madīna will set forth to counter them, consisting of the most excellent people in the world at that time. When the ranks will have been formed for battle, the Romans will say, 'You people separate yourselves from these (Muslims); we will fight those who have captured our people.' The Muslims will respond, 'No! By Allāh! We will never move away from between our brothers and you!' Then they will fight against those (Muslims) of which one third will flee – Allāh ﷻ will never accept their repentance. A second third of the army will be killed – they will be the most superior of all martyrs with Allāh ﷻ. The last third of the army will be victorious, and

> they will never ever be put to tribulations. So, that last third of the army will conquer Constantinople (i.e. it will release the city from the clutches of the disbelievers).[1]

Further in this hadith is mentioned something regarding the descent of Prophet ʿĪsā ﵇ and the defeat of al-Dajjāl (the False Messiah), but it does not mention forgiveness and glad tidings. It must be noted that the hadith of *Ṣaḥīḥ al-Bukhārī* in which the words *maghfūrun lahum* (they are forgiven) are mentioned, the Holy Prophet ﷺ has not even mentioned the name of Constantinople. It is, therefore, a grave error to connect that forgiveness and the glad tidings to the conquest of Constantinople. If we were to make a true observation, we will learn that the glad tidings of forgiveness and the mention of Constantinople is not mentioned together in hadiths; in fact, *Madīnat Qayṣar* (the City of Caesar) is mentioned. The words of the Holy Prophet ﷺ are:

أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ.

> The first army from my *Umma* to attack the city of Caesar has the glad tidings of being pardoned and forgiven [of sins].[2]

Madinat Qayṣar, i.e., the City of the Roman Caesar, is not any specific place; it could be any city. How can it then be claimed that the City of the Roman Caesar refers to Constantinople?

13.1.1 THE FIRST ORIENTATION OF THIS HADITH

In this regard, the honourable hadith experts have mentioned one of the interpretations of the aforementioned hadith that *Madīnat Qayṣar* (the City of the Caesar) does not refer to Constantinople but Homs, the Roman capital during the time of the Holy Prophet ﷺ. Qayṣar (Caesar) was the title of the Roman emperor. Any city where he lived or where his capital was, that was what was referred to by the words *Madīnat Qayṣar*.

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Fitan wa Ashrāṭ al-Sāʿa* [Troubles and the Portents of the Final Hour], Ch.: 'Pertaining to the conquest of Constantinople and the appearance of the Dajjāl and descent of Jesus son of Mary (Jesus Christ),' 4:2221 §2897.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-Siyar* [The Sacred Struggle and the Military Expeditions], Ch:. 'What was said about fighting the Greeks,' 3:1069 §2766.

1. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) has described the orientation of this hadith in its commentary in *Fatḥ al-Bārī*:

    وَجَوَّزَ بَعْضُهُمْ أَنَّ الْمُرَادَ بِمَدِينَةِ قَيْصَرَ الْمَدِينَةُ الَّتِي كَانَ بِهَا يَوْمَ قَالَ النَّبِيُّ ﷺ تِلْكَ الْمَقَالَةَ، وَهِيَ حِمْصُ، وَكَانَتْ دَارَ مَمْلَكَتِهِ إِذْ ذَاكَ.

    Some commentators have declared it applicable for *Madīnat Qayṣar* to refer to the city that was Caesar's during the time of the Holy Prophet ﷺ. It was Homs, and this was his capital city.[1]

According to the commentary on this hadith, that city is Homs. During the caliphate of ʿUmar al-Fārūq ﵁, in the year 15 AH, an army attacked Homs under the command of Abū ʿUbayda ﵁. In spite of the bitterly cold weather, the Muslims laid siege to it, and by the end of winter, they had conquered it. Those who participated in this battle include Khālid b. Walīd, Bilāl, Miqdād and other Noble Companions ﵃.

2. Imam Ibn al-Athīr (555 AH – 630 AH) has written, while describing this event among the happenings of the year 15 AH, in *al-Kāmil fī al-Tārīkh*:

    فَلَمَّا فَرَغَ أَبُوْ عُبَيْدَةَ ﵁ مِنْ دِمَشْقَ سَارَ إِلَى حِمْصَ فَسَلَكَ طَرِيْقَ بَعْلَبَكَّ، فَحَاصَرَهَا ... فَنَاهَدَهُمُ الْمُسْلِمُوْنَ، فَكَبَّرُوْا تَكْبِيْرَةً، فَانْهَدَمَ كَثِيْرٌ مِنْ دُوْرِ حِمْصَ، وَزُلْزِلَتْ حِيْطَانُهُمْ، فَتَصَدَّعَتْ، فَكَبَّرُوْا ثَانِيَةً، فَأَصَابَهُمْ أَعْظَمُ مِنْ ذَلِكَ ... ثُمَّ اسْتَخْلَفَ أَبُوْ عُبَيْدَةَ عَلَى حِمْصَ عُبَادَةَ بْنَ الصَّامِتِ ﵁.

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[1] Ibn Ḥajar al-ʿAsqalānī in *Fatḥ al-Bārī*, 6:103 §2766.

> When Abū ʿUbayda ﵁ had completed the conquest of Damascus, he departed for Homs. He proceeded towards Baalbek and besieged it… The Muslims attacked them (the people of Homs) and raised the slogan of exalting [Allāh ﷻ, i.e. proclaiming the *takbīr*]. Many houses of those of Homs collapsed (due to the awe of that slogan), and their walls shook and fell. Then the Muslims raised the slogan of *takbīr* a second time by which the people of Homs suffered a greater loss. After that, Abū ʿUbayda ﵁ appointed ʿUbāda b. Ṣāmit ﵁ the caliph in Homs.[1]

This was at the time when Yazīd was not even born! Yazīd's birth was in the year 26 AH, as al-Ḥāfiẓ Ibn Kathīr (700 AH – 774 AH) has stated:

وَمَوْلِدُ يَزِيْدَ بْنِ مُعَاوِيَةَ فِي سَنَةِ سِتٍّ وَعِشْرِيْنَ.

The birth of Yazīd b. Muʿāwiya took place in the year 26 AH.[2]

An objection is made against this orientation that the hadith mentioned in *Ṣaḥīḥ al-Bukhārī* first mentions the battle on the sea in which Umm Ḥarām participated, and it is afterward that *Madīnat Qayṣar* is mentioned. Had *Madīnat Qayṣar* meant Homs then it would have been mentioned prior to the battle on the sea, whereas the case in this particular hadith is not so.

It must be borne in mind that the sequence of events is sometimes on the basis of how they are mentioned and sometimes on how they unfold. Thus, it can be said in response [to this objection] that this sequence is on the basis of how they are mentioned and not how they took place.

The words of the hadith in *Ṣaḥīḥ al-Bukhārī* *'awwalu jaysh'* (the first army) are worthy of note because Yazīd was not in *'awwalu jaysh'* (the first army). Albeit, if this is supposedly taken to mean the first army that crossed the sea and attacked Constantinople, it would even in that case refer to Amīr Muʿāwiya ﵁ and his ﵁ companions, in which Yazīd was not included.

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[1] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, Dhikr Fatḥ Ḥamṣ wa Baʿlabak wa Ghayruhumā*, 2:339.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 9:62.

3. ʿAllāma Badr al-Dīn al-ʿAynī (762 AH – 855 AH) has mentioned the battle on the sea (*ghazwat al-baḥr*) in *ʿUmdat al-Qārī* in the follow manner:

   كَانَ مُعَاوِيَةُ ﵁ أَخَذَهَا مَعَهُ لَمَّا غَزَا قُبْرُصَ فِي الْبَحْرِ سَنَةَ ثَمَانٍ وَعِشْرِيْنَ، وَكَانَ مُعَاوِيَةُ ﵁ أَوَّلَ مَنْ رَكِبَ الْبَحْرَ لِلْغَزَاةِ فِي خِلَافَةِ عُثْمَانَ ﵁.

   Muʿāwiya ﵁ took that boat with him into the sea when he attacked Cyprus in the year 28 AH. In this manner, he ﵁ was the first to travel by sea for jihad during the caliphate of ʿUthmān al-Ghanī ﵁.[1]

13.1.2 The Second Orientation of this Hadith

Some commentators have said that *Madīnat Qayṣar*, as mentioned in this hadith, refers to Constantinople. ʿAllāma Badr al-Dīn al-ʿAynī al-Ḥanafī (d. 855 AH), the commentator of *Ṣaḥīḥ al-Bukhārī*, writes:

> وَفِي قَوْلِهِ: (يَغْزُونَ مَدِينَةَ قَيْصَرَ) لِأَنَّ الْمُرَادَ بِهَا الْقُسْطُنْطِينِيَّةُ، وَالْمَشْهُورُ عِنْدَهُمْ أَنَّهَا تُسَمَّى: إِصْطَنْبُوْل.
>
> The words of the noble hadith 'that army will attack the City of Caesar' refer to Constantinople. The famous name of this city is now Istanbul.[2]

ʿAllāma Badr al-Dīn al-ʿAynī further writes:

> وَالْأَصَحُّ أَنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ غَزَا الْقُسْطُنْطِيْنِيَّةَ فِي سَنَةِ اثْنَتَيْنِ وَخَمْسِيْنَ، وَقِيْلَ: سَيَّرَ مُعَاوِيَةُ جَيْشًا كَثِيْفًا مَعَ سُفْيَانَ بْنِ عَوْفٍ إِلَى

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[1] al-ʿAynī in *ʿUmdat al-Qārī*, 14:165.

[2] Ibid., 14:198.

> الْقُسْطُنْطِينِيَّةِ فَأَوْغَلُوْا فِي بِلَادِ الرُّوْمِ، وَكَانَ فِي ذَلِكَ الْجَيْشِ ابْنُ عَبَّاسٍ وَابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ وَأَبُو أَيُّوبَ الْأَنْصَارِيُّ، وَتُوُفِّيَ أَبُو أَيُّوبَ فِي مُدَّةِ الْحِصَارِ. قُلْتُ: اَلْأَظْهَرُ أَنَّ هَؤُلَاءِ السَّادَاتِ مِنَ الصَّحَابَةِ كَانُوْا مَعَ سُفْيَانَ هَذَا، وَلَمْ يَكُوْنُوْا مَعَ يَزِيْدَ بْنِ مُعَاوِيَةَ، لِأَنَّهُ لَمْ يَكُنْ أَهْلًا أَن يَكُوْنُ هَؤُلَاءِ السَّادَاتُ فِي خِدْمَتِهِ.
>
> The soundest saying is that Yazīd b. Muʿāwiya had participated in the Battle of Constantinople in the year 52 AH. It is also said that Muʿāwiya sent a large army to Constantinople under the command of Sufyān b. ʿAwf ﵁ which entered the Roman lands. This army also included ʿAbd Allāh b. ʿAbbās, ʿAbd Allāh b. ʿUmar, ʿAbd Allāh b. Zubayr and Abū Ayyūb al-Anṣārī ﵃ – Abū Ayyūb al-Anṣārī ﵁ died during the siege. I say that the prominent Noble Companions ﵃ were with Sufyān (b. ʿAwf) ﵁ and they were not with Yazīd b. Muʿāwiya; he was not worthy of having senior Noble Companions ﵃ alongside him.[1]

Despite these orientations, Yazīd does not prove at all worthy of the glad tidings mentioned in the noble hadith.

If *Madīnat Qayṣar* is referred to Constantinople, then it is essential to know the first occasion when the Muslims attacked this city and which army it was that made this attack.

13.2 MUSLIM ATTACK ON ROMAN LANDS: HISTORICAL PHASES

In order to determine the first attack the Muslims made on Constantinople, it is necessary to know the historical phases of those attacks.

The Muslims made the first advance on the Roman Empire during the caliphate of ʿUthmān al-Ghanī ﵁. According to Imam al-Suyūṭī, the first army that attacked the Roman lands and took over Caesar's cities was in the year 24 AH during the caliphate of ʿUthmān al-Ghanī ﵁, and Yazīd was not in it. Imam al-Suyūṭī writes:

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[1] Ibid., 14:198–199.

وَفِيْهَا فُتِحَ مِنَ الرُّوْمِ حُصُوْنٌ كَثِيْرَةٌ.

> In that year (i.e. 24 AH), many fortresses of the Roman Empire were conquered.[1]

It is understood from the study of history that during the caliphate of Sayyidunā ʿUthmān al-Ghanī ﵁, the caliph permitted the governor of al-Shām, namely Amīr Muʿāwiya ﵁ to organise a battle from the sea after the latter persistently requested him. So, according to Ibn al-Athīr (555 AH – 630 AH), Amīr Muʿāwiya ﵁ had himself initiated battle with the Romans in foreign lands by crossing the sea with permission from Sayyidunā ʿUthmān al-Ghanī ﵁ during the latter's caliphate in the year 28 AH. Ibn al-Athīr writes:

فَلَمَّا كَانَ زَمَنُ عُثْمَانَ ﵁ كَتَبَ إِلَيْهِ مُعَاوِيَةُ ﵁ يَسْتَأْذِنُهُ فِي غَزْوِ
الْبَحْرِ مِرَارًا، فَأَجَابَهُ عُثْمَانُ ﵁ بِآخِرَةٍ إِلَى ذَلِكَ، وَقَالَ لَهُ: لَا
تَنْتَخِبِ النَّاسَ وَلَا تُقْرِعْ بَيْنَهُمْ، خَيِّرْهُمْ فَمَنِ اخْتَارَ الْغَزْوَ طَائِعًا
فَاحْمِلْهُ وَأَعِنْهُ.

> During the caliphate of ʿUthmān al-Ghanī ﵁, Muʿāwiya ﵁ wrote him letters many times in which he sought authorisation to fight a battle by crossing the sea. Finally, ʿUthmān ﵁ allowed him, and he also instructed him to neither choose participants for that battle himself nor to cast lots for it, but to let people make their own choices; to take on the boat whoever wants to go on his own volition, and to assist him too.[2]

13.2.1 THE FIRST ATTACK TOOK PLACE IN THE YEAR 32 AH

Under the significant events of the year 32 AH, historians of Islam have written that Amīr Muʿāwiya ﵁ had advanced his army into the straits of Constantinople (Bosporus Strait) when fighting in the Roman lands in the year 32 AH.

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[1] •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 154.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 2:469.

1. On the army that made the first attack on Constantinople, Imam al-Ṭabarī (d. 310 AH), Ibn al-Jawzī (d. 597 AH) and other historians have written:

    ثُمَّ دَخَلَتْ سَنَةُ اثْنَتَيْنِ وَثَلَاثِيْنَ. ذِكْرُ مَا كَانَ فِيْهَا مِنَ الْأَحْدَاثِ الْمَذْكُوْرَةِ: فَمِنْ ذَلِكَ غَزْوَةُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ مَضِيْقَ الْقُسْطُنْطِيْنِيَّةِ، وَمَعَهُ زَوْجَتُهُ عَاتِكَةُ ابْنَةُ قُرْظَةَ.

    Then began the year 32 AH. From the significant events to take place in this year: Among them is the battle of Muʿāwiya b. Abī Sufyān ﵁. He attacked the straits of Constantinople. His wife ʿĀtika b. Qurṭa was with him ﵄.[1]

2. Imam Ibn Jarīr al-Ṭabarī (224 AH – 310 AH), when mentioning the events of the year 32 AH, has written:

    فَمِنْ ذَلِكَ غَزْوَةُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ ﵁ الْمَضِيْقَ، مَضِيْقَ الْقُسْطُنْطِيْنِيَّةِ.

    One of those significant events is also the attack of Muʿāwiya b. Abī Sufyān ﵁ on the Strait of Constantinople.[2]

3. ʿAllāma al-Dhahabī (673 AH – 748 AH) has written under the year 32 AH:

    فِيْهَا كَانَتْ وَقْعَةُ الْمَضِيْقِ بِالْقُرْبِ مِنْ قُسْطُنْطِيْنِيَّةَ، وَأَمِيْرُهَا مُعَاوِيَةُ ﵁.

    The incident, whose leader was Muʿāwiya ﵁, at the strait close to Constantinople took place in this year.[3]

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 2:627. •Ibn al-Jawzī in *al-Muntaẓim*, 5:19. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:25. •al-Kalāʿī in *al-Iktifāʾ*, 4:421. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 7:159.

[2] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 2:627.

[3] •al-Dhahabī in *Tārīkh al-Islām*, 3:371.

4. al-Ḥāfiẓ Ibn Kathīr (701 AH – 774 AH) has written in *al-Bidāya wa al-Nihāya*:

> ثُمَّ دَخَلَتْ سَنَةُ ثِنْتَيْنِ وَثَلَاثِينَ: وَفِيْهَا غَزَا مُعَاوِيَةُ ﵁ بِلَادَ الرُّوْمِ
> حَتَّى بَلَغَ الْمَضِيْقَ، مَضِيقَ الْقُسْطَنْطِيْنِيَّةِ.
>
> Then began the year 32 AH. In this year, among the significant events is Muʿāwiya ﵁ attacking the Roman lands, such that they reached the strait, i.e. the Strait of Constantinople.[1]

It is understood from this that the first to attack Constantinople was Amīr Muʿāwiya ﵁. Yazīd is not mentioned at all in the participation in this battle; in the year 32 AH, he was a child of 6 years.

13.2.2 THE SECOND ATTACK TOOK PLACE IN THE YEAR 43 AH

The Muslims attacked Constantinople for the second time in the year 43 AH under the leadership of Busr b. Abī Arṭāt ﵁, and they advanced very far into Roman lands, reaching Constantinople.

1. A critical historian such as ʿAllāma Ibn Khaldūn mentions this incident and writes:

> ثُمَّ دَخَلَ بُسْرُ بْنُ أَبِي أَرْطَاةَ أَرْضَهُمْ سَنَةَ ثَلَاثٍ وَأَرْبَعِيْنَ، وَمَشَى
> بِهَا، وَبَلَغَ الْقُسْطُنْطِيْنِيَّةَ.
>
> Then Busr b. Abī Arṭāt ﵁ entered their (Roman) lands in the year 43 AH, and he continued to advance until he reached Constantinople.[2]

2. al-Ḥāfiẓ Ibn Kathīr writes:

> سَنَةُ ثَلَاثٍ وَأَرْبَعِيْنَ، فِيهَا غَزَا بُسْرُ بْنُ أَبِي أَرْطَاةَ بِلَادَ الرُّوْمِ،
> فَتَوَغَّلَ فِيْهَا، حَتَّى بَلَغَ مَدِيْنَةَ قُسْطُنْطِيْنِيَّةَ، وَشَتَّى بِلَادِهِمْ.

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 7:159.

[2] •Ibn Khaldūn in *al-Tārīkh*, 3:11.

It was in the year 43 AH that Busr b. Abī Arṭāt ؓ attacked the Roman lands and entered them. He continued advancing until he reached Constantinople and various other cities.[1]

13.2.3 THE THIRD ATTACK TOOK PLACE IN THE YEAR 44 AH

1. The third attack on Constantinople took place in the year 44 AH or 46 AH. In *al-Kāmil fī al-Tārīkh*, Ibn al-Athīr (555 AH – 630 AH) has written:

ثُمَّ دَخَلَتْ سَنَةُ أَرْبَعٍ وَأَرْبَعِيْنَ: فِي هَذِهِ السَّنَةِ دَخَلَ الْمُسْلِمُوْنَ مَعَ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيْدِ بِلَادَ الرُّوْمِ وَشَتَوْا بِهَا، وَغَزَا بُسْرُ بْنُ أَبِي أَرْطَاةَ ؓ فِي الْبَحْرِ.

Then came the year 44 AH. In this year, the Muslims entered the Roman lands with ʿAbd al-Raḥmān b. Khālid b. Walīd and spent the winter there. Busr b. Abī Arṭāt ؓ fought on the sea.[2]

2. In the year 44 AH, ʿAbd al-Raḥmān b. Khālid b. Walīd attacked the Roman lands until he reached Constantinople. In *al-Sunan*, Imam Abū Dāwūd narrates:

عَنْ أَسْلَمَ أَبِي عِمْرَانَ قَالَ: غَزَوْنَا مِنَ الْمَدِينَةِ نُرِيدُ الْقُسْطُنْطِينِيَّةَ وَعَلَى الْجَمَاعَةِ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيدِ، وَالرُّومُ مُلْصِقُوْ ظُهُوْرِهِمْ بِحَائِطِ الْمَدِينَةِ، فَحَمَلَ رَجُلٌ عَلَى الْعَدُوِّ، فَقَالَ النَّاسُ: مَهْ مَهْ، لَا إِلَهَ إِلَّا اللهُ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ. فَقَالَ أَبُوْ أَيُّوْبَ ؓ: إِنَّمَا نَزَلَتْ هَذِهِ الآيَةُ فِيْنَا مَعْشَرَ الْأَنْصَارِ. لَمَّا نَصَرَ اللهُ نَبِيَّهُ ﷺ، وَأَظْهَرَ الْإِسْلَامَ قُلْنَا: هَلُمَّ نُقِيمُ فِي أَمْوَالِنَا وَنُصْلِحُهَا. فَأَنْزَلَ اللهُ

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:24.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:298.

> تَعَالَى: ﴿وَأَنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلَا تُلْقُواْ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ﴾ [البقرة، ٢/ ١٩٥]. فَالْإِلْقَاءُ بِالْأَيْدِي إِلَى التَّهْلُكَةِ أَنْ نُقِيمَ فِي أَمْوَالِنَا وَنُصْلِحَهَا وَنَدَعَ الْجِهَادَ. قَالَ أَبُو عِمْرَانَ: فَلَمْ يَزَلْ أَبُو أَيُّوبَ ﵁ يُجَاهِدُ فِي سَبِيلِ اللهِ حَتَّى دُفِنَ بِالْقُسْطُنْطِينِيَّةِ.
>
> Abū ʿImrān Aslam says, 'We left Madīna for jihad. We headed for Constantinople, and our commander was ʿAbd al-Raḥmān b. Khālid b. Walīd. The Romans were reclining against the walls of their city (Constantinople) when one of our men suddenly ran to attack them. The people shouted at him, 'Stop! *Lā ilāha illa'Llāh*! (There is no god but Allāh.) He is risking his own life!' Abū Ayyūb ﵁ said, 'This Qur'ānic verse was revealed for us, O group of Helpers (*Anṣār*). When Allāh ﷻ assisted His Prophet ﷺ and made Islam prevail, we said to ourselves, '(What need is there for jihad?) Come! Let us preoccupy ourselves in our wealth and safeguard it.' That is when Allāh ﷻ revealed this Qur'ānic verse: ﴿ *Give generously for the cause of Allah, and do not cast yourselves into destruction with your own hands...* ﴾ [Qur'ān, 2:195]' To destroy oneself is to preoccupy ourselves in our wealth, to be concerned about it and to abandon jihad in the way of Allāh ﷻ.' Abū ʿImrān said, 'Abū Ayyūb ﵁ continued to fight jihad in the way of Allāh ﷻ until his burial took place in Constantinople.'"[1]

It is made clear in the narration of *Sunan Abī Dāwūd* that the commander of the army that attacked Constantinople was ʿAbd al-Raḥmān b. Khālid b. Walīd, who passed away in the year 46/47 AH after being poisoned by a Christian. Imam Ibn Jarīr al-Ṭabarī (224 AH – 310 AH), Ibn Zabar al-Rabaʿī (d. 379 AH), Ibn al-Athīr (555 AH – 630 AH), Ibn ʿAsākir (499 AH – 571 AH) and Ibn Kathīr (701 AH – 774 AH), etc. inserted the following among the events that took place in the year 46 AH:

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[1] Narrated by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Sacred Struggle], Ch.: Allah's statement: *'And do not cast yourselves into destruction with your own hands,'* 3:12 §2512. •al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār*, 12:99–100 §4685. •al-Ḥākim in *al-Mustadrak*, 2:94 §2434. •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:99 §17974.

ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَأَرْبَعِيْنَ: وَفِيْهَا انْصَرَفَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيْدِ مِنْ بِلَادِ الرُّوْمِ إِلَى حِمْصَ، فَدَسَّ ابْنُ أَثَالٍ النَّصْرَانِيُّ إِلَيْهِ شَرْبَةً مَسْمُوْمَةً فِيْمَا قِيْلَ: فَشَرِبَهَا، فَقَتَلَتْهُ.

> Then began the year 46 AH. In this year, ʿAbd al-Raḥmān b. Khālid b. Walīd headed for Homs from the Roman lands, and (his medicine doctor) Ibn Athāl al-Naṣrānī (the Christian) sent him a poisoned drink. He drank it and it took his life.[1]

However, his year of death is mentioned as being 47 AH in *Usd al-Ghāba fī Maʿrifa al-Ṣaḥāba*.[2]

Sunan Abī Dāwūd is counted among the *Ṣiḥāḥ Sitta* (The Six Most Authentic Books of Hadith), and it enjoys superiority and priority over books of history. This makes it absolutely clear that Constantinople was attacked prior to the year 46 or 47 AH under the leadership of ʿAbd al-Raḥmān b. Khālid b. Walīd, as it is established in authentic and reliable books of history and of hagiography that ʿAbd al-Raḥman b. Khālid b. Walīd passed away in the year 46 or 47 AH.

13.2.4 THE FOURTH ATTACK TOOK PLACE IN THE YEAR 46 AH

The fourth attack to take place on the Roman lands was in the year 46 AH among whose commanders was ʿAbd al-Raḥmān b. Khālid b. Walīd, and Mālik b. Hubayra was the commander of one battalion. It is mentioned in *Tārīkh al-Umam wa al-Mulūk* of Imam al-Ṭabarī and also in *al-Kāmil fī al-Tārīkh* of Ibn al-Athīr:

ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَأَرْبَعِيْنَ: (ذِكْرُ مَا كَانَ فِيهَا مِنَ الْأَحْدَاثِ)

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:202. •Ibn Zabr al-Rabaʿī in *Mawlid al-ʿUlamā' wa Wafayātihim*, 1:145–146. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:309. •Ibn ʿAsākir in *Tārīkh Madina Dimashq*, 34:334. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:31.

[2] •Ibn al-Athīr al-Jazarī in *Usad al-Ghāba fī Maʿrifa al-Ṣaḥāba*, *Bāb al-ʿAyn*, 3:436 §3287.

فَمِمَّا كَانَ فِيهَا مِنْ ذَلِكَ مَشَى مَالِكُ بْنُ عَبْدِ اللهِ بِأَرْضِ الرُّوْمِ. وَقِيْلَ: بَلْ كَانَ ذَلِكَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيْدِ، وَقِيْلَ: بَلْ كَانَ مَالِكُ بْنُ هُبَيْرَةَ السَّكُوْنِيُّ. وَفِيْهَا انْصَرَفَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ مِنْ بِلَادِ الرُّومِ إِلَى حِمْصَ، فَدَسَّ ابْنُ أَثَالٍ النَّصْرَانِيُّ إِلَيْهِ شَرْبَةً مَسْمُوْمَةً فِيْمَا قِيْلَ فَشَرِبَهَا فَقَتَلَتْهُ.

Then began the year 46 AH. On the events that took place in this year, he said, '(The commander of the Muslim army) this year, Mālik b. ʿAbd Allāh entered the Roman lands (on a military expedition). It is also said that it (the commander) was ʿAbd al-Raḥmān b. Khālid b. Walīd. It is also said that it (the commander) was Mālik b. Hubayra al-Sakūnī. It was in this year that ʿAbd al-Raḥmān b. Khālid went to Homs from the Roman lands. It is said that Ibn Athāl al-Naṣrānī presented him with a poisoned drink that he drank, and by which his martyrdom took place.'[1]

13.2.5 THE FIFTH ATTACK TOOK PLACE IN THE YEAR 47 AH

The fifth army to go to the Roman lands was in the year 47 AH. Its commander was Mālik b. Hubayra, and the leader of another battalion was ʿAbd al-Raḥmān al-Qaynī of Antakya. It was under their command that the army set out to attack the regions of Constantinople. Ibn al-Athīr wrote:

ثُمَّ دَخَلَتْ سَنَةُ سَبْعٍ وَأَرْبَعِيْنَ: فِي هَذِهِ السَّنَةِ كَانَ مَشَى مَالِكُ بْنُ هُبَيْرَةَ بِأَرْضِ الرُّوْمِ، وَمَشَى عَبْدُ الرَّحْمَنِ الْقَيْنِيُّ بِأَنْطَاكِيَةَ.

Then began the year 47 AH. In this year, Mālik b. Hubayra entered the Roman lands whereas (the chief commander) ʿAbd al-Raḥmān al-Qaynī entered Antakya.[2]

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:202. •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:309.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:311.

13.2.6 THE SIXTH ATTACK TOOK PLACE IN THE YEAR 49 AH

The sixth army to enter the Roman lands was in the year 49 AH. Again, its commander was Mālik b. Hubayra, whereas Faḍāla b. ʿUbayd led the other battalion, and by them Roman cities were conquered. Ibn al-Athīr has written:

ثُمَّ دَخَلَتْ سَنَةُ تِسْعٍ وَأَرْبَعِيْنَ: فِيْهَا كَانَ مَشَى مَالِكُ بْنُ هُبَيْرَةَ بِأَرْضِ الرُّوْمِ. وَفِيْهَا كَانَتْ غَزْوَةُ فَضَالَةَ بْنِ عُبَيْدٍ جَرْبَةَ وَشَتَا بِهَا، وَفُتِحَتْ عَلَى يَدِهِ، وَأَصَابَ فِيهَا شَيْئًا كَثِيْرًا، وَفِيهَا كَانَتْ صَائِفَةُ عَبْدِ اللهِ بْنِ كُرْزٍ الْبَجَلِيِّ.

> Then began the year 49 AH. In this year, (the Muslim army under the command of) Mālik b. Hubayra entered the Roman lands, and in this very year did Faḍāla b. ʿUbayd attack Jarba and they spent the winter season there. That area was conquered by Faḍāla. They found much booty there. It was in this year that ʿAbd Allāh b. Kurz al-Bajalī had spent the summer season during his military expedition.[1]

13.2.7 THE SEVENTH ATTACK TOOK PLACE IN THE YEAR 49 AH

Another battle took place in the year 49 AH. The commander of that army was Yazīd b. Shajara al-Ruhāwī. Ibn al-Athīr has written:

وَفِيْهَا كَانَتْ غَزْوَةُ يَزِيْدَ بْنِ شَجَرَةَ الرُّهَاوِيِّ فِي الْبَحْرِ، فَشَتَا بِأَهْلِ الشَّامِ.

> In this year the battle of Yazīd b. Shajara al-Ruhāwī took place, and he spent the winter with the people of al-Shām.[2]

With regards to the first seven attacks on Constantinople [i. 32 AH,

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[1] Ibid., 3:314.

[2] Ibid.

ii. 43 AH, iii. 44 AH, iv. 46 AH, v. 47 AH, vi. 49 AH and vii. 49 AH], the participation of Yazīd b. Muʿāwiya is not established in any of them.

According to one narration, Amīr Muʿāwiya ﵁ attempted sixteen (16) attacks on Roman lands, as al-Ḥāfiẓ Ibn Kathīr has stated:

> فَأَغْزَى مُعَاوِيَةُ ﵁ أَرْضَ الرُّومِ سِتَّ عَشْرَةَ غَزْوَةً.
>
> Muʿāwiya ﵁ attacked the Roman lands sixteen times.[1]

According to the aforementioned details, the first army to make the attack in the year 32 AH was the one under the leadership of Muʿāwiya ﵁, and it is this very army that is entitled to the forgiveness and the glad tidings as stated in that particular hadith of *Ṣaḥīḥ al-Bukhārī*.

13.3 IN WHICH BATTLE OF CONSTANTINOPLE DID YAZĪD PARTICIPATE?

Is Yazīd worthy of the glad tidings of forgiveness as mentioned in the noble hadith? In order to learn this, it is essential to know in which battle of Constantinople and in which year he participated. There are four sayings in this regard:

1. Yazīd participated in the battle that took place in the year 49 AH, such that he reached Constantinople, as stated in *al-Bidāya wa al-Nihāya*:

   > سَنَةُ تِسْعٍ وَأَرْبَعِينَ، فِيهَا غَزَا يَزِيدُ بْنُ مُعَاوِيَةَ بِلَادَ الرُّومِ حَتَّى بَلَغَ قُسْطُنْطِينِيَّةَ.
   >
   > It was the year 49 AH when Yazīd b. Muʿāwiya took part in the attack on the Roman lands, such that he reached Constantinople.[2]

2. According to another saying, he took part in the attack on Roman lands in the year 50 AH. ʿAllāma Badr al-Dīn al-ʿAynī writes in *ʿUmdat al-Qārī*:

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[1] Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:133.

[2] Ibid., 8:32.

قَوْلُهُ: فِي غَزْوَتِهِ وَكَانَتْ فِي سَنَةِ خَمْسِيْنَ ... وَوَصَلُوْا فِي تِلْكَ الْغَزْوَةِ إِلَى الْقُسْطُنْطِيْنَةِ، وَحَاصَرُوْهَا. قَوْلُهُ: وَيَزِيْدُ بْنُ مُعَاوِيَةَ عَلَيْهِمْ، أَيْ: وَالْحَالُ أَنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ كَانَ أَمِيْرًا عَلَيْهِمْ مِنْ جِهَةِ أَبِيْهِ مُعَاوِيَةَ ﵁.

There is also the saying with regards to Yazīd attacking Constantinople that this battle took place in the year 50 AH... In that battle, the Muslims reached Constantinople and they besieged it, and Yazīd was their commander from his father Muʿāwiya ﵁.[1]

3. Yazīd participated in the battle of Constantinople in the year 52 AH. ʿAllāma Badr al-Dīn al-ʿAynī al-Ḥanafī prefers this statement and writes:

وَالْأَصَحُّ أَنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ غَزَا الْقُسْطُنْطِينِيَّةَ فِي سَنَةِ اثْنَتَيْنِ وَخَمْسِيْنَ.

The soundest opinion is that it was in the attack on Constantinople in the year 52 AH when Yazīd b. Muʿāwiya was present.[2]

4. Another saying is that Muʿāwiya ﵁ sent Yazīd with an army to attack Constantinople in the year 55 AH. Imams Ibn ʿAsākir, al-Dhahabī, Ibn Kathīr and Ibn Ḥajar al-ʿAsqalānī write:

عَنْ سَعِيْدِ بْنِ عَبْدِ الْعَزِيْزِ: أَغْزَى مُعَاوِيَةُ ابْنَهُ (يَزِيْدَ) سَنَةَ خَمْسٍ وَخَمْسِيْنَ فِي الْبَرِّ وَالْبَحْرِ، حَتَّى أَجَازَ بِهِمُ الْخَلِيْجَ، وَقَاتَلُوْا أَهْلَ الْقُسْطُنْطِينِيَّةِ عَلَى بَابِهَا، ثُمَّ قَفَلَ.

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[1] •Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī*, 7:249.

[2] •Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī, Kitāb al-Jihād wa al-Siyar, Bāb Mā Qīl fī Qitāl al-Rūm*, 14:198.

> Saʿīd b. ʿAbd al-ʿAzīz narrated that Muʿāwiya ﵁ sent his son (Yazīd) in the year 55 AH for battle on land and sea, such that he traversed the gulf with his army. He fought against the people of Constantinople at the gates of the city. After that, he returned.[1]

Even if any of these four statements were to be taken as the most reliable, it would not establish Yazīd having participated in the army that made the very first attack on Constantinople, and that is because many attacks had already taken place before these attacks as mentioned here.

With regards to the years in the aforementioned four sayings on Yazīd's participation, the first saying is that of the year 49 AH, whereas attacks had already taken place prior to this in the years: 32 AH under the command of Muʿāwiya ﵁; 43 AH under the command of Busr b. Artāt ﵁; 44 AH and 46 AH under the command of ʿAbd al-Raḥmān b. Khālid, and the mention of Yazīd in any of these attacks is not made in any of the books of history or of hagiography. Therefore, to suggest that 'Yazīd was present in the army under the command of ʿAbd al-Raḥmān b. Khālid b. Walīd and is therefore entitled to the glad tidings as mentioned in the hadith' is not supported by any books of hagiography or of history. Rather, the study of these books proves that this claim is fabricated, and to believe in suchlike claims in books of history without explication is akin to distorting Islamic history.

13.4 AN ISSUE AND ITS RESPONSE

A narration from *Sunan Abī Dāwūd* is cited in the previous pages on the Third Attack. In that narration, Abū ʿImrān said that Abū Ayyūb al-Anṣārī ﵁ did not participate in any battle but continued to fight jihad until his death.

This might give the impression of Yazīd being a participant in the army that fought the battle of Constantinople, but this is incorrect because Abū Ayyūb al-Anṣārī ﵁ did not die in the battle of ʿAbd al-Raḥmān b. Khālid. ʿAbd al-Raḥmān b. Khālid led the Muslim army in the battle of Constantinople in the years 44 AH or 46 AH; he died in the year 46 AH or 47 AH, and attacks continued after that also. It was the year 49 AH, in the command of Sufyān b. ʿAwf ﵁, and also in the year 52 AH, in the command of Yazīd b. Muʿāwiya when attacks also took place. Abū Ayyūb al-Anṣārī ﵁ took part in both these battles after the death of ʿAbd al-Raḥmān b. Khālid. Thereafter, he ﵁ passed away during the battle in the year 52 AH, and the army was then under the command of Yazīd b. Muʿāwiya, and this is the very army whose mention is made in the following hadith of *Ṣaḥīḥ al-Bukhārī*:

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[1] •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 2:412. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 16:60. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:133. •al-ʿAsqalānī in *al-Iṣāba fī Tamyīz al-Ṣaḥāba*, 2:234.

> قَالَ مَحْمُودُ بْنُ الرَّبِيعِ: فَحَدَّثْتُهَا قَوْمًا، فِيهِمْ أَبُو أَيُّوبَ ﵁، صَاحِبُ رَسُولِ اللهِ ﷺ، فِي غَزْوَتِهِ الَّتِي تُوُفِّيَ فِيهَا، وَيَزِيدُ بْنُ مُعَاوِيَةَ عَلَيْهِمْ بِأَرْضِ الرُّومِ.

> Maḥmūd b. al-Rabīʿ said, 'I narrated this hadith from those people among whom Abū Ayyūb al-Anṣārī – the Noble Companion ﵁ of the Messenger ﷺ – was also present, with regards to his battle in which he died, whereas Yazīd b. Muʿāwiya was the commander of that army in the Roman lands.[1]

According to the narration of *Sunan Abī Dāwūd*, ʿAbd al-Raḥmān b. Khālid being the commander in the battle of Constantinople, his passing in the year 46/47AH, Abū Ayyūb al-Anṣārī ﵁ participating in the attacks in the years 49 AH and 52 AH, his ﵁ passing in the year 52 AH and his ﵁ participating in the battle during which he ﵁ passed are all details that make it clear that Yazīd did not partake in the battle of ʿAbd al-Raḥmān b. Khālid in the year 46 AH. It is already proven that the first battle of Constantinople in which Yazīd took part was not the first of such battles; other attacks in the years 32 AH, 43 AH and 46 AH had already taken place prior to it. Since Yazīd was not a part of the first army, he is not among those given glad tidings via the hadith in reference; the Holy Prophet – Leader of Both the Worlds ﷺ – did not say: "*Kullu jaysh* (Every army)," i.e. every army that attacks the city of Caesar will be forgiven, but said: "*Awwalu jaysh* (The first army)," meaning, 'The first army to attack the city of Caesar will be forgiven.'

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[1] Narrated by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāt* [The Ritual Prayer], Ch:. 'Performing supererogatory prayers in a group,' 1:396–397 §1130.

13.5 YAZĪD'S REFUSAL TO GO WITH THE ARMY TO CONSTANTINOPLE

If anyone insists on the claim that the army to be considered is the army of 50 AH in which Yazīd took part, then clarification exists in books on this that the commander of the army that Muʿāwiya ﵁ formed for Constantinople was Sufyān b. ʿAwf ﵁, and Amīr Muʿāwiya ﵁ instructed his son Yazīd to go with this army who clearly refused.

It is proven via historical facts that Yazīd did not willingly participate in this battle and that it was his father Muʿāwiya ﵁ who compelled him to join, as is mentioned in *al-Kāmil fī al-Tārīkh* and *Tārīkh Ibn Khaldūn*:

ذِكْرُ غَزْوَةِ الْقُسْطُنْطِينِيَّةِ: فِي هَذِهِ السَّنَةِ وَقِيْلَ: سَنَةَ خَمْسِيْنَ سَيَّرَ مُعَاوِيَةُ جَيْشًا كَثِيْفًا إِلَى بِلَادِ الرُّوْمِ لِلْغَزَاةِ، وَجَعَلَ عَلَيْهِمْ سُفْيَانَ بْنَ عَوْفٍ، وَأَمَرَ ابْنَهُ يَزِيْدَ بِالْغَزَاةِ مَعَهُمْ، فَتَثَاقَلَ وَاعْتَلَّ، فَأَمْسَكَ عَنْهُ أَبُوْهُ، فَأَصَابَ النَّاسَ فِي غَزَاتِهِمْ جُوْعٌ وَمَرَضٌ شَدِيْدٌ فَأَنْشَأَ يَزِيْدُ يَقُوْلُ:

مَا أَنْ أُبَالِي بِمَا لَاقَتْ جُمُوْعُهُمْ
بِالْفَرْقَدُوْنَةِ مِنْ حُمًّى وَمِنْ مُوْمِ
إِذَا اتَّكَأْتَ عَلَى الْأَنْمَاطِ مُرْتَفِعًا
بِدَيْرِ مُرَّانَ عِنْدِي أُمُّ كُلْثُوْمِ

"The mention of the battle of Constantinople in this year: It is stated that Muʿāwiya ﵁ dispatched a large army for battle against the Romans in the year 50 AH. He appointed Sufyān b. ʿAwf ﵁ as the commander of this army and instructed Yazīd

> to go with it (but) he was attempting to excuse himself. He made the excuse of illness and did not go with the army, so his father Muʿāwiya ؓ kept him behind. The Muslim fighters, in this journey, experienced intense thirst and hunger, and they suffered much hardship and difficulties. When Yazīd heard of this, he said the following poetry:
>
> The fever, phrenitis, difficulties, and pains, etc. the army suffered at Farqadūna, I have no concern of them. I am reclining on fine rugs at Dayr Murrān and (my wife) Umm Kulthūm is with me.[1]

How strange that some people are restless and eager to admit Yazīd into Paradise and to claim that he was among the forgiven army, whereas the reality of his condition is that he had refused to go to Constantinople with that army of 50 AH. A long while after did news arrive that the situation was dire and that the Muslim fighters were suffering because contagious illnesses spread there. On the other hand, Yazīd was intoxicated and enjoying himself in lavishness and amusement.

This is the story of Yazīd's participation in the army to Constantinople!

In *ʿUmdat al-Qārī (Kitāb al-Jihād wa al-Siyar)*, ʿAllāma Badr al-Dīn has mentioned something to the likes of this.[2]

Yazīd's character is well known from the details as mentioned in *ʿUmdat al-Qārī* and in *al-Kāmil fī al-Tārīkh* that he offered illness as an excuse to avoid going for jihad. He expressed joy when the Muslim fighters suffered difficulties and became ill with sickness and plagues. The Holy Prophet ﷺ has prohibited expressing happiness at someone's calamity. Imams al-Tirmidhī and al-Bayhaqī have reported that Wāthila b. Asqaʿ ؓ narrated that the Messenger of Allāh ﷺ once said:

لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيْكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيكَ.

Do not express happiness at the calamity of your brother for

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[1] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:314. •Ibn Khaldūn in *al-Tārīkh*, 3:12.

[2] •al-ʿAynī in *ʿUmdat al-Qārī, Kitāb al-Jihād wa al-Siyar*, 14:198–199.

> Allāh ﷻ will have mercy on him and He ﷻ will let you suffer that calamity.[1]

Yazīd disobeyed his father when he refused to go for jihad, and so he committed a major sin. He offered the excuse of illness even though he was fit and healthy, and that was false and a lie. Thereafter, Amīr Muʿāwiya ؓ swore an oath and instructed him to go and so he went to battle, albeit reluctantly. What reward can be expected for this deed when one is forced to go for jihad under duress, especially when there is the saying of the Holy Prophet ﷺ:

> إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.
>
> Verily, actions depend on intentions.[2]

ʿAllāma Badr al-Dīn al-ʿAynī says:

> أَيُّ مَنْقَبَةٍ كَانَتْ لِيَزِيْدَ؟ وَحَالُهُ مَشْهُوْرٌ.
>
> What credit can there be for Yazīd when his state is well known (that he was forced to go)![3]

13.6 AMĪR MUʿĀWIYA ؓ HAD SENT YAZĪD TO CONSTANTINOPLE AS A PUNISHMENT

When Amīr Muʿāwiya ؓ came to know that: i. Yazīd did not partake in jihad, and that ii. he makes poetry against Islamic values, he ؓ said [to him]: "By Allāh! I shall now send you to Constantinople as a punishment so that you too can suffer the pains and sorrows they endured." It was in this manner that he ؓ sent Yazīd to battle as a punishment.

Historians write:

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-Qiyāma wa al-Raqāʾiq wa al-Waraʿ* [The spectacle of the Day of Resurrection, the Softening of Hearts, and Piety], 4:662 §2506. •al-Bayhaqī in *Shuʿab al-Īmān*, 5:315 §6777.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Badʾ al-Waḥī* [The Beginning of the Revelation], Ch:. 'How the revelation to the Messenger of Allah ﷺ began,' 1:3 §1.

[3] •Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī*, 14:199.

فَبَلَغَ مُعَاوِيَةَ ؓ شِعْرُهُ، فَأَقْسَمَ عَلَيْهِ لَيَلْحَقَنَّ بِسُفْيَانَ إِلَى أَرْضِ الرُّومِ لِيُصِيبَهُ مَا أَصَابَ النَّاسَ، فَسَارَ وَمَعَهُ جَمْعٌ كَثِيرٌ أَضَافَهُمْ إِلَيْهِ أَبُوهُ.

Yazīd's (foul) poetry reached Muʿāwiya ؓ, and he ؓ swore that Yazīd will definitely meet up with Sufyān (b. ʿAwf) in the Roman lands so that he too would experience the difficulties and the pains that others suffer. Yazīd went there with a large group of people that his father ؓ had sent with him.[1]

It is strange that some people have taken Yazīd and admitted him into Paradise, while his father, Amīr Muʿāwiya ؓ, sent him to Constantinople for his punishment! How can one be entitled to forgiveness and pardon when he was sent to be punished?

13.7 The True Personification of the Hadith of Constantinople – Sulṭān Muḥammad al-Fātiḥ (d. 1481 CE)

The report of *Ṣaḥīḥ al-Bukhārī* in the past pages is mentioned in general, and its details are found in another hadith narrated in the *Musnad* of Imam Aḥmad b. Ḥanbal, according to which the leader of the army who will conquer Constantinople is issued glad tidings that he will be a remarkable conqueror and the army will also be an outstanding one. The words of the narration in the *Musnad* of Imam Aḥmad b. Ḥanbal are:

عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، فَلَنِعْمَ الْأَمِيرُ أَمِيرُهَا، وَلَنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ.

ʿAbd Allāh b. Bishr al-Khathʿamī narrated from his father Bishr al-Khathʿamī ؓ that he heard the Holy Prophet ﷺ

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[1] Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:314.

saying, 'Constantinople will surely be conquered; what a wonderful leader will their leader be, and what a wonderful army will that army be!'

The narrator then said:

فَدَعَانِي مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ فَسَأَلَنِي، فَحَدَّثْتُهُ. فَغَزَا الْقُسْطُنْطِينِيَّةَ.

Maslama b. ʿAbd al-Malik summoned me and asked me about it and I narrated this hadith to him. Then he fought the battle of Constantinople.[1]

This is the commentary to the hadith that is narrated in *Ṣaḥīḥ al-Bukhārī*, and this commentary is in accordance to the principles of interpreting a hadith by another hadith (*sharḥ al-ḥadīth bi'l-ḥadīth*). The words mentioned in that first hadith mention the words *awwalu jaysh* (the first army), whereas the word *Qusṭunṭīniyya* (Constantinople) is clearly mentioned in this hadith, though forgiveness or glad tidings are not. It is understood via historical facts that the seventh caliph from among the Ottomans (*ʿUthmāniyya*), named Sulṭān Muḥammad al-Fātiḥ, was the one who conquered Constantinople, and it is he whom historians and commentators have declared to be the depiction of this hadith – in which the army and its leader who will conquer Constantinople have been praised. On this, it is written in *Tārīkh al-Dawla al-ʿAliyya al-ʿUthmāniyya*:

اَلسُّلْطَانُ الْغَازِي، مُحَمَّدٌ الثَّانِي الْفَاتِحُ وَفَتَحَ الْقُسْطُنْطِينِيَّةَ. وُلِدَ هَذَا السُّلْطَانُ فِي ٢٦ رَجَبٍ سَنَةَ ٨٣٣هـ/ ٢٠ إِبْرِيلَ سَنَةَ ١٤٢٩م، وَهُوَ سَابِعُ سَلَاطِيْنِ هَذِهِ السُّلَالَةِ الْمُلُوْكِيَّةِ.

Sulṭān Ghāzī, Muḥammad al-Thānī al-Fātiḥ conquered Constantinople. This sultan was born on 26th Rajab in the year 833 AH, according to 20th April 1429 CE. He was the seventh sultan in this royal family.[1]

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:335 §18977. •al-Ḥākim in *al-Mustadrak*, 4:468 §8300. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2:38 §1216.

Of course, the conquest of Constantinople is a golden chapter in the history of Islam. World historians have not mentioned this great victory as merely a coincidence in time nor simply a memorable event in history, but, according to our awareness of the annals of history, this victory is among the prophecies of the Honourable Messenger ﷺ; the aforementioned noble hadith has verified this prophecy of the Holy Prophet ﷺ, because of which it has remained an ardent desire for every Muslim leader to conquer Constantinople. However, the honour of this conquest of Constantinople was the destiny of Sulṭān Muḥammad al-Fātiḥ on 20th Jumādā al-Ūlā, 857 AH/29th May, 1453 CE.

After the conquest, the name of Constantinople was changed to Islāmbol, which later became Istanbul.[2]

On the previous attacks upon Constantinople, Muḥammad Farīd al-Muḥāmī writes:

> وَلْنَذْكُرْ هُنَا أَنَّ الْمُسْلِمِيْنَ حَاصَرُوْا الْقُسْطَنْطِيْنِيَّةَ إِحْدَى عَشْرَةَ مَرَّةً قَبْلَ هَذِهِ الْمَرَّةِ الْأَخِيْرَةِ، مِنْهَا سَبْعَةٌ فِي الْقَرْنَيْنِ الْأَوَّلَيْنِ لِلْإِسْلَامِ.
>
> Let us mention here that prior to the last attack (when Constantinople was conquered), the Muslims had besieged this city eleven times, of which seven sieges took place within the first two centuries of Islam.[3]

13.8 It is Essential that No Impediment Should Take Affect After Any Deed so that the Glad Tidings of Forgiveness can Persist in It

Those who support Yazīd and attempt to prove his being worthy of admittance to Paradise and being forgiven of sins by taking part in the first army that was involved in the battle of Constantinople, can they produce any evidence from the Qurʾān and the Sunna that the serious crimes which he committed afterwards and his foul misdeeds have all been forgiven by his participation in that battle and that he will not be held to account with Allāh ﷻ? Nevertheless, numerous glad tidings have been reported in hadiths on performing noble deeds, of which some are mentioned in the following as examples:

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[1] Muhammad Farīd al-Maḥāmī in *Tārīkh al-Dawla al-ʿAliyya al-ʿUthmāniya*, p. 160.

[2] Ibid., pp. 160–164.

[3] Ibid., p. 164.

1. Anas ؓ narrates that the Holy Prophet ﷺ once said to Muʿādh ؓ:

> بَشِّرِ النَّاسَ، أَنَّهُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ دَخَلَ الْجَنَّةَ.
>
> Give glad tidings to people that whoever testifies: 'There is no god but Allāh,' will enter Paradise.[1]

The Holy Prophet ﷺ has given glad tidings here to someone who merely pronounces the Holy Declaration.

2. It is the saying of the Holy Prophet ﷺ:

> مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.
>
> Whoever performs the *fajr* and *ʿaṣr* ritual prayers will enter Paradise.[2]

Can the interpretation of this noble hadith be taken to mean that someone who does not perform *ẓuhr*, *maghrib* and *ʿishāʾ* ritual prayers but merely performs *fajr* and *ʿaṣr* ritual prayers will enter Paradise?

3. It is narrated by Abū Hurayrah ؓ that the Messenger of Allāh ﷺ said:

> مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى، غُفِرَتْ لَهُ ذُنُوبُهُ؛ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

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[1] Narrated by •Abū Yaʿlā in *al-Musnad*, 7:9, 34 §§3899, 3941. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 20:49 §82.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Muwāqīt al-Ṣalāt* [Set Times of the Ritual Prayer], Ch:. 'The excellence of the Fajr Prayer,' 1:210 §548. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Masājid wa Mawāḍiʿ al-Ṣalāt* [The Mosques and Places of Ritual Prayer], Ch.: 'Merit of the morning and afternoon prayers and exhortation to guard them,' 1:440 §635.

> Whoever is regular in offering the four units of ritual prayer at mid-morning, all his sins are forgiven even if they amount to the foam in the ocean.[1]

4. Mother of the Believers, Umm Ḥabība ؓ narrated that she heard the Messenger of Allāh ﷺ saying:

    > مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلهِ كُلَّ يَوْمٍ ثِنْتَي عَشْرَةَ رَكْعَةً تَطَوُّعًا، غَيْرَ فَرِيْضَةٍ، إِلَّا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ.
    >
    > Any Muslim who offers twelve units of supererogatory units of ritual prayer every day, besides the obligatory units, Allāh ﷻ makes for him a house in Paradise.[2]

In this noble hadith, someone who regularly offers twelve units of supererogatory ritual prayer, besides the obligatory ritual prayers, is given the glad tidings of Paradise.

5. It is reported from Abū Hurayra ؓ that the Messenger of Allāh ﷺ said:

    > مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيْمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.
    >
    > Whoever stays up on the Night of al-Qadr with faith and seeking the good pleasure of Allāh ﷻ (i.e. spending the night in worship with sincerity), all his previous sins will be

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:443 §9714. •al-Tirmidhī in *al-Sunan*: Bk.: *al-Ṣalāt* [The Ritual Prayer], Ch.: 'What has been related about the Duḥā prayer,' 2:341 §476. •Ibn Mājah in *al-Sunan*: Bk.: *Iqāmat al-Ṣalāt wa al-Sunna fī-hā* [Performance of the Ritual Prayer and the Sunna therein], Ch.: 'What has been related about the Duḥā prayer,' 1:440 §1382.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-Musāfirīn wa Qaṣru-hā* [The Ritual Prayer of the Travellers and its Curtailment], Ch.: 'The virtue of Sunan prayers before and after the Farḍ Rak'ahs and their number,' 1:503 §728. •Aḥmad b. Ḥanbal in *al-Musnad*, 6:327 §26818. •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ṣalāt* [The Ritual Prayer], Ch.: 'The supererogatory prayers and the units of the Sunna prayer' 2:18 §1250.

forgiven; and whoever fasts in the month of Ramaḍān with faith and seeking the good pleasure of Allāh ﷻ (i.e. spending the night in worship with sincerity), all his previous sins will be forgiven.[1]

6. It is narrated by Abū Hurayra ؓ that the Messenger of Allāh ﷺ said:

   مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

   Whoever stays up (and offers the *ṭarāwīḥ* ritual prayer) in the month of Ramaḍān with faith and seeking the good pleasure of Allāh ﷻ, all his previous sins will be forgiven.[2]

Glad tidings of Paradise are given to someone who offers *tarāwīḥ* ritual prayer.

7. Qatāda b. Nuʿmān narrates that he heard the Messenger of Allāh ﷺ saying:

   مَنْ صَامَ يَوْمَ عَرَفَةَ، غُفِرَ لَهُ سَنَةٌ أَمَامَهُ وَسَنَةٌ بَعْدَهُ.

   Whoever fasts on the Day of ʿArafa, the sins of the next year and of the past year will be forgiven for him.[3]

8. It is narrated by Anas b. Mālik ؓ that he heard the Holy Prophet

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣawm* [Fasting], Ch:. 'Someone fasting Ramaḍān motivated by belief and in anticipation of the reward and with intention,' 2:672 §1802. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-Musāfirīn wa Qaṣruhā* [The Ritual Prayer of the Travellers and its Curtailment], Ch.: 'Encouragement to observe prayers during Ramaḍān and that is *Tarāwīḥ*,' 1:523 §760.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāt al-Tarāwīḥ* [*Tarāwīḥ* Prayers], Ch:. 'The excellence of someone who prays at night in Ramadan,' 2:707 §1905. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣalāt al-Musāfirīn wa Qaṣruhā* [The Ritual Prayer of the Travellers and its Curtailment], Ch.: 'Encouragement to observe prayers during Ramaḍān and that is *Tarāwīḥ*,' 1:523 §759.

[3] Narrated by •Ibn Mājah in *al-Sunan*: Bk.: *al-Ṣiyām* [Fasting], Ch.: 'Fasting The Day of ʿArafah,' 1:551 §1731. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:300 §8259. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 19:4 §6.

ﷺ saying:

مَنْ صَامَ الْأَرْبِعَاءَ، وَالْخَمِيْسَ، وَالْجُمُعَةَ، بَنَى اللهُ لَهُ قَصْرًا فِي الْجَنَّةِ مِنْ لُؤْلُؤٍ، وَيَاقُوْتٍ، وَزَبَرْجَدٍ، وَكَتَبَ لَهُ بَرَاءَةً مِنَ النَّارِ.

Whoever fasts on Wednesday, Thursday and Friday, Allāh ﷻ will make for him a palace of pearls, rubies and peridots in Paradise; and He ﷻ will record for him freedom from Hell.[1]

9. It is also narrated from Abū Hurayra ؓ that he heard the Holy Prophet ﷺ speaking about someone who performs Ḥajj:

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

Whoever performs Ḥajj and refrains from foul language and does not commit anything bad in it, he returns (pure of sins) like the day his mother gave birth to him.[2]

Can the interpretation of this hadith be taken to mean that the one who has performed the accepted Ḥajj is now not restricted to the Sharīʿa anymore? That he may do as he wills? That he can rob and steal? That he can oppress and transgress? That he may even murder a hundred people? That he will not be held to account?

10. Muʿādh b. Jabal ؓ reports that the Holy Prophet ﷺ gave glad tidings of Paradise to someone who partakes in jihad in the cause of Allāh ﷻ. He ﷺ said:

مَنْ قَاتَلَ فِي سَبِيلِ اللهِ فُوَاقَ نَاقَةٍ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ.

Any Muslim who participates in jihad in the way of Allāh ﷻ even for the period of the pause between two milkings of a she-camel, Paradise will be guaranteed for him.[1]

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 1:87 §254 & in *Musnad al-Shāmiyīn*, 2:366 §1506. •al-Bayhaqī in *Shuʿab al-Īmān*, 3:397 §3873.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch:. 'The excellence of an accepted Ḥajj,' 2:553 §1449.

11. It is narrated in *Ṣaḥīḥ Muslim* by Abū Hurayra ؓ that the Messenger of Allāh ﷺ said:

كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ. - وَأَشَارَ مَالِكٌ
بِالسَّبَّابَةِ وَالْوُسْطَى.

One who takes responsibility for an orphan or for someone else, he and I will be in Paradise like these two fingers.' Imam Mālik indicated with the index and middle fingers [close together].[2]

In this blessed hadith, glad tidings of being in the company of the Holy Prophet ﷺ in Paradise have been given to someone who merely takes care of an orphan.

12. It is narrated from ʿAlī ؓ that the Holy Prophet ﷺ said:

مَنْ غَسَّلَ مَيِّتًا، وَكَفَّنَهُ، وَحَنَّطَهُ، وَحَمَلَهُ، وَصَلَّى عَلَيْهِ، وَلَمْ يُفْشِ
عَلَيْهِ مَا رَأَى، خَرَجَ مِنْ خَطِيئَتِهِ مِثْلَ يَوْمِ وَلَدَتْهُ أُمُّهُ.

Whoever bathes a dead body, places it in shrouds, perfumes it, carries its bier, performs the funeral prayer over it, observes something [negative] about it and does not expose it, he becomes pure of his sins as the day his mother gave birth to him.[3]

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[1] Narrated by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Sacred Struggle], Ch.: 'The one who asks Allah for martyrdom,' 3:21 §2541. •al-Tirmidhī in *al-Sunan*: Bk.: *Faḍā'il al-Jihād* [The Excellent Merits of the Sacred Struggle], Ch.: 'What has been related about going out in the morning and the afternoon in the cause of Allah,' 4:181 §1650.

[2] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zuhd wa al-Raqā'iq* [Abstinence and the Softening of Hearts], Ch.: 'Benevolent Treatment to the Widows, Orphans, the Poor,' 4:2287 §2983.

[3] Narrated by •Ibn Mājah in *al-Sunan*: Bk.: *al-Janā'iz* [Funeral Ceremonies], Ch.: 'What was narrated concerning washing the deceased,' 1:469 §1462.

In this noble hadith, glad tidings of Paradise have been given to someone who fulfils the rights of the dead body.

All the actions in the aforementioned hadiths where glad tidings of Paradise have been announced, no dispensation has been given anywhere with regards to not performing good deeds in the remainder of one's life nor has one been granted exemption from the commands of the Shariʿa. Exception has only been granted to the participants of the Battle of Badr and ʿUthmān al-Ghanī ؓ, as is clear in the following two narrations:

13. It is narrated by ʿAlī ؓ that the Holy Prophet ﷺ said with regards to those who took part in the Battle of Badr ؓ that Allāh ﷻ turned His divine attention to them and said:

    اِعْمَلُوْا مَا شِئْتُمْ، فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ، أَوْ فَقَدْ غَفَرْتُ لَكُمْ.

    "You may do whatever you like; surely, Paradise is guaranteed for you." Or He ﷻ said: "I have forgiven you."[1]

14. It is narrated by ʿAbd al-Raḥmān b. Samura ؓ that ʿUthmān ؓ came to the Holy Prophet ﷺ with a thousand (1,000) dīnārs when supplies were being gathered for the Battle of Tabūk. He ؓ placed that money into the lap of the Holy Prophet ﷺ. ʿAbd al-Raḥmān ؓ said: "I saw that the Holy Prophet ﷺ was moving those dīnārs around and turning them over and over with his blessed hands and saying,

    مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ.

    Anything ʿUthmān does from this day onwards, it will not cause him any harm.[2]

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Maghāzī* [Military Expeditions], Ch:. 'The excellence of those who were present at Badr,' 4:1463 §3762 & in Bk.: *al-Jihād wa al-Siyar* [The Sacred Struggle and the Military Expeditions], Ch.: 'Spies,' 3:1095 §2845. •Muslim in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions ؓ], Ch.: 'The merits of the participants in the Battle of Badr ؓ and the story of Ḥāṭib b. Abū Baltaʿa,' 4:1941 §2494.

[2] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'About

The Holy Prophet ﷺ said this sentence twice.

15. It is mentioned in noble hadiths that Allāh ﷻ forgives innumerable people on the 15th Night of Shaʿbān, but there are some exceptions to this general pardon; eight categories of people have not been included in the mercy from Allāh ﷻ, which is due to their being ascribed with foul deeds and evil actions.[1] Some narrations are mentioned in this regard:

i. Abū Bakr al-Ṣiddīq رضي الله عنه narrated that it is the saying of the Holy Prophet ﷺ:

إِذَا كَانَ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ يَنْزِلُ اللهُ ﷻ إِلَى السَّمَاءِ الدُّنْيَا، فَيَغْفِرُ لِعِبَادِهِ إِلَّا مَا كَانَ مِنْ مُشْرِكٍ أَوْ مُشَاحِنٍ لِأَخِيهِ.

When comes the 15th Night of Shaʿbān, Allāh ﷻ descends to the lowest heaven (according to His ﷻ divine status) and He ﷻ forgives all His ﷻ servants except for someone who ascribes partners with Him ﷻ and for someone who holds a grudge against his brother.[2]

Pardon is mentioned in this noble hadith for everyone apart from a polytheist and one who holds grudges.

ii. In a report, ʿAbd Allāh b. ʿAmr رضي الله عنه narrated that it is the saying of the Messenger of Allāh ﷺ:

يَطَّلِعُ اللهُ ﷻ إِلَى خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِعِبَادِهِ إِلَّا لِاثْنَيْنِ: مُشَاحِنٍ وَقَاتِلِ نَفْسٍ.

On the 15th Night of Shaʿbān, Allāh ﷻ observes His ﷻ creation, and He ﷻ forgives everyone apart from two people:

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vitrues of ʿUthmān رضي الله عنه,' 5:626 §3701. •al-Ḥākim in *al-Mustadrak*, 3:110 §4553.

[1] For details on this, please study the author's *Ghāyat al-Inʿām fī Baʿḍ Zaman al-Mash'hūr wa'l-Layālī wa'l-Ayyām*.

[2] Narrated by •al-Bazzār in *al-Musnad*, 1:206–207 §80. •al-Bayhaqī in *Shuʿab al-Īmān*, 3:381 §3829. Set forth by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:307 §4190. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 8:65.

the backbiter and the murderer.[1]

It is made clear in this blessed hadith that the murderer is not included in the general forgiveness, that someone who takes a life without right and someone who spreads bloodshed will not be forgiven even on the 15th Night of Shaʿbān. This rule applies everywhere, and it is on this principle that the glad tidings of forgiveness will be issued.

16. Let us finally cite another hadith so as to clarify further that it is necessary for a Believer that his death must be upon good and that his demise must take place with him being a person of true faith so as to be worthy of admittance into Paradise.

A hadith is narrated by Sahl b. Saʿd ﷺ that the Messenger of Allāh ﷺ said:

اَلْأَعْمَالُ بِالْخَوَاتِيْمِ.

Deeds depend on their ending.[2]

Yazīd's ending is quite obvious to all, and there is no second opinion on his sinfulness, vileness, disbelief and apostasy.

The glad tidings of forgiveness and pardon does not mean that any person who is declared 'forgiven' will go straight to Paradise, nor that he will not even be questioned for his later misdeeds, for this is not a rule in the Islamic faith; those who misinterpret the meaning of the words *maghfūrun lahum* (they are forgiven) have understood neither the Qur'ān nor the hadith. When words like this are uttered by the Prophetic tongue, it means that one is now worthy of being forgiven due to performing the stated action, and will remain deserving, provided he does not cause oppression, commit apostasy or any act against acquiring forgiveness and entry into Paradise. Those words include:

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:176 §6642. Set forth by •al-Khaṭīb al-Tabrīzī in *Mishkāt al-Maṣābīḥ*, 1:409 §1307. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 2:73 §1548. •al-Haythamī in *Majmaʿ al-Zawā'id*, 8:65 - He states: Imam Aḥmad reported it, and one of its narrators is Ibn Lahīʿa, who is lenient in hadith; the remaining narrators are all reliable. Aḥmad Shākir declared it *Ṣaḥīḥ* in his critical edition of *al-Musnad* of Imam Aḥmad b. Ḥanbal.

[2] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Qadr* [Predestination], Ch:. 'Actions depend on their seals,' 6:2436 §6233. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:335 §22886. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 6:147 §5798. •Ibn al-Jaʿd in *al-Musnad*, 1:429 §2929. •al-Lālakā'ī in *Sharḥ Uṣūl Iʿtiqād Ahl al-Sunna*, 4:608 §1086.

- *maghfūrun lahum* (they are forgiven)
- *ghufira lahum* (they will be forgiven)
- *dakhala al-jannah* (he will enter Paradise)
- *adkhala-hū Allāhu al-jannah* (Allāh will admit him into Paradise)
- *yudkhilu-hū Allāhu al-jannah* (Allāh admits him into Paradise)
- *ghafartu lahum* (I will forgive them)
- *ḥarrama-hū Allāhu ʿalā al-nār* (Allāh will render him forbidden for the Fire [of Hell])

If death comes in a state of good then these deeds will become his acts of repentance and he will be forgiven.

Glad tidings in various words upon the tongue of the Holy Prophet have been stated in hundreds of hadiths. It is essential to know their true meanings when these words of glad tidings are mentioned therein.

If Yazīd's supporters insist that they must declare him worthy of Paradise then what meanings should be taken from the aforementioned hadiths? Would one become free of the Sharīʿa by only performing once the noble acts for which glad tidings are mentioned so that he may do as he wills for the remainder of his life? This [rule] was specific for those who took part in the Battle of Badr and for ʿUthmān al-Ghani, that they are excluded from being questioned for anything after they had received their glad tidings of admittance into Paradise. Nevertheless, in spite of this, they remained steadfast upon the Sharīʿa, and they stationed themselves upon the loftiest positions of ascetism and piety; not an ounce of a deed against the Sharīʿa can be proven against them.

Does the mention of the forgiveness of sins and freedom from Hell in these glad tidings and hadiths mean that anyone who does such good can after that miss obligatory ritual prayers, drink wine, steal, oppress, harm others, kill others and even then he will be forgiven for something good he did in the past? Not at all! Past sins may be forgiven for such noble deeds but sins committed in the future will not be forgiven, otherwise it will have to be said that anyone who performed Ḥajj, bathed a dead body, looked after an orphan, etc., then no bad deeds of his will cause him any harm, such as missing obligatory ritual prayers, drinking alcoholic beverages, stealing, oppressing someone, causing someone harm, or killing someone, etc., because he has performed the good deeds that have been mentioned. No reasonable person can claim anything like this. What is this other than misunderstanding and wishful thinking! If this ideology is to be accepted, then no society would be free of oppression and cruelty.

13.9 EXPLICATIONS OF HADITH EXPERTS ON THE GLAD TIDINGS FOR PARTICIPATING IN THE BATTLE OF CONSTANTINOPLE

If in the improbable and hypothetical case Yazīd did participate in the army willingly and happily, and he thereby becomes a reference of forgiveness according to the noble hadith, then the question arises as to whether his sins committed after that battle are also forgiven.

Hadith experts (*muḥaddith*) and commentators have written clearly under the said hadith then even though Yazīd did participate in this battle, he is, nevertheless, not entitled to these glad tidings because he later committed insolence against the Noble Prophetic Ahl al-Bayt ؑ, for which he stands guilty of being accursed and of committing disbelief and apostasy.

1. The commentators of *Ṣaḥīḥ al-Bukhārī*, namely ʿAllāma Badr al-Dīn al-ʿAynī, al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī and Imam Shahāb al-Dīn al-Qasṭallānī have written that the glad tidings of forgiveness are conditional for the participant in that army to be worthy of and entitled to forgiveness. Commentators write:

فَإِنْ قُلْتَ: قَالَ ﷺ فِي حَقِّ هَذَا الْجَيْشِ: «مَغْفُوْرٌ لَهُمْ». قُلْتُ: قِيْلَ: لَا يَلْزَمُ مِنْ دُخُوْلِهِ فِي ذَلِكَ الْعُمُوْمِ أَنْ لَا يَخْرُجَ بِدَلِيْلٍ خَاصٍّ، إِذْ لَا يَخْتَلِفُ أَهْلُ الْعِلْمِ أَنَّ قَوْلَهُ ﷺ: «مَغْفُوْرٌ لَهُمْ»، مَشْرُوْطٌ بِأَنْ يَكُوْنُوْا مِنْ أَهْلِ الْمَغْفِرَةِ حَتَّى لَوِ ارْتَدَّ وَاحِدٌ مِمَّنْ غَزَاهَا بَعْدَ ذَلِكَ،

لَمْ يَدْخُلْ فِي ذَٰلِكَ الْعُمُوْمِ. فَدَلَّ عَلَى أَنَّ الْمُرَادَ مَغْفُوْرٌ لِمَنْ وُجِدَ شَرْطُ الْمَغْفِرَةِ فِيْهِ مِنْهُمْ.

If you say that that statement of the Holy Prophet ﷺ that 'they are forgiven' is in favour of that army then I say that 'Yazīd's inclusion in these general glad tidings is (even then) not guaranteed.' That is because the scholars of this *Umma* are in agreement that the saying of the Holy Prophet ﷺ 'they are forgiven' is specific to the condition that they should be worthy of forgiveness, such that if any of those who participated in that battle later reneged on Islam, they would certainly not be included within these glad tidings. This is evidence that the meanings of this saying of the Messenger ﷺ is that forgiveness for the partaker in this battle is only for someone in whom the condition of forgiveness may exist.[1]

2. The commentator of *Ṣaḥīḥ al-Bukhārī* in *Minḥat al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, namely Zayn al-Dīn Abū Yaḥyā al-Sinīkī al-Anṣārī (d. 926 AH), comments on this hadith and has removed this misunderstanding in the following manner:

   أُجِيْبُ: بِأَنَّهُ لَا يَلْزَمُ مِنْ دُخُوْلِهِ فِيْهِ أَنْ لَا يَخْرُجَ بِدَلِيْلٍ خَاصٍّ، إِذْ لَا خِلَافَ أَنَّ قَوْلَهُ: «مَغْفُوْرٌ لَهُمْ» مَشْرُوْطٌ بِكَوْنِهِ مِنْ أَهْلِ الْمَغْفِرَةِ وَيَزِيْدُ لَيْسَ كَذَلِكَ.

   I respond: 'Yazīd's inclusion in the category of *maghfūrun lahum* (they are forgiven) does not necessitate that he cannot be excluded from this category by any specific evidence, for there is no difference of opinion that the saying of the Holy Prophet ﷺ is conditional on the fact that he should also be among those entitled to forgiveness, whereas Yazīd was not at all like that (i.e. he was not entitled to forgiveness).'[1]

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[1] •Badr al-Dīn al-ʿAynī in *ʿUmdat al-Qārī*, 14:199. •Ibn Ḥajar al-ʿAsqalānī in *Fatḥ al-Bārī*, 6:102. •al-Qasṭallānī in *Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī*, 5:104. • al-Zurqānī in *Sharḥ al-Muwaṭṭāʾ*, 3:57.

3. Imam Sibṭ b. al-Jawzī al-Ḥanafī (d. 654 AH) writes in his book *Tadhkira al-Khawāṣṣ*:

فَإِنْ قِيلَ: فَقَدْ قَالَ النَّبِيُّ ﷺ: أَوَّلُ جَيْشٍ يَغْزُوْ لِقُسْطُنْطِيْنِيَّةَ مَغْفُوْرٌ لَهُ، وَيَزِيْدُ أَوَّلُ مَنْ غَزَاهَا، قُلْنَا: فَقَدْ قَالَ ﷺ: لَعَنَ اللهُ مَنْ أَخَافَ مَدِيْنَتِي، وَالآخِرُ يَنْسَخُ الْأَوَّلَ.

If it is said that the Holy Prophet ﷺ said, 'The first army to fight jihad in Constantinople will be forgiven,' and Yazīd was in that first army, then (in response to this claim) we say that the Holy Prophet ﷺ also said, 'May the curse of Allāh ﷻ be upon anyone who causes fear to the people of my Madīna, who harasses them and who annoys them.' This second saying abrogates the first statement.'[2]

4. ʿAllāma ʿAbd al-Raʾūf al-Munāwī (d. 1031 AH) has written in *Fayḍ al-Qadīr*:

لَا يَلْزَمُ مِنْهُ كَوْنُ يَزِيْدَ بْنِ مُعَاوِيَةَ مَغْفُوْرًا لَهُ لِكَوْنِهِ مِنْهُمْ، إِذِ الْغُفْرَانُ مَشْرُوْطٌ بِكَوْنِ الْإِنْسَانِ مِنْ أَهْلِ الْمَغْفِرَةِ، وَيَزِيْدُ لَيْسَ كَذَلِكَ لِخُرُوْجِهِ بِدَلِيْلٍ خَاصٍّ، وَيَلْزَمُ مِنَ الْجُمُوْدِ عَلَى الْعُمُوْمِ أَنَّ مَنِ ارْتَدَّ مِمَّنْ غَزَاهَا مَغْفُوْرٌ لَهُ، وَقَدْ أَطْلَقَ جَمْعٌ مُحَقِّقُوْنَ حَلَّ لَعْنِ يَزِيْدَ بِهِ.

Yazīd b. Muʿāwiya being forgiven is not substantiated by this hadith simply because he was not a part of that army. One's forgiveness is conditional upon his being among those who are worthy of being forgiven, whereas Yazīd's situation is the opposite of this; he is excluded from those worthy of being forgiven based on specific evidence – whereas determination upon general evidence would substantiate that everyone who took part in that battle is *maghfūrun lahū* (he is forgiven) even if any of them apostatised later. It is because of this [specific evidence] that a group of research scholars have permitted cursing Yazīd despite his participation in this battle.[1]

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[1] •Abū Yaḥyā al-Sunaykī al-Miṣrī in *Minḥat al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī*, 6:59.

[2] •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 258.

5. Shāh Walī Allāh al-Muḥaddith al-Dihlawī (d. 1176 AH) has written his position on Yazīd's absolution for partaking in jihad in his epistle based on the commentary on the chapters of *Ṣaḥīḥ al-Bukhārī* as thus:

   وَالصَّحِيْحُ أَنَّهُ لَا يَثْبُتُ بِهَذَا الْحَدِيْثِ إِلَّا كَوْنُهُ مَغْفُوْرًا لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ عَلَى هَذِهِ الْغَزْوَةِ، لِأَنَّ الْجِهَادَ مِنَ الْكَفَّارَاتِ، وَشَأْنُ الْكَفَّارَاتِ إِزَالَةُ آثَارِ الذُّنُوْبِ السَّابِقَةِ عَلَيْهَا لَا الْوَاقِعَةِ بَعْدَهَا. نَعَمْ، لَوْ كَانَ مَعَ هَذَا الْكَلَامِ أَنَّهُ مَغْفُوْرٌ لَهُ إِلَى يَوْمِ الْقِيَامَةِ يَدُلُّ عَلَى نَجَاتِهِ. وَإِذْ لَيْسَ فَلَيْسَ.

   The most reliable and authentic statement is that the only aspect proven via this hadith is that the sins Yazīd had committed prior to this battle were forgiven, for jihad is among the methods of expiation. The effect of expiation is that it washes away previous sins but the sins committed afterwards are not removed. However, had the Holy Prophet ﷺ also added to this that one is forgiven until the Day of Judgement, then this hadith would certainly refer to his [absolute] forgiveness. Since this is not the case here, salvation [for him] is also not proven.[2]

6. Let us observe the opinion of the famous non-adherent (*ghayr muqallid*) scholar from the Indo-Pak Subcontinent, ʿAllāma Waḥīd al-Zamān:

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[1] •al-Munāwī in *Fayḍ al-Qadīr*, 3:84.

[2] •al-Shāh Walī Allāh in *Sharḥ Tarājum Abwāb al-Bukhārī*, p. 128.

> Forgiveness for the members of that army does not guarantee that each individual will be forgiven and will enter Paradise. A man fought courageously alongside the Holy Prophet ﷺ and he ﷺ said that he will go to Hell, taking into account of the final state for admittance into Paradise or Hell... Yazīd firstly did good by attacking Constantinople, but after becoming caliph, he brought out such filth from himself that [one must seek the protection of Allāh ﷻ and say:] *maʿādh Allāh* (We seek protection with Allāh)! He had Imam Ḥusayn ﵁ killed. He insulted the Ahl al-Bayt ﵃. When the noble head of Imam Ḥusayn ﵁ arrived, he began saying, 'I have avenged Badr.' He attacked Madīna Munawwara. He had horses tied inside the honourable Ḥaram [in Madīna Munawwara]... He violated Masjid Nabawī and the Holy Grave. He attacked Makka and installed mangonels there... Can someone call Yazīd *maghfūr* (forgiven) and worthy of entry into Paradise in spite of his committing all this filth? al-Qasṭallānī has said that Yazīd was happy and pleased at the killing of Imam Ḥusayn ﵁, and also at the insult against the Ahl al-Bayt ﵃. This is mass-transmitted (*mutawātir*), which is why we do not hesitate in this matter, but we have doubts in their faith also. May the curse of Allāh ﷻ be upon him and upon his aides.[1]

After all these explanations and details, does there remain scope for any other interpretation by which Yazīd may be declared entitled to forgiveness and pardon?

13.10 CONCLUSION

Yazīd was not part of that first army which attacked Constantinople and regarding the participants of which the Holy Prophet ﷺ had given glad tidings of forgiveness. Yazīd the Wretch had openly committed acts against forgiveness and against entry into Paradise. He preferred lavishness and luxury over jihad, and he was delighted when he came to know of the difficulties the Muslim fighters had endured that he wrote poetry claiming correct his decision not to take part in jihad.

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[1] Waḥīd al-Zamān in *Taysīr al-Bārī Tarjuma wa Sharḥ Ṣaḥīḥ al-Bukhārī*, 4:125–126.

Thus, he never was worthy of being forgiven due to his misdeeds in the past, whereas his father Amīr Muʿāwiya ﵁ had sent him [for jihad] as his punishment. Moreover, he wrought the Battle of Karbala, the incident at Ḥarra and caused harm to the people of Madīna – for which there are clear statements of the Holy Prophet ﷺ that any who puts the people of Madīna into pain will himself be fuel for Hell.

That cruel wretch caused anguish to Sayyida Sukayna. Will he still go to Paradise? He took the life of ʿAlī Aṣghar and martyred ʿAlī Akbar. Will he still go to Paradise? He caused agony to seventy-two (72) dead bodies of the Prophetic Household ﵈. Will he still go to Paradise? The heads of Imam Ḥusayn ﵇ and his ﵇ companions travelled while propped upon spears. Will he still receive Paradise? In the court in Damascus, he struck his stick upon the blessed lips of Imam Ḥusayn ﵇, and claimed, 'I have avenged those of Badr.' Will he still receive Paradise?

Yazīd's dark deeds have been mentioned in detail. Even after having committed all of that, can such a bloodthirsty, oppressive, beastly and wretched person be represented in the statement of *maghfūrun lahum* (they are forgiven)? Never!

This is merely a notion. It is impossible. It is madness.

14

THE MARTYRDOM OF IMĀM ḤUSAYN IS IN EFFECT THE FULFILMENT OF

THE MARTYRDOM OF THE PROPHET MUḤAMMAD

Cursing Yazīd and the issue of his disbelief (*kufr*) has been made clear by Qur'ānic verses, noble hadiths and the explications of the eminent imams in the previous chapters, and therefore the permissibility of cursing him and the issue of establishing his disbelief (*kufr*) needs no further proof. Nevertheless, we shall mention, in this chapter, the gravity of Yazīd's misdeeds from another perspective.

In the plain of Karbala, Yazīd and his aides did not martyr only Imam Sayyidunā Ḥusayn and the pure souls of the Noble Ahl al-Bayt, but rather, that wretch, by his gruesome act, has indirectly (*bi al-wāsiṭa*), by meaning and by ruling (*maʿnan wa ḥukman*), committed the martyrdom of the Holy Prophet!

Come! Let us observe this undisclosed secret in light of the following perspectives.

14.1 THE BIOGRAPHY OF THE HOLY PROPHET ﷺ AND THE EXCLUSIVITY OF THE MARTYRDOM OF IMAM ḤUSAYN ؑ

There are two such truths that have received such popularity from the very beginning of Islam until today that no other truth has enjoyed. Among them is the biography of the Holy Prophet ﷺ and the other truth is the martyrdom of Imam Ḥusayn ؑ.

No leader has there ever been in the annals of history the details of whose every aspect of life, from birth to demise, have been completely preserved and available as those of the Holy Prophet Muḥammad ﷺ. Likewise, thousands of battles have taken place in human history between truth and falsehood, and millions martyred, but no martyrdom has received such popularity and widespread acceptance till this day than the martyrdom of Imam Ḥusayn ؑ; its mention lives on even after the passing over almost fourteen (14) centuries! Its popularity increases by the day and its mention is becoming more extensive, such that *Ḥusayniyya* (Ḥusaynism – being in support of Imam Ḥusayn ؑ) is used in reference to truthfulness and *Yazīdiyya* (Yazīdism – being in support of Yazīd) has become an indication of mischief and evil.

The actual reason for the martyrdom of Imam Ḥusayn ؑ being popular is because it is, in effect, the fulfilment and completion of the biography of the Holy Prophet Muḥammad ﷺ; it is also from the many aspects of the life of the Holy Prophet ﷺ. The steadfastness of Imam Ḥusayn ؑ is from among the excellent characteristics and nobilities of the Holy Prophet ﷺ. This martyrdom is not at all distinguished from the biography of the Holy Prophet ﷺ, which is the reason as to why we see the very same reflection of the virtues and popularity in the martyrdom of Imam Ḥusayn ؑ as that which we observe in the exaltedness and greatness of the biography of the Holy Prophet ﷺ. We will be explaining this aspect in the following pages.

It must be borne in mind that, according to the teachings of Islam, martyrdom is a great blessing from the blessings of Allāh ﷻ; Allāh ﷻ has included martyrs alongside the Prophets ؑ from among His ﷻ blessed people. It is mentioned in *Sūra al-Nisā'*:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم
مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ﴾

﴿Whoever obeys Allah and the Messenger (ﷺ)—they will be in the company of those whom Allah has blessed, such as the prophets, the most truthful, the martyrs (or the witness to the truth) and the righteous.﴾[1]

14.2 MARTYRDOM IS ONE OF THE FOUR GREAT BLESSINGS OF ALLĀH ﷻ

Allāh ﷻ has showered us with uncountable favours, whose total sum is contained within four blessings: prophethood, truthfulness, martyrdom and piety. It is on account of these four blessings that the formation of four categories of those in proximity to Allāh ﷻ is made, who are: the Prophets ﵈, the truthful people, the martyrs and the pious people, as is evident in the aforementioned Qur'ānic verse of *Sūra al-Nisā'*.

It is also an accepted fact that all the blessings, favours and perfections that Allāh ﷻ has bestowed upon anyone in this world, they are all combined within the person of the Holy Prophet Muḥammad ﷺ, which is why his ﷺ noble being is a combination of blessings and noble traits as well as a blend of perfections. No such favour has Allāh ﷻ ever given but that it is also bestowed upon the Holy Prophet ﷺ; be it the beauty of Prophet Yūsuf (Joseph) ﵇ or the power of reviving given to Prophet ʿĪsā (Jesus) ﵇, the dazzling hand of Prophet Mūsā (Moses) ﵇ or the selfless immersion of Prophet Ibrāhīm (Abraham) ﵇. In short, all the perfections that were individually and separately given to the other Noble Prophets ﵈, they have all been brought together and combined in the person of the Holy Prophet ﷺ. Moreover, not only were all these beauties and perfections incorporated within the Holy Prophet ﷺ, the fact is that no perfection, beauty or merit is above or superior to the Muḥammadan standard.

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[1] Qur'ān 4:69.

14.3 Like All the Blessings in the Hereafter, the *Umma* is also Bestowed with the Blessing of Martyrdom Via the Means of the Messenger ﷺ

It is mentioned in a hadith:

إِنَّمَا أَنَا قَاسِمٌ وَاللهُ يُعْطِي.

> Verily, I am the one who distributes, and it is Allāh ﷻ who gives.[1]

Allāh ﷻ distributes all the blessings within the *Umma* by means of His ﷻ Beloved Messenger Muḥammad ﷺ, for he ﷺ was the means of every Prophet ؑ receiving prophethood before his ﷺ being sent here, as is understood from the following Qur'ānic verse:

﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓا۟ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ﴾

> ﴾*(O Esteemed Prophet!) When Allah took a pledge from the prophets, (He said:) 'Now that I have given you the Book and Wisdom, if there comes to you a Messenger confirming what you have, you must believe in him, and you must help him.' He said: 'Do you affirm and accept the burden of My covenant on this condition?' They said: 'Yes, we affirm.' He said: 'Then bear*

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-ʿIlm* [Knowledge], Ch.: 'When Allah desires good for someone, He gives him correct understanding in the *dīn*,' 1:39 §71 & in Bk.: *al-Khumus* [One-fifth spoils of war], Ch.: 'The words of Allah Almighty, ﴾*A fifth of it is for Allah and the Messenger* (ﷺ)﴿ [Q. 8:41],' 3:1134 §2948 & in Bk.: *al-Iʿtiṣām bi al-Kitāb wa al-Sunna* [Adherence to the Book and the Sunna], Ch.: 'The words of the Prophet ﷺ, "A group of my community will remain victorious in the truth." They are the people of knowledge,' 6:2667 §6882. •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Zakāt* [The Alms-due], Ch.: 'It is forbidden to beg,' 2:718 §1037.

witness, and I am also among the witnesses along with you.' ﴾[1]

Afterwards, the truthful people within the *Umma* received their station of truthfulness by his ﷺ virtue, the martyrs received their honour of martyrdom through him ﷺ and the pious were given their quality of piety by his ﷺ means.

The question now arises as to how the blessing of martyrdom was made available to the martyrs when this meritorious blessing is not apparently seen in the noble lifetime of the Holy Prophet ﷺ; it is the exigency of his ﷺ being a combination of excellences and noble traits that he ﷺ too should be attributed with the qualification of martyrdom.

It is not possible for any follower within the *Umma* of Prophet Muḥammad ﷺ to be anointed with any blessing of the Hereafter or any excellence that he ﷺ himself should be deprived of. Even Allāh ﷻ would not have it like this. Rather, to even think of anything as such is against the noble status of the Holy Prophet ﷺ as he is the source of blessings (*manbaʿ al-niʿam*). This is why it is crucial for him ﷺ to also be favoured with the blessing of martyrdom, and that such martyrdom must be in a manner that would reach the pinnacle of perfection and greatness even in its backdrop, circumstances and incidents.

This would not have been possible in the apparent life of the Holy Prophet ﷺ, because the objective was for the truth to prevail and for the faith of Islam to reach completion through him ﷺ. Had he ﷺ been martyred by the polytheists, at the hands of the enemies of Islam, the truth would not have prevailed, nor would the faith of Islam have reached conclusion through him ﷺ. Instead, such difficulties would have befallen the Muslims which would have been impossible to recover from.

Allāh ﷻ had made two promises to the Holy Prophet ﷺ, for the first of which He ﷻ said:

﴿إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا﴾

﴿ *(O Prophet!) Indeed, We have opened for you (the path to) a clear victory.* ﴾[2]

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[1] Qur'ān 3:81.

[2] Ibid., 48:1.

and for the second promise, He ﷻ said:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

﴿*Allah shall protect you from the people.*﴾[1]

The First Promise

The first promise was for Islam to be victorious in the Arab lands during the life of the Holy Prophet ﷺ.

The Second Promise

The second promise was for the death of the Holy Prophet ﷺ to not come at the hands of an opponent – that no enemy of Islam should get an opportunity to martyr him ﷺ.

On the other hand, it was also essential for the Holy Prophet ﷺ to be honoured with the status of 'martyr' so that the martyrdom of all the martyrs of his *Umma* would be deemed in adherence to his ﷺ Sunna.

Therefore, the fulfilment of both divine promises was on one side while the honour of the blessing of martyrdom was on the other. Both were not possible to be combined during the apparent lifetime of the Holy Prophet ﷺ, which is why Allāh ﷻ had commenced the act of martyrdom during the apparent lifetime of the Holy Prophet ﷺ (i.e. in his ﷺ being wounded during the Battle of Uḥud and being poisoned during the Battle of Khaybar), but the completion of this martyrdom was yet pending.

There are, in this case, two kinds of martyrdom: i. concealed martyrdom (*shahāda sirriyya*); ii. revealed martyrdom (*shahāda jahriyya*). Concealed martyrdom is when someone dies by being poisoned, whereas to die of an enemy's oppression is revealed martyrdom. It is because of this that, in order to fulfil both these virtues of martyrdom, the Holy Prophet ﷺ needed two noble beings that appeared distinct from him ﷺ outwardly but inwardly vested and manifested his ﷺ holy being.

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[1] Ibid., 5:67.

14.4 THE CONCEALED MARTYRDOM AND THE REVEALED MARTYRDOM OF THE HOLY PROPHET WERE MANIFESTED IN THE PERSONS OF IMAMS ḤASAN AND ḤUSAYN

One must remember that the Holy Prophet was poisoned at Khaybar, though it was foiled from being lethal. In the life of the Prophet Muhammad, this was the commencement of the concealed martyrdom and its completion was yet to be fulfilled. Likewise at Uḥud, the Holy Prophet was attacked with arrows and spears were cast at him, by which he was severely injured and rumour spread that he had been martyred. This news caused chaos among the Muslims. However, this enemy attack on the Muslims was prevented from becoming a cause of his martyrdom. The reason behind this is because the Divine Promise was the prevention, that Allāh would never allow his death to come at the hands of the enemy. Thus, the revealed martyrdom of the Holy Prophet commenced at the Battle of Uḥud, and its completion also remained yet unfulfilled.

Allāh planned for both the revealed as well as the concealed martyrdoms to begin in the person of the Holy Prophet, which He did so in the battles of Uḥud and Khaybar respectively. However, it was necessary for their completion to be in a physical body other than that of the Holy Prophet. Additionally, those other physical bodies ought to be so close in relationship to his that any act upon their bodies would be considered an act against his on account of their mutual proximity and relationship. It was due to this fulfilment of the martyrdom in the biography of the Holy Prophet that Allāh selected two beings: Imam Ḥasan and Imam Ḥusayn.

It was also essential for the both of them to closely resemble the Holy Prophet in appearance and stature, and to also possess a complete manifestation of his inward traits and qualities. Therefore, the process of revealed and concealed martyrdoms that had commenced during the lifetime of the Holy Prophet was fulfilled and completely manifested by the martyrdoms of these two beloved princes – Imam Ḥasan and Imam Ḥusayn.

This is the reason as to why Shāh ʿAbd al-ʿAzīz al-Muḥaddith al-Dihlawī referred to the martyrdom of Imam Ḥusayn as the martyrdom of the Holy Prophet Muḥammad ﷺ. Why would it not be! In honour of the mother of Imam Ḥusayn ؑ, namely Sayyida Fāṭima ؑ, the Holy Prophet ﷺ said:

> فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.
>
> Fāṭima is a piece of me, so anyone who displeases her displeases me.[1]

Likewise, the Holy Prophet ﷺ said with respect to Imam Ḥusayn ؑ:

> حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا.
>
> Ḥusayn is from me and I am from Ḥusayn. Allāh ﷻ loves whoever loves Ḥusayn.[2]

In this hadith, the Holy Prophet ﷺ, by using the words 'Ḥusayn is from me,' is referring to the fact that 'I am the source of every perfection in Ḥusayn.' In the words 'I am from Ḥusayn,' he ﷺ is indicating that, 'Ḥusayn will be the source of my excellent qualities and perfections.'

This reality of the martyrdom of Imam Ḥasan ؑ and Imam Ḥusayn ؑ has been presented by a member of the Walī Allāh family, Shāh ʿAbd al-ʿAzīz al-Muḥaddith al-Dihlawī, who explained this philosophy with strong evidence in the preface of his book *Sirr al-Shahādatayn*. He has described that it is because the Holy Prophet ﷺ was an amalgamation of perfections that Allāh ﷻ caused each perfection of martyrdom to reach its fulfilment in the martyrdoms of his ﷺ most beloved grandsons. He writes:

> وَلَمَّا كَانَتِ الشَّهَادَةُ عَلَى قِسْمَيْنِ: شَهَادَةُ سِرٍّ وَشَهَادَةُ عَلَانِيَةٍ،

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[1] Narrated by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Faḍā'il al-Ṣaḥāba* [The Excellent Merits of the Companions ؓ], Ch:. 'The virtues of the relatives of the Messenger of Allah ﷺ,' 3:1361 §3510.

[2] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn ؑ,' 5:658 §3775. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:428 §6971.

قُسِمَتْ عَلَيْهِمَا.

> Since there are two kinds of martyrdom: concealed and revealed, both have been shared between both the beloveds of the Holy Prophet ﷺ (Imams Ḥasan and Ḥusayn ؑ).

He describes it further:

فَاخْتُصَّ السِّبْطُ الْأَكْبَرُ بِالْقِسْمِ الْأَوَّلِ.

> The elder grandson (Imam Ḥasan ؑ) was specified with the first kind of martyrdom.

In further reference to this, he mentions:

وَلَمَّا كَانَ أَمْرُهَا مَسْتُوْرًا، لَمْ يُظْهَرْ لَهَا ذِكْرٌ فِي الْوَحْيِ، وَأُبْهِمَ أَمْرُهُ عِنْدَ الْوُقُوْعِ أَيْضًا، حَتَّى وَقَعَتْ عَلَى يَدَيْ زَوْجَتِهِ، وَالزَّوْجَةُ مِنْ عَلَائِقِ الْمَحَبَّةِ دُوْنَ الْعَدَاوَةِ، وَكُلُّ ذَلِكَ لِأَنَّهُ مَبْنِيٌّ عَلَى السِّرِّ وَالْإِخْفَاءِ، وَلِذَلِكَ لَمْ يُخْبِرْ بِهِ النَّبِيُّ ﷺ، وَلَا أَمِيْرُ الْمُؤْمِنِيْنَ، وَلَا غَيْرُهُمَا.

> Since this affair of martyrdom was a hidden one, it was not mentioned by way of Revelation (*waḥy*). When this martyrdom did take effect, it remained vague even then, such that his martyrdom took place at the hands of his wife – even though the relationship of a wife is apparently that of love and not of enmity. This all took place because this martyrdom was based on concealment and secrecy, which is why the Holy Prophet ﷺ did not disclose any information on it, nor did the Leader of the Believers ʿAlī ؑ, nor anyone besides them.

As far as the fulfilment and completion of the revealed martyrdom is concerned, Allāh ﷻ selected for it the younger grandson of the Holy Prophet ﷺ, Imam Ḥusayn ؑ:

فَاخْتُصَّ السِّبْطُ الْأَصْغَرُ بِالْقِسْمِ الثَّانِي، وَلَمَّا كَانَ مَبْنَى أَمْرِهِ عَلَى الشُّهْرَةِ وَالْإِعْلَانِ أُنْزِلَ أَوَّلًا فِي الْوَحْيِ عَلَى لِسَانِ جِبْرِيلَ وَغَيْرِهِ مِنَ الْمَلَائِكَةِ، ثُمَّ بِتَعْيِينِ الْمَكَانِ وَتَسْمِيَتِهِ.

> The younger grandson (Imam Ḥusayn ﵇) was specified with the second kind of martyrdom. Then, when the establishment of this martyrdom became well known and open, its mention was first of all made via Jibrīl ﵇ and other angels. Then, the location of this martyrdom was determined and also the name of the place (known more commonly as Karbala).[1]

Usāma b. Zayd ﵁ narrated that the Holy Prophet ﷺ indicated towards Imams Ḥasan and Ḥusayn ﵉ and said:

هَذَانِ ابْنَايَ وَأَبْنَاءُ ابْنَتِي. اَللَّهُمَّ، إِنِّي أُحِبُّهُمَا، فَأَحِبَّهُمَا، وَأَحِبَّ مَنْ يُحِبُّهُمَا.

> These two are my sons; they are the sons of my daughter. O Allāh, I love them both and [I ask that] You also love them, and love whoever loves them.[2]

To declare the martyrdoms of Imam Ḥasan ﵇ and Imam Ḥusayn ﵇ as the fulfilment of the martyrdom of the Holy Prophet ﷺ is neither something coincidental or accidental, nor is it the hypothesis of any human mind. In fact, Divine Will had already planned this incident from the very first day – that the concealed and the revealed martyrdoms of the Messenger of Allāh ﷺ would be manifested by the means of Imams Ḥasan and Ḥusayn ﵉, so that the promise of Allāh ﷿ would be fulfilled:

﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾

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[1] •al-Shāh ʿAbd al-ʿAzīz al-Muḥaddith al-Dihlawī in *Sirr al-Shahādatayn*, pp. 4–5.

[2] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn ﵉,' 5:656 §3769. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:423 §6967. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:39 §2618.

﴾*Allah shall protect you from the people.*﴿[1]

and that the being of the Holy Prophet ﷺ would also attain the status of martyrdom.

The revealed martyrdom that commenced in the plain of Uḥud during the lifetime of the Holy Prophet ﷺ was fulfilled and completely manifested in the image of Imam Ḥusayn ﵇ in the plain of Karbala. This is the reason as to why the Holy Prophet ﷺ himself broke the news of the martyrdom of Imam Ḥusayn ﵇ to the Noble Companions ﵃ when Imam Ḥusayn ﵇ was yet a child.

1. Imams al-Ḥākim, al-Bayhaqī and Ibn ʿAsākir narrate from Umm al-Faḍl bint Ḥārith ﵂ that she came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, I saw a dreadful dream last night.' The Holy Prophet ﷺ asked: "What did you see?" She replied: "It is very severe." The Holy Prophet ﷺ asked: "What exactly is it?" She then said: "I saw as if a piece of your holy flesh has been cut and put into my lap." The Messenger of Allāh ﷺ said: "You saw a good dream. By the will of Allāh, my daughter Fāṭima will give birth to a son and he will be placed in your lap." 'Then, Imam Ḥusayn ﵇ was born to Sayyida Fāṭima ﵍, and he was in my lap, just as the Messenger of Allāh ﷺ had said. One day, I came to the Messenger of Allāh ﷺ and placed Ḥusayn ﵇ into his ﷺ lap. Then, suddenly, I saw that tears were flowing from the noble eyes of the Messenger of Allāh ﷺ, so I asked: "O Prophet of Allāh, may my mother and father be devoted to you, what has happened to you?" The Holy Prophet ﷺ replied:

   أَتَانِي جِبْرِيلُ، فَأَخْبَرَنِي أَنَّ أُمَّتِي سَتَقْتُلُ ابْنِي هَذَا. فَقُلْتُ: هَذَا؟
   فَقَالَ: نَعَمْ، وَأَتَانِي بِتُرْبَةٍ مِنْ تُرْبَتِهِ حَمْرَاءَ.

   Jibrīl ﵇ came to me and informed me that my *Umma* will soon kill this son of mine. I asked, 'This one (Imam Ḥusayn)?' Jibrīl ﵇ replied, 'Yes.' And He brought to me the red soil of the place where he will be killed.[1]

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[1] Qur'ān 5:67.

In the commentary to this hadith, Imam al-Munāwī provides the reference of Imam al-Samhūdī and mentions:

> وَمَعْلُوْمٌ أَنَّ أَوْلَادَهَا بَضْعَةٌ مِنْهَا، فَيَكُوْنُوْنَ بِوَاسِطَتِهَا بَضْعَةً مِنْهُ. وَمِنْ ثَمَّ لَمَّا رَأَتْ أُمُّ الْفَضْلِ فِي النَّوْمِ، أَنَّ بَضْعَةً مِنْهُ وُضِعَتْ فِي حِجْرِهَا، أَوَّلَهَا رَسُوْلُ اللهِ ﷺ بِأَنْ تَلِدَ فَاطِمَةُ غُلَامًا، فَيُوْضَعَ فِي حِجْرِهَا. فَوَلَدَتِ الْحُسَيْنَ، فَوُضِعَ فِي حِجْرِهَا. فَكُلُّ مَنْ يُشَاهَدُ الْآنَ مِنْ ذُرِّيَّتِهَا، بَضْعَةٌ مِنْ تِلْكَ الْبَضْعَةِ، وَإِنْ تَعَدَّدَتِ الْوَسَائِطُ. وَمَنْ تَأَمَّلَ ذَلِكَ، انْبَعَثَ مِنْ قَلْبِهِ دَاعِي الْإِجْلَالِ لَهُمْ، وَتَجَنَّبَ بُغْضَهُمْ، عَلَى أَيِّ حَالٍ كَانُوْا عَلَيْهِ. قَالَ ابْنُ حَجَرٍ: وَفِيْهِ تَحْرِيْمُ أَذَى مَنْ يَتَأَذَّى الْمُصْطَفَى ﷺ بِتَأَذِّيْهِ، فَكُلُّ مَنْ وَقَعَ مِنْهُ فِي حَقِّ فَاطِمَةَ شَيْءٌ، فَتَأَذَّتْ بِهِ، فَالنَّبِيُّ يَتَأَذَّى بِهِ، بِشَهَادَةِ هَذَا الْخَبَرِ، وَلَا شَيْءَ أَعْظَمُ مِنْ إِدْخَالِ الْأَذَى عَلَيْهَا مِنْ قِبَلِ وَلَدِهَا. وَلِهَذَا عُرِفَ بِالْاسْتِقْرَاءِ مُعَاجَلَةُ مَنْ تَعَاطَى ذَلِكَ بِالْعُقُوْبَةِ فِي الدُّنْيَا ﴿وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَدُّ﴾ [طه، ٢٠/ ١٢٧].

It is clearly understood that the children of the Lady of Paradise (Sayyida Fāṭima) ؓ are a piece of her flesh (*baḍʿa*), and they (Imams Ḥasan and Ḥusayn ؓ) are a piece of the flesh of the Holy Prophet ﷺ through her ؓ. This is the reason that when Umm al-Faḍl ؓ saw the dream that a piece of the flesh of the Holy Prophet ﷺ had been placed into her lap, the Messenger of Allāh ﷺ had interpreted that a boy will be born to Fāṭima (ؑ) who will be placed into her (ؑ) lap. Afterwards, Ḥusayn (ؑ) was also born to her (ؑ) and he too was placed into the lap (of Umm al-Faḍl ؓ). Their (pure) descendants who are visited today are a piece of that piece in spite of the numerous generations in between. Emotions of veneration for them stir in the heart of anyone who focusses on this matter, and he saves himself from having any grudge against them no matter what condition they may be in. Imam Ibn Ḥajar al-Haytamī al-Makkī stated, 'This declares the prohibition of causing distress to any person whose harm could lead to causing distress to the Holy Prophet ﷺ. Therefore, according to this narration, any person by whom anything is committed against Sayyida Fāṭima ؑ that upsets her ؑ, it will certainly be a cause of upsetting the Holy Prophet ﷺ. Nothing could be worse against Sayyida Fāṭima ؑ than to cause distress to her descendants. As such, it is known with certainty that any person who committed this [annoying and harmful misdeed], they must promptly receive punishment in this very life, and ﴾*And indeed, the punishment of the Hereafter is more severe.*﴿[1]

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 3:194 §4818. •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 6:469. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:196–197. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:230. •al-Khaṭīb al-Tabrīzī in *Mishkāt al-Maṣābīḥ*, 3:1741 §6180.

2. Imams Aḥmad b. Ḥanbal, Ibn Abī Shayba, al-Ājurrī and Abū Ya'lā have narrated from 'Abd Allāh b. Nujay who reports from his father that he travelled with 'Alī ؑ, as he would handle his ؑ waterpot used for ablution (*wūḍū'*). On the way to Ṣiffīn, when they reached close to Nineveh (Naynawā/Nīnawā), 'Alī ؑ called out at the edge of the River Euphrates (Furāt): "Have patience, O Abū 'Abd Allāh! Have patience, O Abū 'Abd Allāh!" I asked: "What has happened?" He ؑ replied: "I appeared one day in the presence of the Holy Prophet ﷺ when his noble eyes were tearful. I asked, 'O Prophet of Allāh, someone has made you sorrowful. Why are your noble eyes full of tears?' He replied:

بَلْ قَامَ مِنْ عِنْدِي جِبْرِيْلُ قَبْلُ، فَحَدَّثَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِشَطِّ

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[1] •al-Munāwī in *Fayḍ al-Qadīr*, 4:421. •al-Samhūdī in *Jawāhir al-'Uqdayn*, pp. 349–350.

الْفُرَاتِ. قَالَ: فَقَالَ: هَلْ لَكَ إِلَى أَنْ أُشِمَّكَ مِنْ تُرْبَتِهِ؟ قَالَ: قُلْتُ: نَعَمْ. فَمَدَّ يَدَهُ فَقَبَضَ قَبْضَةً مِنْ تُرَابٍ فَأَعْطَانِيهَا، فَلَمْ أَمْلِكْ عَيْنَيَّ أَنْ فَاضَتَا.

'Why should it not be so when Jibrīl ؑ has just left me and he informed me that (my son) Ḥusayn will certainly be martyred at the edge of the River Euphrates. He said, 'Would you like me to let you sniff the earth of the place where he will be martyred?' The Holy Prophet ﷺ said, 'Yes.' Jibrīl ؑ extended his hand, grabbed a fistful of dirt, and gave it to me. Upon that, I could not stop my eyes from overflowing with tears.'"[1]

3. Imam al-Ṭabarī in *al-Muʿjam al-Kabīr*, Imam Aḥmad b. Ḥanbal in *Faḍāʾil al-Ṣaḥāba* and Imam al-Ājurrī in *al-Sharīʿa* have narrated from Sayyida Umm Salama ؓ. She narrated: "One day, the Messenger of Allāh ﷺ came to my home and he ﷺ said, 'No one should come to me at this time.' I kept that in mind, but Imam Ḥusayn entered the room without me knowing. Then I heard the Messenger of Allāh ﷺ weeping audibly. I glanced into the room and Imam Ḥusayn ؑ was in his ﷺ lap. The Holy Prophet ﷺ was wiping his ؑ forehead and had tears flowing from his ﷺ own eyes. I asked, 'By Allāh! I do not know when he entered.' The Holy Prophet ﷺ said,

إِنَّ جِبْرِيلَ ؑ كَانَ مَعَنَا فِي الْبَيْتِ، فَقَالَ: تُحِبُّهُ؟ قُلْتُ: أَمَّا مِنَ الدُّنْيَا فَنَعَمْ. قَالَ: إِنَّ أُمَّتَكَ سَتَقْتُلُ هَذَا بِأَرْضٍ يُقَالُ لَهَا كَرْبَلَاءُ.

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[1] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:85 §648. •Ibn Abī Shayba in *al-Muṣannaf*, 7:478 §37367. •al-Ājurrī in *Kitāb al-Sharʿiyya*, 5:2175–2176 §1667. •Abū Yaʿlā in *al-Musnad*, 1:298 §363. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:105 §2811. •al-Bazzār in *al-Musnad*, 3:101 §884. • Ibn Abī ʿĀṣim in *al-Āḥād wa al-Mathānī*, 1:308 §427. •al-Maqdisī in *al-Āḥādīth al-Mukhtāra*, 2:375 §758. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:188–189. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:199. •al-Mizzī in *Tahdhīb al-Kamāl*, 6:407. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:187.

فَتَنَاوَلَ جِبْرِيْلُ مِنْ تُرْبَتِهَا، فَأَرَاهَا النَّبِيَّ ﷺ. فَلَمَّا أُحِيْطَ بِحُسَيْنٍ
حِيْنَ قُتِلَ، قَالَ: مَا اسْمُ هَذِهِ الْأَرْضِ؟ قَالُوْا: كَرْبَلَاءُ. قَالَ: صَدَقَ
اللهُ وَرَسُوْلُهُ، أَرْضُ كَرْبٍ وَبَلَاءٍ.

> 'Jibrīl ﵇ was present with us in the room, and he asked, 'Do you love him (i.e. Ḥusayn ﵇)?' I replied, 'Yes. (If you are asking with regards to the love for this world and love for Ḥusayn then I love him) more than anything in this world.' Jibrīl then said, 'Surely, your *Umma* will martyr him in a land known as Karbala.''[1]

Then Jibrīl ﵇ also brought some earth from that particular land and showed it to the Holy Prophet ﷺ. When Imam Ḥusayn ﵇ was surrounded at the time of his martyrdom, he ﵇ asked, 'What place is this?' The people said, 'Karbala.' He ﵇ said, 'Allāh ﷻ and His Messenger ﷺ have spoken the truth. (Obviously,) this is the land of agony (*karb*) and tribulation (*balā*).'"

4. Imams al-Ḥākim, al-Ṭabarānī, al-Bayhaqī and Ibn Abī ʿĀṣim have narrated from Sayyida Umm Salama ﵂, by the chain of ʿAbd Allāh b. Wahb b. Zamʿa, and she ﵂ says:

"One night, the Messenger of Allāh ﷺ retired to rest, but then he ﷺ woke up (after a short while) quite worried. Then he ﷺ continued to lay down for a short while without sleeping and then he ﷺ sat up anxiously, though he did not seem as worried as I had seen him ﷺ the first time. Then he ﷺ lay down a third time, and he ﷺ then sat up with some red earth in his blessed hand, kissing it. I asked, 'O Messenger of Allāh ﷺ, what is this soil?' He ﷺ replied,

أَخْبَرَنِي جِبْرِيْلُ أَنَّ هَذَا يُقْتَلُ بِأَرْضِ الْعِرَاقِ، لِلْحُسَيْنِ. فَقُلْتُ
لِجِبْرِيْلَ: أَرِنِي تُرْبَةَ الْأَرْضِ الَّتِي يُقْتَلُ بِهَا. فَهَذِهِ تُرْبَتُهَا.

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:108 §2819, & in 23:289 §637. •Aḥmad b. Ḥanbal in *Faḍā'il al-Ṣaḥāba*, 2:782 §1391. •al-Ājurrī in *Kitāb al-Sharʿiyya*, 5:2172 §1662. Set forth by •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:188–189. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2598.

'Jibrīl ؑ has informed me that this (son of mine) Ḥusayn will be martyred in the land of Iraq. I said to Jibrīl, 'Show me the soil where he will be martyred.' This soil is of that place.'[1]

5. Imam al-Ṭabarānī narrates from Zaynab bint Jaḥsh ؓ that the Holy Prophet ﷺ was resting at her house when the beloved prince Ḥusayn was crawling in the house on his knees. "I became oblivious of that and Ḥusayn crawled his way to the Holy Prophet ﷺ and climbed upon his ﷺ stomach, and the Holy Prophet ﷺ woke up. I ran towards him and picked him up. The Holy Prophet ﷺ said, 'Leave my son...'" She further says: "The Holy Prophet ﷺ performed ablution and stood up to perform ritual prayer, and he ﷺ picked up Ḥusayn into his lap. When he ﷺ would go into the bowing and prostration postures, he ﷺ would place Ḥusayn ؑ down onto the ground, and he ﷺ would pick him up when he would stand. When he ﷺ sat, he raised his hands for supplication. When he ﷺ had completed ritual prayer, I asked, 'O Messenger of Allāh, I have seen you today doing what I have never seen you doing before.' He ﷺ replied:

إِنَّ جِبْرِيلَ أَتَانِي وَأَخْبَرَنِي أَنَّ ابْنِي يُقْتَلُ. قُلْتُ: فَأَرِنِي إِذًا، فَأَتَانِي تُرْبَةً حَمْرَاءَ.

'Verily, Jibrīl came to me and he informed me that my son (Ḥusayn) will be martyred. I asked, 'So show me (the place where he will be martyred). He brought to me red dirt (of that place).'"[2]

He ﷺ secured that soil in a bottle and gave it to Umm Salama ؓ and said:

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 4:440 §8202. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:109 §2821, 23:308 §697. •al-Bayhaqī in *Dalā'il al-Nubuwwa*, 6:468. •Ibn Abī ʿĀṣim in *al-Āḥād wa al-Mathānī*, 1:310 §429. Set forth by •al-Dhahabī in *Siyar Aʿlām al-Nubalā'*, 3:289.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 24:54, 57 §§141, 147. Set forth by •al-ʿAsqalānī in *Fatḥ al-Bārī*, 1:326 §220 & in •*al-Maṭālib al-ʿĀliya*, 2:87 §12. •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:188.

> يَا أُمَّ سَلَمَةَ، إِذَا تَحَوَّلَتْ هَذِهِ التُّرْبَةُ دَمًا، فَاعْلَمِي أَنَّ ابْنِي قَدْ قُتِلَ.
> قَالَ: فَجَعَلَتْهَا أُمُّ سَلَمَةَ ؓ فِي قَارُوْرَةٍ، ثُمَّ جَعَلَتْ تَنْظُرُ إِلَيْهَا كُلَّ
> يَوْمٍ، وَتَقُوْلُ: إِنَّ يَوْمًا تَحَوَّلِيْنَ دَمًا لَيَوْمٌ عَظِيْمٌ.
>
> O Umm Salama! When this soil turns into blood, then know that my son has been martyred." The narrator says that Umm Salamah ؓ placed that soil in a bottle, which she would look at on a daily basis, saying: "(O soil!) The day you turn to blood will be such a heavy day.[1]

14.5 CONCLUSION

The aforementioned hadiths and many suchlike narrations refer to the fact that the martyrdom of Imam Ḥusayn ؑ was the killing of Ḥusayn b. ʿAlī ؑ in the outward, but it was the fulfilment of the martyrdom of Prophet Muḥammad ﷺ in the inward. Thus, it is important to understand that just as Allāh ﷻ selected the most beloved prince ؑ of the Holy Prophet ﷺ - Imam Ḥusayn ؑ - for the fulfilment of his ﷺ martyrdom, He ﷻ also chose the most hated and accursed person to Him ﷻ to be the cause of that martyrdom – that wretched enemy of Islam, Yazīd!

This incident should also be observed in the perspective that just as the tragedy at Karbala is the outward spectacle of the martyrdom of Imam Ḥusayn ؑ, it is likewise an inward manifestation of causing harm to the Holy Prophet ﷺ. Yazīd did commit not only the killing of Imam Ḥusayn ؑ, he is guilty also of the direct murder of the Beloved Messenger ﷺ. According to the details described in the Holy Qurʾān, the Banū Isrāʾīl would be declared disbelievers if they killed the Prophets of Allāh ﷻ. As such, how can anyone be a person of faith who takes the life of the Leader of all the Prophets ﷺ!

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:108 §2817. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:192. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:408–409. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:300–301. •al-ʿIrāqī in *Ṭarḥ al-Tathrīb Sharḥ al-Taqrīb*, 1:36. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:189. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2599.

15

YAZĪD'S SUPPORTERS BEING SUBJECTED TO EXEMPLARY CONSEQUENCES LIKE DISBELIEVERS IN THIS WORLD

Allāh ﷻ Himself took revenge from the murderers of Imam Ḥusayn ؓ – the beloved of the Holy Prophet Muḥammad ﷺ. This exemplary revenge, according to divine nature, is also a sign from the many signs that the perpetrators were disbelievers and accursed.

It is proven from historical facts that the murderers of Imam Ḥusayn ؓ were accursed to such an extent that each one of them suffered a most gruesome death. Some were subjected to the punishment of the afterlife before they were even buried in their graves – and this was openly witnessed by many. Punishment specific to the afterlife was displayed in this world to make it clear to everyone that those culprits who martyred the descendants of the Holy Prophet ﷺ will be subjected to a punishment from Allāh ﷻ much worse than that of this world so that all the people should desist from having any grudge or enmity against the Prophetic Ahl al-Bayt ؑ.

Imam Ibn Shihāb al-Zuhrī (50 AH – 124 AH) said:

لَمْ يَبْقَ مِمَّنْ قَتَلَهُ إِلَّا مَنْ عُوقِبَ فِي الدُّنْيَا، إِمَّا بِقَتْلٍ أَوْ عَمًى أَوْ سَوَادِ الْوَجْهِ أَوْ زَوَالِ الْمُلْكِ فِي مُدَّةٍ يَسِيرَةٍ.

> None of those who killed Imam Ḥusayn ﷺ were able to evade severe punishment in this world (even prior to punishment in the Hereafter); either they too were killed, became blind, their faces became disfigured or they lost their rule in a very short time.[1]

We present some illustrations of this exemplary punishment in the following.

15.1 YAZĪD AND HIS AIDES WERE SHOWN AS REJECTED APES

Allāh ﷻ had disfigured the faces of the people of Prophet Mūsā ﷺ due to their disobediences and their evils, and He ﷻ rendered them humiliated and disgraced apes.

1. It is said in the Holy Qur'ān:

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ﴾

﴿Certainly, you know those of you who violated the Sabbath. So We said to them: 'Be like apes: disgraced and rejected.'﴾[2]

2. Likewise, it is stated in another place:

﴿فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ﴾

﴿When they arrogantly persisted in doing what they were forbidden, We said (to them): 'Be like apes, disgraced and rejected.'﴾[3]

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[1] Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 252. •Ibn Taymiyya in *Minhāj al-Sunna al-Nabawiyya*, 4:518. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:572.

[2] Qur'ān 2:65.

[3] Ibid., 7:166.

3. It is further mentioned in the Holy Qur'ān:

﴿قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ﴾

> ﴿*Say: 'Shall I inform you of something worse than that (punishment) as a requital from Allah? (It is those) whom Allah has cursed, and upon whom He brought His wrath. He turned some of them into apes and swine and (also) the worshipers of idols (i.e. the slaves of Satan). These are in a far worse situation and more astray from the right way.'*﴾[1]

Due to their continued disobedience of Allāh ﷻ, they were liable to having their faces deformed and themselves turned into animals; it did not behove the greatest of created beings [i.e. humans] to deceptively rebel against divine commands. This makes it evident that Allāh ﷻ declared the rebellious among the Banū Isrā'īl who broke the sanctity of the Sabbath and declared lawful what was unlawful as being cursed; and their faces were disfigured. So why would it not be so that those wretched and hard-hearted beastly people who were worse than the Jews should be worthy of divine punishment who mercilessly martyred the Family ؑ of the Messenger of Allāh ﷺ, caused harm to the Messenger ﷺ, declared the Prophetic Ḥaram as lawful, legalised what was prohibited in the land of Madīna, etc.? Doubtlessly, these wretched people are akin to lowly apes and entitled to the worst of punishments. Allāh ﷻ had Himself shown this spectacle to the Holy Prophet ﷺ.

1. Abū Hurayra ؓ reported that the Messenger of Allāh ﷺ said:

إِنِّي أُرِيتُ فِي مَنَامِي كَأَنَّ بَنِي الْحَكَمِ بْنِ أَبِي الْعَاصِ يَنْزُوْنَ عَلَى مِنْبَرِي كَمَا تَنْزُو الْقِرَدَةُ.

I was shown in a dream that the family of al-Ḥakam b. Abī al-

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[1] Ibid., 5:60.

> ʿĀṣ (the father of Marwān) is jumping around upon my pulpit like monkeys.[1]

Abū Hurayra ﵁ narrated that from seeing this dream and until his death, the Holy Prophet ﷺ was never seen laughing openly.

The narration of this dream is corroborated by the following report of Imam al-Tirmidhī:

2. Imams al-Tirmidhī and al-Ṭabarānī have reported from Yūsuf b. Saʿd, and it is supported by al-Qāḍī Ibn al-ʿArabī, al-Mizzī, Ibn Kathīr and al-Suyūṭī, that Yūsuf b. Saʿd said:

> قَامَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا بَايَعَ مُعَاوِيَةَ، فَقَالَ: سَوَّدْتَ وُجُوْهَ الْمُؤْمِنِيْنَ، أَوْ يَا مُسَوِّدَ وُجُوْهِ الْمُؤْمِنِيْنَ. فَقَالَ: لَا تُؤَنِّبْنِي -رَحِمَكَ اللهُ- فَإِنَّ النَّبِيَّ أُرِيَ بَنِي أُمَيَّةَ عَلَى مِنْبَرِهِ، فَسَاءَهُ ذَلِكَ. فَنَزَلَتْ: ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾ [الكوثر، ١٠٨/ ١] يَا مُحَمَّدُ، يَعْنِي نَهْرًا فِي الْجَنَّةِ، وَنَزَلَتْ: ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ① وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ② لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ﴾ [القدر، ٩٧/ ١-٣]. يَمْلِكُهَا بَعْدَكَ بَنُوْ أُمَيَّةَ، يَا مُحَمَّدُ. قَالَ الْقَاسِمُ: فَعَدَدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ، لَا يَزِيْدُ يَوْمٌ وَلَا يَنْقُصُ.
>
> "After Imam Ḥasan's ﵇ pledging the truce with Muʿāwiya ﵁, a man stood in front of Imam Ḥasan ﵇ and began saying, 'You have smeared the face of the Muslims,' or he said, 'O he who has smeared the face of the Muslims!' Imam Ḥasan ﵇ said, 'Allāh ﷻ have mercy on you, do not blame me. Verily, the

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 4:527 §8481. •Abū Yaʿlā in *al-Musnad*, 11:348 §6461. •al-Fasawī in *al-Maʿrifa wa al-Tārīkh*, 3:352. •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 6:511. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 57:265. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:243. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 2:108 & in *Tārīkh al-Islām*, 3:366. •al-ʿAsqalānī in *al-Maṭālib al-ʿĀliya*, 18:279 §4464. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 5:243–244 §9246. •al-Suyūṭī in *al-Khaṣāʾiṣ al-Kubrā*, 2:200. •al-Hindī in *Kanz al-ʿUmmāl*, 11:53 §30845.

> Banū Umayya were shown (in a dream) to the Holy Prophet ﷺ upon his ﷺ pulpit. This spectacle was upsetting for him ﷺ, and this Qur'ānic verse was revealed on it: ﴿*(O Prophet!) Indeed, We have granted you an infinite abundance of goodness.*﴾[1] Moreover, the following Qur'ānic verses were also revealed: ﴿*Indeed, We revealed this (Qur'ān) in the Night of Power. What will make you realise what the Night of Power is? The Night of Power is better than a thousand months.*﴾[2] And it was said, 'O Muḥammad, the Banū Umayya will be rulers after you.' (The narrator) Qāsim (b. al-Faḍl al-Ḥidānī) said, 'We calculated and it (the tenure of the Banū Umayya rule) was for a thousand months – not a day more nor less.'"[3]

The Holy Prophet ﷺ becoming upset with the Banū Umayya upon his pulpit is evidence that he ﷺ knew very well that these people will be of the lowest and meanest character, and that they will transgress the limits set by Allāh ﷻ.

3. In a narration, ʿImrān b. Ḥuṣayn ؓ reports:

مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ: ثَقِيفًا، وَبَنِي حَنِيفَةَ، وَبَنِي أُمَيَّةَ.

> The Holy Prophet ﷺ passed away while he ﷺ seriously disliked three tribes: the Banū Thaqīf (of Ṭā'if), the Banū Ḥanīfa (the tribe of Musaylama al-Kadhdhāb – the Liar, from Najd) and the Banū Umayya (the tribe of Marwān and Yazīd b. Muʿāwiya).[4]

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[1] Qur'ān 108:1.

[2] Qur'ān 97:1–3.

[3] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *Tafsīr al-Qur'ān* [Interpretation of the Qur'ān], Ch.: 'Regarding *Sūra Laylat al-Qadr*,' 5:444 §3350. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:89 §2754. Set forth by •Ibn al-ʿArabī in *Aḥkām al-Qur'ān*, 4:429. •al-Mizzī in *Tahdhīb al-Kamāl*, 32:428. •al-Qurṭubī in *al-Jāmiʿ li aḥkām al-Qur'ān*, 20:133. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:18 & in *Tafsīr al-Qur'ān al-ʿAẓīm*, 4:530. •al-Suyūṭī in *al-Khaṣā'iṣ al-Kubrā*, 2:201. •al-Ḥalabī in *al-Sīra*, 2:97.

[4] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'About

Explaining this, Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī (d. 1052 AH) has written:

> گفت عمران مرد پیغمبر ﷺ وهو یکره ثلاثة أحیاء۔ وحال آنکه آنحضرت ﷺ ناخوش میداشت سه قبیله را ... بنی امیه۔ که عبید الله بن زیاد که مباشر قتل امام شهید حسین بن علی ؑ از ایشاں بود۔ کذا قیل۔ وعجب ست ازیں قائل که یزید را نگفت که امر کننده عبید الله بن زیاد بود و هرچه کرد بامر وے و رضاے وے کرد و باقی بنی امیه هم درکار هائے خود تقصیر نکرده اند یزید وعبید الله را چه گویند ودر حدیث آمده است که آنحضرت ﷺ در خواب دید که بوزنها بر منبر شریف وے ﷺ بازی میکنند و تعبیر آں به بنی امیه کرد و دیگر چیز ها بسیار است چه گوید۔

"ʿImrān (b. Ḥuṣayn) ؓ said that the Holy Prophet ﷺ passed away in the state that he ﷺ seriously disliked three families, of which one is the Banū Umayya. ʿUbayd Allāh b. Ziyād – the one who is directly involved in the murder of the martyr Imam Ḥusayn b. ʿAlī ؑ – is from this tribe. This is how it is said. It is a surprise that the one who mentioned this did not state anything on Yazīd – the one who had directly ordered ʿUbayd Allāh b. Ziyād to carry out this tragedy; whatever Ibn Ziyād did, he did so at the direct command and wishes of Yazīd. Other members of the Banū Umayya also left nothing out when committing their dark crimes. What then can be said of Yazīd and ʿUbayd Allāh (b. Ziyād)! It is reported in a hadith that the Holy Prophet ﷺ saw in a dream that monkeys were playing and jumping around upon his ﷺ pulpit, in whose interpretation he ﷺ said are the Banū Umayya. There

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Thaqīf and Banū Ḥanīfa,' 5:729 §3943. •al-Bazzār in *al-Musnad*, 9:10 §3510.

is so much else to say but to what extent should we speak?"[1]

Likewise, al-Qāḍī Thanā' Allāh Pānīpatī writes on the Banū Umayya:

> وَسَبُّوْا آلَ مُحَمَّدٍ ﷺ عَلَى الْمَنَابِرِ، فَمُتِّعُوْا بِهَذِهِ الضَّلَالَةِ أَلْفَ شَهْرٍ، فَانْتَقَمَ اللهُ مِنْهُمْ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ.
>
> The Banū Umayya insulted the descendants of the Prophet Muḥammad ﷺ from the pulpits. In that misguidance, they continued to take advantage of the wealth and properties for a thousand months. After that, Allāh ﷻ took such revenge from them that not a single one of them survived.[2]

We have learnt well the despicable acts of Yazīd and his aides in the previous chapters. What cruelty is there that they did not commit? What sin is there that they did not do? It is because of this reason that Allāh ﷻ showed the murderers of Imam Ḥusayn ؑ in this world to the Holy Prophet ﷺ as apes like those of the disbelievers from among the past nations. It is a fact, and very much clear, that dreams of Prophets ؑ are divine revelation. Moreover, this is narrated by Imam al-Tirmidhī; the Successors and prominent individuals from among those who came after them have clearly agreed upon its interpretation.

4. Imam al-Ḥākim, al-Khaṭīb al-Baghdādī and Ibn ʿAsākir have narrated that ʿAbd Allāh b. ʿAbbās ؓ reported that it was revealed to the Holy Prophet ﷺ:

> إِنِّي قَتَلْتُ بِيَحْيَى بْنِ زَكَرِيَّا سَبْعِيْنَ أَلْفًا، وَإِنِّي قَاتِلٌ بِابْنِ ابْنَتِكَ سَبْعِيْنَ أَلْفًا وَسَبْعِيْنَ أَلْفًا.
>
> I took revenge for the murder of Yaḥyā b. Zakariyyā (ؑ) from seventy thousand (70,000) people (for that is how many evil people were killed in revenge against him ؑ). Verily, I

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[1] •ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī in *Ashʿat al-lamaʿāt, Kitāb al-Fitan, Bāb Manāqib Quraysh wa Dhikr al-Qabā'il, al-Faṣl al-Thānī*, 4:623.

[2] •al-Qāḍī Thanā' Allāh in *al-Tafsīr al-Maẓharī, Sūra Ibrāhīm*, 5:271.

shall take revenge for the murder of the princely son of your beloved daughter Fāṭima from seventy thousand (70,000) with seventy thousand more (70,000) (i.e. that his how many will be killed in revenge).[1]

The words in another narration are:

إِنِّي قَتَلْتُ عَلَى دَمِ يَحْيَى بْنِ زَكَرِيَّا، وَإِنِّي قَاتِلٌ عَلَى دَمِ ابْنِ ابْنَتِكَ.

(Allāh ﷻ said:) 'Verily, I avenged the murder of Yaḥyā b. Zakariyyā (ؑ). (Likewise,) I will also avenge the murder of the princely son of your beloved daughter.'[2]

5. In reviewing the narrations on the consequences of those who murdered Imam Ḥusayn ؑ, al-Ḥāfiẓ Ibn Kathīr writes:

    وَأَمَّا مَا رُوِيَ مِنَ الْأَحَادِيْثِ وَالْفِتَنِ الَّتِي أَصَابَتْ مَنْ قَتَلَهُ، فَأَكْثَرُهَا صَحِيْحٌ، فَإِنَّهُ قَلَّ مَنْ نَجَا مِنْ أُوْلَئِكَ الَّذِيْنَ قَتَلُوْهُ مِنْ آفَةٍ وَعَاهَةٍ فِي الدُّنْيَا، فَلَمْ يَخْرُجْ مِنْهَا، حَتَّى أُصِيْبَ بِمَرَضٍ، وَأَكْثَرُهُمْ أَصَابَهُمُ الْجُنُوْنُ.

    The narrations reported in this regard, and the tribulations that the killers of Imam Ḥusayn ؑ suffered, most such reports are *ṣaḥīḥ*, for it would be rare for anyone who martyred him ؑ that they would avoid difficulties and calamity in this world. None of them left this world except that they suffered a (painful) illness. Most of them went insane.[3]

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[1] Narrated by •al-Ḥākim in *al-Mustadrak*, 2:319, 648 §§3147, 4152. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 1:142. •al-Qurṭubī in *al-Jāmiʿ li aḥkām al-Qurʾān*, 10:219. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:225, & in 64:216. •Ibn al-Jawzī in *al-Muntaẓim*, 5:346. •al-Dhahabī in *Tadhkira al-Ḥuffāẓ*, 1:77 §73 & in *Siyar Aʿlām al-Nubalāʾ*, 4:342. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2597.

[2] Narrated by •al-Ḥākim in *al-Mustadrak*, 3:195 §4822.

[3] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:201–202.

It is essential to make clear here that those who suffered a humiliating death were not all murderers of Imam Ḥusayn ﷷ. The reason for revenge being taken from them is because they were aides and supporters of those who killed Imam Ḥusayn ﷷ and they did not deem the accursed deed of those murderers as something bad. As such, they too were counted among his ﷷ murderers.

In the following we shall mention some important narrations from among the dozens in this category so as to make it clear as to how the killers of Imam Ḥusayn ﷷ suffered the wrathful punishment from Allāh ﷻ in this life.

15.2 TO SUPPORT THE KILLERS OF IMAM ḤUSAYN ﷷ IN ANY WAY AT ALL IS TANTAMOUNT TO INVITING THE DISPLEASURE OF THE HOLY PROPHET ﷺ

1. ʿAllāma Sibṭ b. al-Jawzī writes:

> لَمَّا أَسْلَمَ وَحْشِيٌّ قَاتِلُ حَمْزَةَ، قَالَ لَهُ رَسُوْلُ اللهِ ﷺ: غَيِّبْ وَجْهَكَ عَنِّي فَإِنِّي لَا أُحِبُّ مَنْ قَتَلَ الْأَحِبَّةَ.
>
> When Waḥshī – the killer of Amīr Ḥamza ؓ – became Muslim, the Messenger of Allāh ﷺ said to him, 'Keep your face away from me because I do not like (to see) the killers of those who are beloved to me.'

After this, ʿAllāma Sibṭ b. al-Jawzī writes:

> وَهَذَا، وَالْإِسْلَامُ يَجِبُ مَا قَبْلَهُ، فَكَيْفَ يَقْدِرُ الرَّسُوْلُ ﷺ أَنْ يَرَى مَنْ ذَبَحَ الْحُسَيْنَ ﷷ، وَأَمَرَ بِقَتْلِهِ، وَحَمَلَ أَهْلَهُ عَلَى أَقْتَابِ الْجِمَالِ.
>
> This ends here. Islam also makes necessary the affairs that took place before it. Therefore, (in light of this incident, we can conclusively extract that) anyone who slaughtered Imam Ḥusayn ﷷ, or ordered him ﷷ to be killed and mounted his ﷷ family and dependents upon uncovered camel litters, how can

the Messenger of Allāh ﷺ bear to see them?[1]

2. Abū Naḍr al-Jarmī said: "I saw an ugly blind man and asked him about his blindness. He replied, 'I was among those who were in the army of ʿUmar b. Saʿd fighting against Imam Ḥusayn ؑ. When night came, I went to sleep. I saw the Messenger of Allāh ﷺ and that there was a pot full of blood in front of him ﷺ. There was a quill in that blood. The comrades of ʿUmar b. Saʿd were brought to him ﷺ individually, and he ﷺ would take that quill and write something between their eyes. Then, I was brought to him ﷺ. I said, 'O Messenger of Allāh, by Allāh! I neither slashed a sword, nor did I cast a spear or fire an arrow.' The Holy Prophet ﷺ said,

   أَفَلَمْ تُكَثِّرْ عَدُوَّنَا؟ فَأَدْخَلَ إِصْبَعَهُ فِي الدَّمِ -السَّبَّابَةَ وَالْوُسْطَى- وَأَهْوَى بِهِمَا إِلَى عَيْنَيَّ، فَأَصْبَحْتُ، وَقَدْ ذَهَبَ بَصَرِي.

   Did you not increase the number of our enemies?' Then he ﷺ dipped his index and middle fingers in blood and (then) inserted them into my eyes. When I woke up in the morning, my eyesight had gone.'"[2]

3. Observe the details of this very incident which Sibṭ b. al-Jawzī has narrated from al-Wāqidī, and which he in turn narrated from Ibn al-Rumāḥ. He writes:

   كَانَ بِالْكُوْفَةِ شَيْخٌ أَعْمَى قَدْ شَهِدَ قَتْلَ الْحُسَيْنِ فَسَأَلْنَاهُ يَوْمًا عَنْ ذَهَابِ بَصَرِهِ، فَقَالَ: كُنْتُ فِي الْقَوْمِ وَكُنَّا عَشَرَةً غَيْرَ أَنِّي لَمْ أَضْرِبْ بِسَيْفٍ وَلَمْ أَطْعَنْ بِرُمْحٍ وَلَا رَمَيْتُ بِسَهْمٍ، فَلَمَّا قُتِلَ الْحُسَيْنُ ؑ وَحُمِلَ رَأْسُهُ رَجَعْتُ إِلَى مَنْزِلِي وَأَنَا صَحِيحٌ وَعَيْنَايَ كَأَنَّهُمَا

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[1] Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 246.

[2] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:259. Set forth by •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:573. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2642.

كَوْكَبَانِ فَنِمْتُ تِلْكَ اللَّيْلَةَ فَاتَانِي آتٍ فِي الْمَنَامِ، وَقَالَ: أَجِبْ رَسُوْلَ اللهِ ﷺ، قُلْتُ: مَا لِي وَلِرَسُوْلِ اللهِ، فَأَخَذَ بِيَدِي، وَانْتَهَرَنِي، وَلَزِمَ تَلْبَابِي، وَانْطَلَقَ بِي إِلَى مَكَانٍ فِيْهِ جَمَاعَةٌ، وَرَسُوْلُ اللهِ ﷺ جَالِسٌ، هُوَ مُغْتَمٌّ مُتَحَيِّرٌ حَاسِرٌ عَنْ ذِرَاعَيْهِ، وَبِيَدِهِ سَيْفٌ، وَبَيْنَ يَدَيْهِ نَطْعٌ، وَإِذَا أَصْحَابِي الْعَشَرَةُ مُذْبَحِيْنَ بَيْنَ يَدَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: لَا سَلَّمَ اللهُ عَلَيْكَ، وَلَا حَيَّاكَ، يَا عَدُوَّ اللهِ الْمَلْعُوْنَ، أَمَا اسْتَحْيَيْتَ مِنِّي تَهْتِكَ حُرْمَتِي وَتَقْتُلُ عِتْرَتِي وَلَمْ تَرْعَ حَقِّي؟ قُلْتُ: يَا رَسُوْلَ اللهِ، مَا قَاتَلْتُ، قَالَ: نَعَمْ. وَلَكِنَّكَ كَثَّرْتَ السَّوَادَ، وَإِذَا بِطَسْتٍ عَنْ يَمِيْنِهِ فِيْهِ دَمُ الْحُسَيْنِ، فَقَالَ: اُقْعُدْ فَجَثَوْتُ بَيْنَ يَدَيْهِ فَأَخَذَ مِرْوَدًا وَأَحْمَاهُ ثُمَّ كَحَلَ بِهِ عَيْنِي فَأَصْبَحْتُ أَعْمَى كَمَا تَرَوْنَ.

An elderly blind man in Kūfa had witnessed Imam Ḥusayn ؓ being killed. One day, we asked him how he had lost his eyesight, and he replied, 'I was (in the land of Karbala) with ten men of my tribe. I neither killed [him ؓ] with my sword, nor with my spear, nor did I fire an arrow. When Imam Ḥusayn ؓ was martyred, Yazīd's army took away his ؓ noble head, but I returned to my place of stay. My eyesight was then good and sound, just like two twinkling stars. That night, as I slept, a man came into my dream and said, 'Stand up and respond to the Messenger of Allāh ﷺ. I asked him as to what the issue was between me and the Messenger of Allāh ﷺ, but he grabbed my hand, scolded me, seized me by the collar and took me to a place wherein was a group, with the Messenger of Allāh ﷺ seated. The Holy Prophet ﷺ was sorrowful, upset, the arms of his shirt folded back and holding a sword in his hand. There was a leathern rug in front of him ﷺ on which lay the slaughtered corpses of my ten comrades (who partook in murdering Imam Ḥusayn ؓ). I greeted the Messenger of Allāh ﷺ and he ﷺ (did not respond to my greeting but) replied, 'O accursed enemy of Allāh! May you not have peace from Allāh nor your life any blessings. Did you not feel ashamed even in the slightest when seeing my sanctity being violated and my descendants being slaughtered? Did you not respect any of my rights?' I replied, 'O Messenger of Allāh, I did not fight.' The Holy Prophet ﷺ then said, 'Yes! But you did increase the number (of the enemy) with your presence.' I then suddenly saw a tray on the right of the Holy Prophet ﷺ that contained the blood of (Imam) Ḥusayn (ؑ). The Holy Prophet ﷺ ordered, 'Sit!' So, I kneeled down in front of him ﷺ. Then He ﷺ asked for a needle, heated it and wiped it across my eyes. Since then, I am blind, as you all can see.'[1]

4. Imam al-Lālikā'ī has narrated from ʿAbd al-Malik b. ʿUmayr that he said that 'we had someone who would sit with us and wear perfume, but the stench of tar always overwhelmed him. Someone asked him, 'O so-and-so! You wear perfume so why does the stink of tar always remain overbearing on you?' He replied, 'Have you people sensed that?' 'Yes,' they answered. He then said, 'Let me tell you the truth behind it:

كُنْتُ فِيْمَنْ سَلَبَ الْحُسَيْنَ بْنَ عَلِيٍّ (ؑ) وَأَصْحَابَهُ. قَالَ: فَأُرِيْتُ فِي الْمَنَامِ، فَرَأَيْتُ: كَأَنَّ النَّاسَ قَدْ حُشِرُوْا وَخَرَجُوْا عِطَاشًا. قَالَ: وَإِذَا رَجُلٌ قَاعِدٌ وَحَوْضٌ، يَسْقِي النَّاسَ مِنْهُ، وَإِذَا رَسُوْلُ اللهِ ﷺ، فَقُلْتُ: يَا رَسُوْلَ اللهِ، اِسْقِنِي، قَالَ: اسْقِهِ، قَالَ الرَّجُلُ: يَا رَسُوْلَ اللهِ، إِنَّهُ مِمَّنْ سَلَبَ الْحُسَيْنَ، فَقَالَ: اذْهَبُوْا بِسَالِبِ الْحُسَيْنِ، فَاسْقَوْهُ قَطِرَانًا، فَأَصْبَحْتُ وَإِنَّ رَائِحَةَ الْقَطِرَانِ لَتَغْلِبُ عَلَيَّ.

I was among those who dispossessed Ḥusayn b. ʿAlī (ؑ) and his companions." He said: "I was shown a dream, and I saw that the people are gathered in the Plain of the Great

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[1] Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 252. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:572.

> Gathering and that they have emerged from their graves thirsty." He said: "Suddenly, there was a man who was sitting, and there was a pond from which that man was giving people to drink. Then, immediately, there was the Messenger of Allāh ﷺ also present there. So, I said, 'O Messenger of Allāh, give me to drink also.' He ﷺ ordered, 'Give him to drink.' The man said, 'O Messenger of Allāh, he is from among those who dispossessed Ḥusayn (ؑ).' The Holy Prophet ﷺ said, 'Take away the one who dispossessed Ḥusayn and make him drink tar.' When I woke up in the morning, the stench of tar was overwhelming me.'[1]

Therefore, in spite of that man applying perfume, the stink of tar emanated from that man's body from that day onwards, and he remained subjected to that offensive stench.

5. Faḍl b. Zubayr mentioned: "I was sitting with a man when another man came and sat down next to him stinking of tar. He asked that man, 'Do you sell tar?' He replied, 'I have never sold tar.' The first man then asked, 'Then what is this smell?' He explained, 'I was among those who were in the army of ʿUmar b. Saʿd; I would sell metal nails to them. When the darkness of night spread over and I lay down, I saw the Messenger of Allāh ﷺ in a dream, and ʿAlī ؑ was also with him ﷺ giving water to drink to the martyred companions of Imam Ḥusayn ؑ. I asked him ؑ, 'Please give me some water too,' and he ؑ refused. I then said, 'O Messenger of Allāh, please tell him to give me some water also.' The Holy Prophet ﷺ said,

أَلَسْتَ مِمَّنْ عَاوَنَ عَلَيْنَا؟ فَقُلْتُ: يَا رَسُوْلَ اللهِ، وَاللهِ، مَا ضَرَبْتُ
بِسَيْفٍ، وَلَا طَعَنْتُ بِرُمْحٍ، وَلَا رَمَيْتُ بِسَهْمٍ، وَلَكِنِّي كُنْتُ أَبِيْعُهُمْ
أَوْتَادَ الْحَدِيْدِ، فَقَالَ يَا عَلِيُّ، اسْقِهِ، فَنَاوَلَنِي قَعْبًا مَمْلُوْءًا قَطِرَانًا،
فَشَرِبْتُ مِنْهُ قَطِرَانًا، وَلَمْ أَزَلْ أَبُوْلُ الْقَطِرَانَ أَيَّامًا، ثُمَّ انْقَطَعَ ذَلِكَ

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[1] Narrated by al-Lālakāʾī in *Karāmāt al-Awliyāʾ*, p. 138 §91.

الْبَوْلُ عَنِّي، وَبَقِيَتِ الرَّائِحَةُ فِي جِسْمِي.

'Are you not from among those who assisted our enemy against us?' I replied, 'O Messenger of Allāh, by Allāh! I neither used a sword, nor threw a spear, nor fired an arrow. In fact, I was only selling metal nails to them.' The Holy Prophet ﷺ said, 'O ʿAlī! Give him to drink.' He handed me a bowl full of tar, which I drank, after which I continued to urinate only tar. Thereafter, though the urine of tar had discontinued, its stench continued to emanate from my body."[1]

This punishment is just like that which will be meted out to the disbelievers in Hell, as it is stated in the Glorious Qurʾān that the inmates of Hell will be given scalding water (mixed with pus) to drink:

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ﴾

﴿ *On top of that, they shall have a boiling liquid (mixed with pus to drink) after it.* ﴾[2]

It is mentioned at another place:

﴿مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ١٦ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ﴾

﴿ *With Hell lying ahead of him, (where) he shall be given oozing pus to drink. He will try to gulp it down but can hardly swallow it. Death will encroach on him from every side, but he will not die. And there is (yet) more intense punishment ahead of him.* ﴾[3]

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:258–259. Set forth by •al-Jawzī in *Bustān al-Wāʿiẓīn*, p. 263. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2642.

[2] Qurʾān 37:67.

[3] Ibid., 14:16–17.

The punishment that the disbelievers will be subjected to in Hell has also been imposed in one form in this world on the murderers of Imam Ḥusayn ﵇ or on those who bear enmity to the Ahl al-Bayt ﵈. This is just like what has been mentioned previously that the rulers of the Banū Umayya were shown as disgraced apes, and so, similarly, this punishment that is specified for the disbelievers was inflicted in this world on those who killed Imam Ḥusayn ﵇.

15.3 IBN ZIYĀD SUFFERED THE WORST OF CONSEQUENCES AND DIVINE PUNISHMENT APPEARED AGAINST HIM IN THIS WORLD

1. Imams al-Tirmidhī and al-Ṭabarānī have reported from ʿAmāra b. ʿUmayr that after ʿUbayd Allāh b. Ziyād and his comrades were killed, their heads were taken to the royal court in Kūfa and placed in the courtyard just like the noble heads of Imam Ḥusayn ﵇ and the other martyrs of Karbala had been placed previously. He said: "I too had gone there. When I approached their severed heads, the people were saying,

   قَدْ جَاءَتْ قَدْ جَاءَتْ، فَإِذَا حَيَّةٌ قَدْ جَاءَتْ تَخَلَّلُ الرُّؤُوْسَ، حَتَّى دَخَلَتْ فِي مِنْخَرَيْ عُبَيْدِ اللهِ بْنِ زِيَادٍ، فَمَكَثَتْ هُنَيْهَةً، ثُمَّ خَرَجَتْ.

   'There it comes! There it comes!' I saw that a snake appeared from nowhere and began thrusting itself into the heads (of ʿUbayd Allāh b. Ziyād and his other companions) until it entered the nostrils of ʿUbayd Allāh b. Ziyād. It remained there for a short while and then exited (and went elsewhere until it disappeared from the people's eyes).[1]

Then, suddenly, a man shouted, 'Here it comes again! Here it comes again!' I saw that the snake had returned. It did this twice or thrice."

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[1] Narrated by •al-Tirmidhī in *al-Sunan*: Bk.: *al-Manāqib* [The Virtues], Ch.: 'The virtues of al-Ḥasan and al-Ḥusayn ﵈,' 5:660 §3780. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:112 §2832. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 37:461. Set forth by •al-Mubārakfūrī in *Tuḥfa al-Aḥwadhī*, 10:193.

ʿAllāma Badr al-Dīn al-ʿAynī writes on his discussion of this narration:

إِنَّ اللهَ تَعَالَى جَازَى هَذَا الْفَاسِقَ الظَّالِمَ عُبَيْدَ اللهِ بْنَ زِيَادٍ، بِأَنْ جَعَلَ قَتْلَهُ عَلَى يَدَيْ إِبْرَاهِيْمَ بْنِ الْأَشْتَرِ يَوْمَ السَّبْتِ لِثَمَانٍ بَقِيْنَ مِنْ ذِي الْحَجَّةِ، سَنَةَ سِتٍّ وَسِتِّيْنَ عَلَى أَرْضٍ يُقَالُ لَهَا الْجَازِرُ، بَيْنَهَا وَبَيْنَ الْمَوْصِلِ خَمْسَةُ فَرَاسِخَ، وَكَانَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدَةَ الثَّقَفِيُّ أَرْسَلَهُ لِقِتَالِ ابْنِ زِيَادٍ، وَلَمَّا قُتِلَ ابْنُ زِيَادٍ، جِيْءَ بِرَأْسِهِ وَبِرُؤُوْسِ أَصْحَابِهِ، وَطُرِحَتْ بَيْنَ يَدَيِ الْمُخْتَارِ، وَجَاءَتْ حَيَّةٌ دَقِيْقَةٌ تَخَلَّلَتِ الرُّؤُوْسَ، حَتَّى دَخَلَتْ فِي فَمِ ابْنِ مَرْجَانَةَ وَهُوَ ابْنُ زِيَادٍ، وَخَرَجَتْ مِنْ مِنْخَرِهِ، وَدَخَلَتْ فِي مِنْخَرِهِ، وَخَرَجَتْ مِنْ فِيْهِ، وَجَعَلَتْ تَدْخُلُ وَتَخْرُجُ مِنْ رَأْسِهِ بَيْنَ الرُّؤُوْسِ، ثُمَّ إِنَّ الْمُخْتَارَ بَعَثَ بِرَأْسِ ابْنِ زِيَادٍ، وَرُؤُوْسِ الَّذِيْنَ قُتِلُوْا مَعَهُ إِلَى مَكَّةَ إِلَى مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، وَقِيْلَ: إِلَى عَبْدِ اللهِ بْنِ الزُّبَيْرِ فَنَصَبَهَا بِمَكَّةَ وَأَحْرَقَ ابْنُ الْأَشْتَرِ جُثَّةَ ابْنِ زِيَادٍ وَجُثَثَ الْبَاقِيْنَ.

"Allāh ﷻ punished that evil and cruel ʿUbayd Allāh b. Ziyād on Saturday 22nd Dhu'l-Ḥijja, 66 AH, in the land called Jāzir – the distance between Jāzir and Mosul (Mawṣil) is five parasangs (15 miles). He was killed at the hands of Ibrāhīm b. Ashtar, whom Mukhtār b. Abī ʿUbayda al-Thaqafī had sent to fight against Ibn Ziyād.

When Ibn Ziyād had been killed, his head and those of his comrades were brought and thrown in front of Mukhtār al-Thaqafī. At that moment, a thin snake appeared from nowhere and began burrowing into their heads until it entered the mouth of Ibn Marjāna, i.e. Ibn Ziyād, and it emerged from his nostrils, and then it entered his nostrils and came out from his mouth. (That snake) continued to enter and exit only his head. Then Mukhtār al-Thaqafī sent the heads of Ibn Ziyād and of those killed with him to Imam Muḥammad b. al-Ḥanafiyya ﷷ in Makka. It is also said that they were sent to ʿAbd Allāh b. Zubayr ؓ. He propped those heads in Makka Muʿaẓẓama (as a lesson of warning) and Ibn Ashtar burned the torsos of Ibn Ziyād and the other slain."[1]

The famous Salafi Hadith expert, ʿAllāma ʿAbd al-Raḥmān al-Mubārakpūrī writes in the commentary to this hadith:

وَإِنَّمَا أَوْرَدَ التِّرْمِذِيُّ هَذَا الْحَدِيْثَ فِي مَنَاقِبِ الْحَسَنَيْنِ ﷷ لِأَنَّ فِيْهِ ذِكْرَ الْمُجَازَاةِ لِمَا فَعَلَهُ عُبَيْدُ اللهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ.

Verily, Imam al-Tirmidhī has included this hadith under the [chapter of the] virtues of Imams Ḥasan and Ḥusayn ﷷ, for in this incident is mentioned the revenge against the (heinous) act which ʿUbayd Allāh b. Ziyād had done to the noble head of Imam Ḥusayn ﷷ.[2]

2. Imams al-Ṭabarānī, Ibn ʿAsākir and Ibn Kathīr have narrated from ʿAbd al-Malik b. Kurdūs that the doorkeeper of ʿUbayd Allāh b. Ziyād said to him:

دَخَلْتُ الْقَصْرَ خَلْفَ عُبَيْدِ اللهِ بْنِ زِيَادٍ حِيْنَ قُتِلَ الْحُسَيْنُ (ﷷ)، فَاضْطَرَمَ فِي وَجْهِهِ نَارٌ، فَقَالَ: هَكَذَا بِكُمِّهِ عَلَى وَجْهِهِ، فَقَالَ: هَلْ رَأَيْتَ؟ قُلْتُ: نَعَمْ، فَأَمَرَنِي أَنْ أَكْتُمَ ذَلِكَ.

When Imam Ḥusayn (ﷷ) was killed, I entered the palace behind ʿUbayd Allāh b. Ziyād and saw that fire flared up in his face. He placed his sleeves over his face (to protect himself from the fire) like this and said, '(O doorkeeper!) Did you see (my face being burned with fire)?' I replied, 'Yes.' He then ordered me to keep this incident secret (and not to disclose it to anyone).[1]

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[1] •al-ʿAynī in *ʿUmdat al-Qārī*, 16:241.

[2] •al-Mubārakfūrī in *Tuḥfa al-Aḥwadhī*, 10:178.

3. Mughīra narrates: The mother of Ibn Ziyād, namely Marjāna, said to her son ʿUbayd Allāh b. Ziyād:

يَا خَبِيثُ، قَتَلْتَ ابْنَ رَسُوْلِ اللهِ ﷺ، لَا تَرَى الْجَنَّةَ أَبَدًا.

O vile wretch! You martyred the son of the Messenger of Allāh ﷺ. You shall never see Paradise.[2]

One of the forms of the punishment that will be inflicted upon the disbelievers and the polytheists as torment in their graves is that snakes and scorpions will be imposed upon them. A glimpse of the torment that the disbelievers will be subjected to in their graves has been shown in this world to the murderers of Imam Ḥusayn ؑ. As such, those who committed open bloodshed of the beloveds of the Ahl al-Bayt ؑ were punished with the torment of snakes. The similitude of the torment to which Ibn Ziyād was subjected is that to which the disbelievers will be subjected in the grave.

i. ʿĀʾisha al-Ṣiddīqa ؓ narrated that the Holy Prophet ﷺ said:

يُرْسَلُ عَلَى الْكَافِرِ حَيَّتَانِ: وَاحِدَةٌ مِنْ قِبَلِ رَأْسِهِ، وَأُخْرَى مِنْ قِبَلِ رِجْلَيْهِ، تَقْرِضَانِهِ قَرْضًا، كُلَّمَا فَرَغَتَا عَادَتَا إِلَى يَوْمِ الْقِيَامَةِ.

Two snakes will be inflicted upon the disbeliever in the grave: one from his head side and one from his feet side. They will bite him severely. When they have bitten him once, they will bite him again, and this will continue until the Day of Judgement.[3]

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:112 §2831. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 37:451. Set forth by •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:285. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

[2] Set forth by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 37:451. •al-Dhahabī in *Tārīkh al-Islām*, 5:15. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:286. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:307. •ʿĀṣimī in *Samṭ al-Nujūm al-ʿAwālī*, 3:186.

[3] Narrated by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:152 §25230. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 3:55.

ii. It is reported by Abū Hurayra ؓ that the Holy Prophet ﷺ asked:

أَتَدْرُونَ فِيمَا أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ﴾ [طه، ٢٠/ ١٢٤]؟ أَتَدْرُوْنَ مَا الْمَعِيْشَةُ الضَّنْكَةُ؟

"Do you know for what Allāh ﷻ has said in this Qur'ānic verse: ﴿*... there shall be indeed a depressing life for him. And We shall raise him blind on the Day of Resurrection.'*﴾?" (Then he ﷺ asked:) "Do you know what a narrowness of worldly sustenance is?"

The Noble Companions ؓ replied:

اَللهُ وَرَسُوْلُهُ أَعْلَمُ.

Allāh and His Messenger ﷺ knows best.

He ﷺ said:

عَذَابُ الْكَافِرِ فِي قَبْرِهِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهُ يُسَلَّطُ عَلَيْهِ تِسْعَةٌ وَتِسْعُوْنَ تِنِّينًا، أَتَدْرُوْنَ مَا التِّنِّينُ؟ سَبْعُوْنَ حَيَّةً، لِكُلِّ حَيَّةٍ سَبْعُ رُؤُوْسٍ يَلْسَعُوْنَهُ، وَيَخْدِشُوْنَهُ إِلَى يَوْمِ الْقِيَامَةِ.

"This refers to the torment imposed upon the disbeliever in the grave. By the One in Whose divine power is my soul! Verily, ninety-nine (99) 'dragons' will be inflicted upon the disbeliever (in the grave). Do you know what a 'dragon' is? It is a combination of seventy (70) snakes, and each snake will have seven (7) heads, and these snakes will continue to bite the disbeliever and injure him until the Day of Judgement."[1]

The only reason for mentioning these reports is that the murderers of Imam Ḥusayn عليه السلام were subjected to the same types of punishment in this world as that which the disbelievers will suffer in the grave.

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[1] Narrated by •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:392 §3122. •al-Haythamī in *Mawārid al-Zam'ān*, 1:198–199 §782.

15.4 After the Martyrdom of Imam Ḥusayn عليه السلام, Allāh سبحانه وتعالى Expressed His سبحانه وتعالى Anger in the Form of Blood

1. Imams al-Ṭabarānī and Ibn ʿAsākir have narrated that Abū Qabīl related:

لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ عليه السلام، اِحْتَزُّوْا رَأْسَهُ، وَقَعَدُوْا فِي أَوَّلِ مَرْحَلَةٍ يَشْرَبُوْنَ النَّبِيْذَ، يَتَحَيَّوْنَ بِالرَّأْسِ، فَخَرَجَ عَلَيْهِمْ قَلَمٌ مِنْ حَدِيْدٍ مِنْ حَائِطٍ، فَكَتَبَ بِسَطْرِ دَمٍ:

أَتَرْجُوْ أُمَّةٌ قَتَلَتْ حُسَيْنًا
شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

فَهَرَبُوْا وَتَرَكُوا الرَّأْسَ، ثُمَّ رَجَعُوْا.

When Imam Ḥusayn b. ʿAlī عليه السلام was martyred, Yazīd's people severed his عليه السلام noble head from his pure body. On the first stage of the journey, they sat and celebrated severing the blessed head by drinking wine. At that moment, a pen of metal appeared from the wall, and it wrote the following poem in blood:

Does the group that martyred Ḥusayn (عليه السلام) even hope for intercession from his (عليه السلام) grandfather (ﷺ) on the Day of Judgement?

Those people saw this strange phenomenon and fled, leaving the blessed head behind. They later returned to take the heads, propped upon spears.[1]

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:123 §2873. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:244. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:443. •al-Dhahabī in *Tārīkh al-Islām*, 5:107. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:199. •al-Suyūṭī in *al-Khaṣāʾiṣ al-Kubrā*, 2:216. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh*

2. Imam Ibn Shihāb al-Zuhrī (50 AH – 124 AH) narrates:

مَا رُفِعَ بِالشَّامِ حَجَرٌ يَوْمَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵇ إِلَّا عَنْ دَمٍ. رَضِيَ اللهُ عَنْهُ.

The day when Imam Ḥusayn b. ʿAlī ﵇ was martyred, no stone in al-Shām was turned except that there was blood under it. May Allāh ﷻ be pleased with him ﵁.[1]

3. In another narration, Imam Ibn Shihāb al-Zuhrī narrates:

لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵇ لَمْ يُرْفَعْ حَجَرٌ بِبَيْتِ الْمَقْدِسِ، إِلَّا وُجِدَ تَحْتَهُ دَمٌ عَبِيطٌ.

When Imam Ḥusayn b. ʿAlī ﵇ was martyred, any stone that was lifted in Bayt al-Maqdis, there would be fresh blood under it.[2]

4. Likewise, Imam al-Zuhrī narrates in another report:

بَلَغَنِي: أَنَّهُ لَمْ يُقْلَبْ حَجَرٌ مِنْ أَحْجَارِ بَيْتِ الْمَقْدِسِ يَوْمَ قُتِلَ الْحُسَيْنُ إِلَّا وُجِدَ تَحْتَهُ دَمٌ عَبِيطٌ.

It has reached me that the day when Imam Ḥusayn ﵇ was martyred, any stone that was lifted in Bayt al-Maqdis on that day, there would be fresh blood flowing beneath it.[3]

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al-Ḥalab, 6:2652.

[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:113 §2835. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:113 §2834. •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 6:471. •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:163. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:229. •al-Mizzī in *Tahdhīb al-Kamāl*, 6:434. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:314 & in *Tārīkh al-Islām*, 5:16. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

[3] Set forth by •al-Maqrīzī in *al-Mawāʿiẓ wa al-Iʿtibār bi-Dhikr al-Khiṭaṭ wa al-Āthār*, 2:329.

5. Another report is narrated from Ibn Shihāb al-Zuhrī:

سَأَلَنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ: مَا كَانَ عَلَامَةُ مَقْتَلِ الْحُسَيْنِ؟ قَالَ: لَمْ يُكْشَفْ يَوْمَئِذٍ حَجَرٌ إِلَّا وُجِدَ تَحْتَهُ دَمٌ عَبِيْطٌ.

ʿAbd al-Malik b. Marwān asked me, 'What was the greatest sign that Imam Ḥusayn ﵇ had been martyred?' He replied: "Any stone that was turned on that day would have blood (flowing) beneath it."[1]

6. It is narrated by Imam Maʿmar:

أَوَّلُ مَا عُرِفَ الزُّهْرِيُّ، أَنَّهُ كَانَ فِي مَجْلِسِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، فَسَأَلَهُمْ عَبْدُ الْمَلِكِ، فَقَالَ: مَنْ مِنْكُمْ يَعْلَمُ مَا صَنَعَتْ أَحْجَارُ بَيْتِ الْمَقْدِسِ يَوْمَ قُتِلَ الْحُسَيْنُ؟ فَلَمْ يَكُنْ عِنْدَ أَحَدٍ مِنْهُمْ مِنْ ذَلِكَ عِلْمٌ، فَقَالَ الزُّهْرِيُّ: بَلَغَنِي أَنَّهُ لَمْ يُقْلَبْ مِنْهَا يَوْمَئِذٍ حَجَرٌ إِلَّا وُجِدَ تَحْتَهُ دَمٌ عَبِيْطٌ، فَعُرِفَ مِنْ يَوْمَئِذٍ.

The first introduction of Imam Ibn Shihāb was that he was sitting in the gathering of ʿAbd al-Malik b. Marwān. The latter asked the people in the gathering, 'Who among you knows the condition of the stones of Bayt al-Maqdis on the day when Imam Ḥusayn ﵇ was martyred?' There was no one among them who knew of this. Imam al-Zuhrī said, 'It has reached me that on that day there was no such stone that would not have fresh blood under it when it was lifted.' He became well known to the people from that very day.[2]

7. After the eminent Imam Ḥusayn ﵇ was ruthlessly martyred, Abū Ḥuṣayn describes the sorrow and grief among the people in the

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:113 §2834. Set forth by •al-Suyūṭī in *Maḥāḍarāt wa al-Maḥāwarāt*, p. 79.

[2] Narrated by •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:163. Set forth by •al-Suyūṭī in *Maḥāḍarāt wa al-Maḥāwarāt*, p. 83.

following words:

لَمَّا قُتِلَ الْحُسَيْنُ مَكَثُوْا شَهْرَيْنِ أَوْ ثَلَاثَةً، وَكَأَنَّمَا يُلَطَّخُ الْحِيْطَانُ بِالدَّمِ، مِنْ حِيْنَ صَلَاةِ الْغَدَاةِ إِلَى طُلُوْعِ الشَّمْسِ.

When Imam Ḥusayn ﵇ was martyred, the people were in such a state (of grief and agony) from fajr ritual prayer until sunrise for two or three months as if (their) walls had been splattered with blood.[1]

8. Khallād said that his mother told him:

كُنَّا زَمَانًا بَعْدَ مَقْتَلِ الْحُسَيْنِ وَأَنَّ الشَّمْسَ تَطْلُعُ مُحْمَرَّةً عَلَى الْحِيْطَانِ وَالْجُدُرِ بِالْغَدَاةِ وَالْعَشِيِّ.

قَالَتْ: وَكَانُوْا لَا يَرْفَعُوْنَ حَجَرًا إِلَّا وُجِدَ تَحْتَهُ دَمٌ.

"For a long while after the martyrdom of Imam Ḥusayn ﵇, in the morning and in the evening, the sun continued to cast (bloodlike) redness upon the city walls."

"She further said, 'In that entire period, any stone the people would lift would have blood under it.'"[2]

15.5 AFTER THE MARTYRDOM OF IMAM ḤUSAYN ﵇, THE SKY WAS RED FOR MANY DAYS AND THE STARS CONTINUED TO COLLIDE WITH EACH OTHER

1. Imam al-Ṭabarānī and Imam al-Bayhaqī have narrated from Umm Ḥakīm ﵂:

قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵉، وَأَنَا يَوْمَئِذٍ جُوَيْرِيَةٌ، فَمَكَثَتِ السَّمَاءُ

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[1] •al-Balādhurī in *Ansāb al-Ashrāf, Maqtal Āl Abī Ṭālib wa Ahl Bayt al-Nabī* ﷺ, 3:209 §52.

[2] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:226.

أَيَّامًا مِثْلَ الْعَلَقَةِ.

I was a young girl when Imam Ḥusayn ﵇ was martyred. (I would see that) the sky was, for many days, red, like [the redness of] a lump of congealed blood.[1]

2. Imams Abū Nuʿaym, Ibn ʿAsākir and Ibn al-Jawzī narrate from Muḥammad b. Sīrīn (d. 110 AH):

   لَمْ تُرَ هَذِهِ الْحُمْرَةُ الَّتِي فِي آفَاقِ السَّمَاءِ، حَتَّى قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵇.

   Before the martyrdom of Imam Ḥusayn ﵇, this kind of redness was never seen on the sky's horizon.[2]

3. Prior to this, Abū Qabīl also said:

   لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ﵇ انْكَسَفَتِ الشَّمْسُ كَسْفَةً، حَتَّى بَدَتِ الْكَوَاكِبُ نِصْفَ النَّهَارِ، حَتَّى ظَنَنَّا أَنَّهَا هِيَ.

   When Imam Ḥusayn ﵇ was martyred, so intense was the solar eclipse that stars became visible even at midday that we thought night had come.[3]

4. Imam al-Ṭabarānī narrates from ʿĪsā b. Ḥārith al-Kindī:

   لَمَّا قُتِلَ الْحُسَيْنُ ﵇ مَكَثْنَا سَبْعَةَ أَيَّامٍ، إِذَا صَلَّيْنَا الْعَصْرَ نَظَرْنَا إِلَى الشَّمْسِ عَلَى أَطْرَافِ الْحِيطَانِ، كَأَنَّهَا الْمَلَاحِفُ الْمُعَصْفَرَةُ،

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:113 §2836. •al-Bayhaqī in *Dalāʾil al-Nubuwwa*, 6:472. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

[2] Narrated by •Abū Nuʿaym in *Ḥilyat al-Awliyāʾ*, 2:276. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:228, & in 39:493. •Ibn al-Jawzī in *al-Tabṣira*, 2:16. Set forth by •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 163. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2639. •al-Hindī in *Kanz al-ʿUmmāl*, 13:290 §37725.

[3] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:114 §2838. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:197.

وَنَظَرْنَا إِلَى الْكَوَاكِبِ، يَضْرِبُ بَعْضُهَا بَعْضًا.

When Imam Ḥusayn ﵇ was martyred, for seven days, whenever we performed the *ʿaṣr* ritual prayer, we would see the sun in all areas as if it were wrapped in intensely yellow sheets, and we would see the stars as if some were colliding with others.[1]

5. Khalaf b. Khalīfa narrates from his father:

لَمَّا قُتِلَ الْحُسَيْنُ ﵇ اسْوَدَّتِ السَّمَاءُ، وَظَهَرَتِ الْكَوَاكِبُ نَهَارًا، حَتَّى رَأَيْتُ الْجَوْزَاءَ عِنْدَ الْعَصْرِ، وَسَقَطَ التُّرَابُ الْأَحْمَرُ.

When Imam Ḥusayn ﵇ was martyred, the entire sky turned black, and the stars appeared during the day such that we saw Gemini at late afternoon. Moreover, red dust rained down from the sky.[2]

6. Imam al-Sarī described that the sky had turned red like a lump of congealed blood upon the martyrdom of Imam Ḥusayn ﵇. He said:

لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ بَكَتِ السَّمَاءُ عَلَيْهِ، وَبُكَاؤُهَا حُمْرَتُهَا.

When Imam Ḥusayn ﵇ was martyred, the heaven wept for him. Its turning red was its weeping.[3]

7. When explaining the exegesis of *Sūra al-Dukhān*, verse 29, ʿĀṭā' said:

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:114 §2839. Set forth by •al-Haythamī in *Majmaʿ al-Zawā'id*, 9:197. •al-Shabrāwī in *al-Itḥāf bi-Ḥubb al-Ashrāf*, p. 24.

[2] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:226. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:432. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:305.

[3] Set forth by •al-Maqrīzī in *al-Mawāʿiẓ wa al-Iʿtibār bi-Dhikr al-Khiṭaṭ wa al-Āthār*, 2:329.

قَوْلُهُ تَعَالَى: ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ﴾ [الدخان، ٤٤/ ٢٩]. قَالَ: بُكَاؤُهَا حُمْرَةُ أَطْرَافِهَا.

"It is the saying of Allāh ﷻ: ﴾*Then neither the heaven wept over them nor the earth.*﴿[1]" He then said: "The weeping of the heaven is for its edges to become bright red."[2]

8. ʿAlī b. Mis'har reported that his grandmother said to him:

   كُنْتُ أَيَّامَ الْحُسَيْنِ جَارِيَةً شَابَّةً، فَكَانَتِ السَّمَاءُ أَيَّامًا كَأَنَّهَا عَلَقَةٌ.

   I was a young girl on the day when Imam Ḥusayn ﵇ was martyred. (I saw that) the sky was, for many days, red, like a lump of congealed blood.[3]

15.6 Upon the Martyrdom of Imam Ḥusayn ﵇, the Heaven Wept Bitterly and the Rain was Blood

1. Imam al-Bukhārī (d. 256 AH) has narrated in *al-Tārikh al-Kabīr* as has Imam Ibn Ḥibbān (d. 354 AH) in *al-Thiqāt*, both on the authority of Salīm al-Qāṣ who said:

   مُطِرْنَا أَيَّامًا أَوْ يَوْمَ قُتِلَ الْحُسَيْنُ ﵇ دَمًا.

   On the day when Imam Ḥusayn ﵇ was martyred, and many days thereafter, it continued to rain blood on us.[4]

Ḥammād b. Salama and Abū Ibrāhīm Ismāʿīl b. Ibrāhīm also heard this report from him.

2. ʿAllāma Ibn al-Jawzī (d. 597 AH) narrates in *al-Tabṣira* on the

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[1] Qurʾān 44:29.

[2] Set forth by •al-Maqrīzī in *al-Mawāʿiẓ wa al-Iʿtibār bi-Dhikr al-Khiṭaṭ wa al-Āthār*, 2:329.

[3] Ibid.

[4] Narrated by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 4:129 §2202. •Ibn Ḥibbān in *al-Thiqāt*, 4:329 §3165. Set forth by •al-ʿAsqalānī in *Lisān al-Mīzān*, 3:113 §372.

authority of Hilāl b. Dhakwān:

لَمَّا قُتِلَ الْحُسَيْنُ ﵇ مُطِرْنَا مَطَرًا بَقِيَ أَثَرُهُ فِي ثِيَابِنَا، مِثْلَ الدَّمِ.

When Imam Ḥusayn ﵇ was martyred, the rain of blood fell upon us, whose colour and traces remained upon our clothing (for many days).[1]

3. Likewise, Ja'far b. Sulaymān reported that his aunt Umm Sālim told him:

لَمَّا قُتِلَ الْحُسَيْنُ ﵇، مُطِرْنَا مَطَرًا كَالدَّمِ عَلَى الْبُيُوْتِ وَالْجُدُرِ.

When Imam Ḥusayn ﵇ was martyred, the rain of blood continued to fall upon the houses and walls (for many days).[2]

4. In this reference, Naḍra Azdiyya narrates:

لَمَّا أَنْ قُتِلَ الْحُسَيْنُ ﵇ مَطَرَتِ السَّمَاءُ مَاءً، فَأَصْبَحْتُ وَكُلُّ شَيْءٍ لَنَا مَلْآنٌ دَمًا.

When Imam Ḥusayn ﵇ was martyred, stormy rain fell from the sky, and I saw in the morning that everything was covered in blood.[3]

5. Aswad b. Qays narrated:

أَمْطَرَتِ السَّمَاءُ دَمًا يَوْمَ قُتِلَ الْحُسَيْنُ، وَاسْتَمَرَّ ذَلِكَ سِتَّةَ أَشْهُرٍ.

The sky rained blood on the day when Imam Ḥusayn ﵇ was martyred, and this continued for six months.[4]

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[1] •Ibn al-Jawzī in *al-Tabṣira*, 2:16.

[2] •al-Dhahabī in *Tārīkh al-Islām*, 5:16 & in *Siyar A'lām al-Nubalā'*, 3:312. •'Āṣimī in *Samṭ al-Nujūm al-'Awālī*, 3:187. •al-Muḥibb al-Ṭabarī in *Dhakhā'ir al-'Uqbā*, p. 145.

[3] •al-Dhahabī in *Siyar A'lām al-Nubalā'*, 3:312.

[4] Set forth by •al-Shabrāwī in *al-Itḥāf bi-Ḥubb al-Ashrāf*, p. 24.

6. Imam Ibn Sīrīn said:

لَمْ تَبْكِ السَّمَاءُ عَلَى أَحَدٍ بَعْدَ يَحْيَى بْنِ زَكَرِيَّا عليه السلام، إِلَّا عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام.

The sky never wept for anyone after (the martyrdom of) Prophet Yaḥyā b. Zakariyyā عليه السلام as it did for Ḥusayn b. ʿAlī عليه السلام.[1]

15.7 THE KILLERS OF IMAM ḤUSAYN عليه السلام SUFFERED DEADLY THIRST PRIOR TO THEIR DEATHS

1. Imam al-Ṭabarānī narrates from al-Kalbī that a man cast an object towards Imam Ḥusayn عليه السلام when the latter was drinking water, by which his عليه السلام jaw was injured, and so he عليه السلام said to him:

لَا أَرْوَاكَ اللهُ.

May Allāh ﷻ not quench your thirst!

The narrator reports:

فَشَرِبَ حَتَّى تَفَطَّرَ.

Then that [evil] man drank so much [to satisfy his thirst] that his stomach burst. (He eventually died and his thirst was not quenched.)[2]

2. Imams Ibn ʿAsākir, al-Mizzī and al-Dhahabī said: "ʿAbbās b. Hishām b. Muḥammad al-Kūfī has transmitted via the chain of his father and grandfather that a man called Zurʿa from the Banū Abān b. Dārim witnessed the martyrdom of Imam Ḥusayn عليه السلام. He

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:225. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:312. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2634. •al-Shabrāwī in *al-Itḥāf bi-Ḥubb al-Ashrāf*, p. 24.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:114 §2841. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:193. •al-Muḥibb al-Ṭabarī in *Dhakhāʾir al-ʿUqbā*, 1:144.

narrated that Imam Husayn ﷺ was struck with an arrow in his blessed throat... The narrator said that the one who fired the arrow was, when he died, screaming due to an intense burning sensation in his belly, whereas there was ice on his back and fans to his front; camphor was applied to his rear also, but he continued to ask for water: 'Thirst is killing me!' He was brought a large bowl of water, cold milk or barley-mush, which he would drink and would then say:

إِسْقُوْنِي، أَهْلَكَنِيَ الْعَطَشُ.

Give me more water. Thirst is killing me!

The narrator said:

فَانْقَدَّ بَطْنُهُ كَانْقِدَادِ الْبَعِيْرِ.

(He continued to drink water) until his belly extended like that of a camel and burst.[1]

3. Asad b. Qāsim al-Ḥalabī reported: "My grandfather, Ṣāliḥ b. Shaḥḥām was from among the senior righteous people of Ḥalab (Aleppo). He dreamt that a black dog was panting out of thirst and that its tongue was hanging to its belly. 'I thought to myself that this dog is thirsty so I should give it some water and I shall thereby become worthy of divine pardon.' I had only intended this when suddenly a voice from the unseen called out from behind me:

يَا صَالِحُ، لَا تَسْقِهِ، يَا صَالِحُ، لَا تَسْقِهِ، هَذَا قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ أُعَذِّبُهُ بِالْعَطَشِ إِلَى يَوْمِ الْقِيَامَةِ.

O Ṣāliḥ! Do not give it any water. O Ṣāliḥ! He is the killer of Ḥusayn b. ʿAlī ﷺ. I shall punish him by keeping him thirsty until the Day of Judgement."[1]

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:223. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:430. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:312.

15.8 THE KILLERS OF IMAM ḤUSAYN ﵇ WERE PUNISHED WITH FIRE IN THIS WORLD

1. Imams al-Ṭabarānī and Ibn ʿAsākir have narrated from Abū Ḥamīd al-Ṭaḥḥān who said:

   كُنْتُ فِي خُزَاعَةَ، فَجَاؤُوْا بِشَيْءٍ مِنْ تَرِكَةِ الْحُسَيْنِ ﵇، فَقِيْلَ لَهُمْ: نَنْحَرُ أَوْ نَبِيْعُ فَنَقْسِمُ. قَالَ: انْحَرُوْا. قَالَ: فَجَلَسَ عَلَى جَفْنَةٍ، فَلَمَّا وُضِعَتْ، فَارَتْ نَارًا.

   I was in Khuzāʿa when a group of (Yazīd's) people brought something from the leftover belongings (like an animal, etc.) of Imam Ḥusayn ﵇. They were asked, 'Shall we slaughter it or sell it and share its payment among us?' He said, 'Slaughter it.'" He said: "After that, they placed the food in a large tray and sat down to eat together. However, as soon as that tray was placed, it immediately caught fire and everything was burnt to ash.[2]

2. Imam al-Mizzī has added to the narration by reporting from Ḥammād b. Zayd and Jamīl b. Murra:

   أَصَابُوْا إِبِلًا فِي عَسْكَرِ الْحُسَيْنِ ﵇ يَوْمَ قُتِلَ، فَنَحَرُوْهَا وَطَبَخُوْهَا قَالَ: فَصَارَتْ مِثْلَ الْعَلْقَمِ فَمَا اسْتَطَاعُوْا أَنْ يُسِيْغُوْا مِنْهَا شَيْئًا.

   "On the day Imam Ḥusayn ﵇ was martyred, they took a camel from his ﵇ army which they slaughtered and cooked." The narrator said: "Its meat became bitter like colocynth and so they were unable to swallow even a morsel from it."[1]

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:259. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:447. •Ibn Abī Jarāda in *Baghyat al-Ṭalab fī Tārīkh al-Ḥalab*, 6:2643.

[2] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:121 §2863. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:231. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:435. •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

3. Imam Sufyān b. ʿUyayna narrated that his grandmother, Umm ʿUyayna, said to him:

أَنَّ حَمَّالًا كَانَ يَحْمِلُ وَرْسًا، فَهَوَى قَتْلَ الْحُسَيْنِ، فَصَارَ وَرْسُهُ رَمَادًا.

A carrier would carry saffron and sell it. He was pleased at the martyrdom of Imam Ḥusayn ﷺ, and so all his saffron was burnt to ash.[2]

4. Imam ʿAṭāʾ b. Muslim narrated that Sadī said: "I came for clothing business to Karbala, where an elderly man from the Ṭayy tribe hosted me. When we had eaten with him at night, we mentioned the martyrdom of Imam Ḥusayn ﷺ. I said that anyone who partook in his ﷺ martyrdom died a painful and humiliating death. That elderly man then said:

مَا أَكْذَبَكُمْ يَا أَهْلَ الْعِرَاقِ، فَأَنَا فِيمَنْ شَرِكَ فِي ذَلِكَ، فَلَمْ يَبْرَحْ حَتَّى دَنَا مِنَ الْمِصْبَاحِ وَهُوَ يَتَّقِدُ بِنَفْطٍ، فَذَهَبَ يُخْرِجُ الْفَتِيلَةَ بِإِصْبَعِهِ، فَأَخَذَتِ النَّارُ فِيهَا، فَذَهَبَ يُطْفِيهَا بِرِيقِهِ فَأَخَذَتِ النَّارُ فِي لِحْيَتِهِ، فَغَدَا فَأَلْقَى نَفْسَهُ فِي الْمَاءِ، فَرَأَيْتُهُ كَأَنَّهُ حُمَمَةٌ.

'O people of Iraq! I do not at all [mean to] deny what you say, for I am one of those who participated in that (killing of Imam Ḥusayn ﷺ).' (What he meant to say was that nothing had happened to him.) Then, only a short while passed when he went close to a lamp. The oil of that lamp dripped onto his clothing, and he began to burn. He attempted to extinguish the fire with his finger, but the fire became uncontrollable. He began extinguishing it with his spittle, but the fire caught his beard. Then he threw himself into water (to extinguish the fire) but even then I saw that he had burned and turned to charcoal (in that short moment and was dispatched to Hell in front of our own eyes)."[1]

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[1] Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:435.

[2] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:231. •al-Aṣbahānī in *Tārīkh Aṣbahān*, 2:153 §1338. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:435. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:569. •al-Muḥibb al-Ṭabarī in *Dhakhāʾir al-ʿUqbā*, p. 144.

5. It is transmitted in a narration from Qāsim b. al-Aṣbagh al-Mujāshiʿī:

أُخْرِجَ أَيْضًا أَنَّ شَخْصًا مِنْهُمْ عَلَّقَ فِي لَبَبِ فَرَسِهِ رَأْسَ الْحُسَيْنِ بْنِ عَلِيٍّ ﵇، فَرُؤِيَ بَعْدَ أَيَّامٍ وَوَجْهُهُ أَشَدُّ سَوَادًا مِنَ الْقَارِ. فَقِيْلَ لَهُ: إِنَّكَ كُنْتَ أَنْضَرَ الْعَرَبِ وَجْهًا، فَقَالَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مِنْ حِيْنِ حَمَلْتُ تِلْكَ الرَّأْسَ، إِلَّا وَاثْنَانِ يَأْخُذَانِ بِضَبْعَيَّ، ثُمَّ يَنْتَهِيَانِ بِي إِلَى نَارٍ تَأَجَّجُ فَيَدْفَعَانِي فِيْهَا، وَأَنَا أَنْكُصُ فَتَسْفَعُنِي كَمَا تَرَى، ثُمَّ مَاتَ عَلَى أَقْبَحِ حَالَةٍ.

One evil man had suspended the blessed head of Imam Ḥusayn (﵇) from the neck of his own horse. It is reported that his face had, within a few days, turned darker than tar. He was told, 'You used to be the one with the most handsome face in Arabia. (So, what happened?)' He replied, 'Since the time I picked up the head of (Imam) Ḥusayn (﵇), not a single night has passed that two entities come and take hold of my arms, and they lead me to a fire that is blazing ferociously, where they push me into it. I move back but the fire burns me dark, as you can see.'" (The narrator says:) "Then he died a gruesome death."[1]

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[1] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:233. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:436. •al-Dhahabī in *Siyar Aʿlām al-Nubalā'*, 3:313 & in *Tadhkira al-Ḥuffāẓ*, 3:909. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:306. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:571. •al-Muḥibb al-Ṭabarī in *Dhakhā'ir al-ʿUqbā*, p. 145.

These are the words of Imam Ibn Ḥajar al-Haytamī al-Makkī, whereas in the narration with ʿAllāma Sibṭ b. al-Jawzī it is mentioned that the noble head was that of ʿAbbās b. ʿAlī ﵇.

15.9 THOSE WHO REJOICED AT THE KILLING OF IMAM ḤUSAYN ﵇ WERE DEPRIVED OF EYESIGHT AND INTELLECT

1. In his book *al-Sharīʿa*, Imam Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī al-Baghdādī has narrated on the authority of Sulaymān b. Mihrān al-Aʿmash:

   بَلَغَنِي أَنَّ رَجُلًا أَحْدَثَ عَلَى قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ﵇، فَسَلَّطَ اللهُ تَبَارَكَ وَتَعَالَى عَلَى أَهْلِ ذَلِكَ الْبَيْتِ الْجُنُوْنَ، وَالْجُذَامَ، وَالْبَرَصَ، وَكُلَّ دَاءٍ وَبَلَاءٍ. قَالَ أَبُوْ مَعْمَرٍ: وَأَهْلَ ذَلِكَ كَانُوْا.

   "It has reached me that someone (vile) urinated upon the grave of Imam Ḥusayn b. ʿAlī ﵇, so Allāh ﷻ has inflicted upon (him and) his family with insanity, leprosy and all kinds of illnesses and tribulations." Abū Maʿmar said that his family deserved that punishment (as they were among those who agreed with and assisted those who killed Imam Husayn ﵇.)[2]

2. Imam al-Ṭabarānī and Imam al-Lālikāʾī have narrated from Qurra b. Khālid who said that he heard Abū Rajāʾ al-ʿUṭāridī saying:

   لَا تَسُبُّوْا عَلِيًّا وَلَا أَهْلَ هَذَا الْبَيْتِ، فَإِنَّ جَارًا لَنَا مِنْ بِلْهَجِيْمَ، قَالَ: أَلَمْ تَرَوْا إِلَى هَذَا الْفَاسِقِ الْحُسَيْنِ بْنِ عَلِيٍّ -قَتَلَهُ اللهُ-، فَرَمَاهُ اللهُ بِكَوْكَبَيْنِ فِي عَيْنَيْهِ، فَطَمَسَ اللهُ بَصَرَهُ.

   Do not insult ʿAlī ﵇ nor the Ahl al-Bayt ﵇ (because the rulers of the Banū Umayya would do this publicly from the pulpit). On one occasion, a neighbour of ours from Bilhajīm said, 'Have you not seen that (Allāh-forbid) sinful Ḥusayn b. ʿAlī? May Allāh ﷻ kill him.' (He had only just said that when) immediately Allāh ﷻ affected his eyes with cataracts and took away his eyesight.[1]

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[1] Set forth by •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 253. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:572.

[2] •al-Ājurrī in *al-Sharīʿa*, 5:2183 §1677.

3. The historian al-Balādhurī has mentioned the narration of Abū Rajāʾ al-ʿUṭāridī in the following words:

قَالَ جَارٌ لِي حِيْنَ قُتِلَ الْحُسَيْنُ: أَلَمْ تَرَ كَيْفَ فَعَلَ اللهُ بِالْفَاسِقِ ابْنِ الْفَاسِقِ؟!! فَرَمَاهُ اللهُ بِكَوْكَبَيْنِ فِي عَيْنَيْهِ.

When Imam Ḥusayn ؑ was martyred, a neighbour of mine said to me (insultingly), '(Allāh-forbid!) Have you not seen how Allāh ﷻ dealt with the sinner, son of a sinner?' (He had just said that when) Allāh ﷻ immediately affected his eyes with cataracts and took away his eyesight.[2]

4. Imam Ibn ʿAsākir, Imam al-Mizzī and al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī have narrated that Rabīʿ b. Mundhir al-Thawrī reported from his father:

جَاءَ رَجُلٌ يُبَشِّرُ النَّاسَ بِقَتْلِ الْحُسَيْنِ فَرَأَيْتُهُ أَعْمَى يُقَادُ.

A man came to the people giving them the news of the martyrdom of Imam Ḥusayn ؑ in a joyful manner. I saw that he went blind and he was being guided (and supported).[3]

5. Imam Ḥasan b. Ḥārith narrated from an elderly man of the Nakhaʿ

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[1] Narrated by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 3:112 §2830. •al-Lālakāʾī in *Karāmāt al-Awliyāʾ*, p. 139 §92. Set forth by •al-Haythamī in *Majmaʿ al-Zawāʾid*, 9:196.

[2] •al-Balādhurī in *Ansāb al-Ashrāf, Maqtal Āl Abī Ṭālib wa Ahl Bayt al-Nabī* ﷺ, 3:210 §56.

[3] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 14:227. Set forth by •al-Mizzī in *Tahdhīb al-Kamāl*, 6:433. •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 2:305.

that Ḥajjāj said in his court: "Anyone who has any achievement should stand." Some people stood and began describing their achievements, which included Sinān b. Anas, who stood and said:

أَنَا قَاتِلُ حُسَيْنٍ، فَقَالَ: بَلَاءٌ حَسَنٌ، وَرَجَعَ إِلَى مَنْزِلِهِ فَاعْتُقِلَ لِسَانُهُ وَذَهَبَ عَقْلُهُ، فَكَانَ يَأْكُلُ وَيَحْدُثُ فِي مَكَانِهِ.

"I am the murderer of Ḥusayn." Ḥajjāj said: "What an excellent achievement!" As soon as that man went home, his tongue was arrested and he lost his mind. After that, (he suffered such humiliation and disgrace that) he would eat and defecate at the same place."[1]

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[1] Narrated by Ibn 'Asākir in *Tārīkh Madīna Dimashq*, 14:231–232.

16

YAZĪD'S FINAL HUMILIATING DOINGS AND HIS EXEMPLARY INFIDEL-LIKE ENDING

al-Ḥāfiẓ Ibn Kathīr writes in his *al-Bidāya wa al-Nihāya* that, after the martyrdom of Imam Ḥusayn ؑ, his ؑ noble head was propped upon a spear and paraded in the streets of Kūfa by the orders of Ibn Ziyād. Then, in the form of a delegation, it was sent to Yazīd in al-Shām at the hands of a band of infantry under the supervision of Zaḥr b. Qays.[1] After that, Ibn Ziyād sent the noble heads of the other martyrs as well as the captives from the Ahl al-Bayt ؑ with a group of the ill-willed to Yazīd in the state that the hands, feet and neck of Imam Zayn al-ʿĀbidīn ؑ had been chained and shackled and the women were made to sit on the bare backs of camels or in tight litters. Ibn Ziyād had instructed his soldiers to display the noble heads upon spears on the way to al-Shām so as to make the people aware as what became of those who opposed Yazīd in order to cause fear in others and that they refrain from going against him.

The caravan that was transporting the blessed head of Imam Ḥusayn ؑ came across a church on the way. Yazīd's soldiers took a rest at that place and, after placing the noble head next to them, began drinking wine. Imam Ibn Ḥajar al-Haytamī al-Makkī writes in *al-Ṣawāʿiq al-Muḥriqa*:

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:191.

> "When the priest of the church where this caravan was staying saw the heads of the martyrs impaled on spears and the women in the state of captivity and as victims of cruelty, his heart was deeply moved. He asked about the situation. When he learnt of everything, he was extremely surprised and began saying, 'How evil you all are! Can anyone mistreat the descendants of their Prophet as you have done?' Then he requested those ill-minded people, 'If you only leave the head of your Prophet's grandson with me for one night, and allow me an opportunity to serve these women, I shall give you ten thousand (10,000) dirhams as remuneration for it.' Those oppressors were the slaves of wealth and so they agreed to stay with the priest for one night in exchange for ten thousand (10,000) dirhams.

The priest cleared out his home, and he offered a clean room to the veiling pure women to spend the night within the security of the four walls of his house. He offered them his services and said, 'Let me know if you need anything at all. Though I am not a Muslim, I do, however, have immense respect for your family.' He encouraged them patience and said, 'The godly suffer many pains and calamities in the way of Allāh. They bore patience and Allāh ﷻ rewarded them well for it. You also have no other choice apart from patience.' The pure women of the Prophetic Ahl al-Bayt thanked him for his sympathy and prayed for him.

The priest instructed the church custodian to serve those pure women as they are the daughters of the Prophet of the Muslims. He then placed the blessed head of Imam Ḥusayn ؓ on a clean tray and began washing the noble face, the pure hair and the blessed beard that were dusty and bloodied, etc. He washed the blessed face and wiped it clean, after which he applied perfume to it. Thereafter, he sat in front of it with utmost reverence, all night long, weeping bitterly.

In honour of his service to them, the holy women of the family of the Messenger ﷺ prayed for him throughout the night. The blessed head of Imam Ḥusayn ﵇ must have also been praying for him because, all of a sudden, the fortunes of that priest turned for the better and the veils covering reality lifted from his eyes, and the light became clear to him which Khawlī's wife had seen extending from the ground to the heavens. The priest saw a nimbus moving around the blessed head of Imam Ḥusayn ﵇. When he saw this spectacle, and observed the awe of the blessed head, the emotions in his heart took a positive turn. He was about to be rewarded for the love and devotion he had expressed. He uncontrollably declared, *'ash'hadu al'lā ilāha illa'Llāhu muḥammadu'r-rasūlu'Llāh* – I declare that there is none worthy of worship but Allāh, Muḥammad is the Messenger of Allāh.' It was because he had sacrificed the wealth of this world that Allāh ﷻ bestowed upon him the wealth of true faith. It was because he had honoured and respected the radiant head of Imam Ḥusayn ﵇, and because the respectful cannot remain without good fortune and without true beliefs, that Allāh ﷻ rendered him good-fortuned and a believer. The prayers he had gained by serving the holy women of the Pure Ahl al-Bayt ﵈ had been answered and his destiny had changed for the better. It was now impossible for him to be away from the Prophetic Ahl al-Bayt, and so, when, the following day, the caravan departed, he also set off as a servant along with them."[1]

16.1 THE NOBLE HEAD OF IMAM ḤUSAYN ﵇ IN YAZĪD'S COURT

How did Yazīd treat the noble head of Imam Ḥusayn ﵇ when it reached his court with those of the other martyrs and the captives taken at Karbala? Various narrations are found in history books in this regard, and they have been mentioned in detail in the previous chapters. In brief, we shall mention two narrations here:

1. According to one narration, when the heads of the martyrs and those taken captive at Karbala reached Yazīd's court in Damascus, he set up his court and permitted all the various classes of people to attend. They entered and saw that the noble head of Imam Ḥusayn ﵇ had been placed in front of Yazīd, who was holding a stick and striking his ﵇ blessed teeth with it, saying: "His example and ours is now like that which Ḥuṣayn b. al-Ḥumām said:

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[1] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:581.

أَبَى قَوْمُنَا أَنْ يُنْصِفُونَا فَأَنْصَفَتْ
قَوَاضِبُ فِي أَيْمَانِنَا تَقْطُرُ الدَّمَا
يُفَلِّقْنَ هَامًا مِنْ رِجَالٍ أَعِزَّةٍ
عَلَيْنَا وَهُمْ كَانُوا أَعَقَّ وَأَظْلَمَا

> 'When our people denied us justice then, the swords in our right hands spilt blood and issued justice. (Our) swords smash the skulls of those young men who were (once) very dear to us, but then they have become disobedient to us, rebellious and wrongdoers.'"[1]

Abū Barza al-Aslamī ؓ could not bear the sight when he saw that Yazīd was striking the blessed teeth of Imam Ḥusayn ؑ, so he ؓ said: "Are you prodding the blessed teeth of Imam Ḥusayn ؑ with your stick? Beware! The parts where you are doing this (despicable act) with your stick, I have on numerous occasions seen the Messenger of Allāh ﷺ kissing them. (Listen) O Yazīd! When you come forward on the Day of Judgement, your intercessor will be Ibn Ziyād (i.e. he will take you to Hell with him), but when Imam Ḥusayn ؑ comes forward, his intercessor will be Muḥammad ﷺ." Then Abū Barza ؓ stood up and left with his back to Yazīd (in expression of his hatred towards him).[2]

2. According to the second narration, when the blessed head of Imam Ḥusayn ؑ was brought to Yazīd and placed in front of him, he read out the following poetry as an example:

لَيْتَ أَشْيَاخِي بِبَدْرٍ شَهِدُوْا
جَزَعَ الْخَزْرَجِ فِي وَقْعِ الْأَسَلْ
قَدْ قَتَلْنَا الضِّعْفَ مِنْ أَشْرَافِكُمْ
وَعَدَلْنَا مَيْلَ بَدْرٍ فَاعْتَدَلْ

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:338.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh, thumma dakhalat sanna iḥdā wa sittīn, dhikr maqtal al-Ḥusayn* ؑ, 4:84–85.

> O could that my forefathers of Badr witness the screaming of the Khazraj being pierced with spears! We killed twice their leaders, and we levelled the loss at Badr.[1]

Yazīd was openly striking the stick on the blessed tongue of Imam Ḥusayn عليه السلام and was saying: "If my elders who were killed in the Battle of Badr were alive today, I would show them that I have avenged your killing from the family of Muḥammad (ﷺ) in the form of the martyrdom of Ḥusayn (عليه السلام)." The truth is that there remains no possibility of Yazīd being a believer or a Muslim after this public declaration of his, and nor can there be any link conceived of him and Paradise in the Hereafter.

16.2 The Roman Envoy's Surprise and Criticism

The Roman envoy was present when the Prophetic Ahl al-Bayt عليهم السلام and the heads of the martyrs were presented in Yazīd's court. He was surprised at seeing all this and could not understand the situation. He could not hold himself back anymore and began asking: "Tell me at least whose head this is, whose lips Yazīd is striking with his stick. He is saying with much pride and pomp, 'If my elders who died in Badr were alive today, I would say to them, 'Look! We have avenged your killing from the family of Muḥammad (ﷺ) and levelled the loss.''"

The people told him: "He is the grandson (son of the daughter) of our Messenger ﷺ. He is Ḥusayn عليه السلام." The Christian heard this and trembled, and he began saying: "You cruel people! I have no more doubt that you are unappreciative, oppressive and materialistic. We have a church in which we have preserved one footprint of the mount of Prophet ʿĪsā عليه السلام. We have been venerating that mark year after year: we visit it just as you visit the Kaʿba. We hold very dearly to ourselves the print of the hoof of the mount of our Prophet عليه السلام, whereas here you are mistreating the son of your Prophet ﷺ in this manner!"[2]

16.3 The Reproach and Censure by a Jew

There was also a Jew in Yazīd's court. He said: "I am from the descendants of Prophet Dāwūd (David) عليه السلام. Forty generations have passed until now yet the followers of Prophet Dāwūd ﷺ respect me highly, whereas you have murdered the grandson of your own Prophet ﷺ, and are boasting about it when you should be ashamed of yourselves. You could not be more sorry for yourselves."[1]

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[1] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:192.

[2] •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawā'iq al-Muḥriqa*, 2:580.

16.4 YAZĪD'S POLITICS OF HYPOCRISY

When the blessed head of Imam Ḥusayn ﷺ reached Yazīd, he was, first of all, very pleased. The status of Ibn Ziyād increased in his estimation of him. Thus, he announced rewards and honours for him. However, not much later, he came to know that the people were not in awe of him after that incident but fostered hatred in their hearts against him, and that they started cursing him and criticising him in public. The feeling agitated him that the leadership for which he wrought so much oppression is still at risk of being lost as the lava of the people's hatred can overflow at any time, and everything he had acquired would be inundated like specks. Therefore, he began to openly express regret over the past bloody episodes, saying, 'May the wrath of Allāh ﷻ befall Ibn Marjāna (i.e. Ibn Ziyād) who insulted the Pure Ahl al-Bayt ﷺ in the plain of Karbala, killed their prominent people and displayed much cruelty and mercilessness. I am not pleased with this act of his; I would have been happier had he brought Ḥusayn to me alive but that brute was harsh and went to the extreme limits of oppression and tyranny. May Allāh curse him. He deserves the heaviest of curses and criticisms.'

In *al-Bidāya wa al-Nihāya*, al-Ḥāfiẓ Ibn Kathīr has described Yazīd's politics of hypocrisy in the following manner:

> لَمَّا قَتَلَ ابْنُ زِيَادٍ الْحُسَيْنَ وَمَنْ مَعَهُ، بَعَثَ بِرُؤُوْسِهِمْ إِلَى يَزِيدَ، فَسُرَّ بِقَتْلِهِ أَوَّلًا، وَحَسُنَتْ بِذَلِكَ مَنْزِلَةُ ابْنِ زِيَادٍ عِنْدَهُ، ثُمَّ لَمْ يَلْبَثْ إِلَّا قَلِيلًا حَتَّى نَدِمَ.
>
> When Ibn Ziyād had killed Imam Ḥusayn ﷺ and his ﷺ companions, he sent their heads to Yazīd. Yazīd was pleased by this, and the status of Ibn Ziyād with him was elevated.

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[1] Ibid., 2:581.

> However, he was unable to maintain his happiness for much longer and was soon embarrassed by it.[1]

Again, al-Ḥāfiẓ Ibn Kathīr wrote:

> وَقَدْ لَعَنَ ابْنَ زِيَادٍ عَلَى فِعْلِهِ ذَلِكَ، وَشَتَمَهُ فِيمَا يَظْهَرُ وَيَبْدُو، وَلَكِنْ لَمْ يَعْزِلْهُ عَلَى ذَلِكَ، وَلَا عَاقَبَهُ، وَلَا أَرْسَلَ يَعِيبُ عَلَيْهِ ذَلِكَ.
>
> Of course, Yazīd did (on the apparent side) curse and condemn Ibn Ziyād for what he had done, as is evident, but he neither deposed him for that nor did he reproach him. He did not even send an envoy to criticise him.[2]

It is because of these hypocritical acts of Yazīd, which include his cursing Ibn Ziyād and condemning him, that some imprudent individuals are under the wrongful impression that he was displeased with the killing of Imam Ḥusayn ﷺ and that he was deeply shocked by it.

Those with suchlike thoughts are asked as to why Yazīd did not seek legally sanctioned retaliatory punishment (*qiṣāṣ*) from Ibn Ziyād and Ibn Saʿd if he really was unhappy with Ibn Ziyād's actions. Seeking *qiṣāṣ* is one thing, but why did he not depose them from their posts? On the contrary, we observe that he did not even seek answers from them nor punished them, but elevated Ibn Ziyād's status and gave him further promotion.

This is clear evidence that Yazīd was inwardly quite pleased and he deemed the acts of Ibn Ziyād and Ibn Saʿd acceptable. After that, the crocodile tears that he shed and the slick words that he said were all in order to protect himself from a political death and to extend his rule, because the killing of Imam Ḥusayn ﷺ and the incident at Karbala had shaken the foundations of his leadership.

Afterwards, Yazīd ordered the noble head of Imam Ḥusayn ﷺ and those of the other martyrs to be paraded through the marketplaces of Damascus. Is this the same Yazīd who was 'displeased' at Imam Ḥusayn ﷺ being killed? If he was not pleased, then what reason was there for him to have the blessed heads paraded?

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[1] Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:232.

[2] Ibid., 8:203.

There is no doubt that Yazīd was solemnly pleased at the bloody proceedings of Ibn Ziyād and Ibn Saʿd, and that he was merely putting on a smokescreen by expressing sorrow at Imam Ḥusayn ؑ being killed, and at criticising Ibn Ziyād — all so that the people would not turn against him. One evidence of this is that the caravan of the Pure Ahl al-Bayt ؑ was paraded throughout the marketplaces of Damascus, the heads of the martyrs were put on display and a procession was led with those heads impaled upon spears.

16.5 THE MIRACULOUS NATURE OF THE BLESSED HEAD

The heads of the martyrs and the captives of Karbala were paraded in Damascus for up to three days upon the directives of Yazīd, the Wretch. It is reported from Minhāl b. ʿAmr:

أَنَا وَاللهِ، رَأَيْتُ رَأْسَ الْحُسَيْنِ بْنِ عَلِيٍّ حِيْنَ حُمِلَ وَأَنَا بِدِمَشْقَ وَبَيْنَ يَدَيِ الرَّأْسِ رَجُلٌ يَقْرَأُ سُوْرَةَ الْكَهْفِ حَتَّى بَلَغَ قَوْلَهُ تَعَالَى: ﴿أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا﴾ [الكهف، ١٨/ ٩]، قَالَ: فَأَنْطَقَ اللهُ الرَّأْسَ بِلِسَانٍ ذَرِبٍ، فَقَالَ: أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَحَمْلِي.

> "By Allāh! I saw the noble head of Imam Ḥusayn ؑ when I was in Damascus and it was being carried (upon a spear). A man was reciting *Sūra al-Kahf* in front of his ؑ blessed head. When he reached the saying of Allāh ﷻ: ﴿*(O Prophet!) Have you considered that the Companions of the Cave and the Valley of al-Raqīm (or Inscription) were among Our wonderful signs?*﴾[1] Allāh ﷻ blessed his ؑ noble head with the power of eloquent speech and it said, 'My being murdered and my head being impaled on a spear is a sign more wondrous than that of the People of the Cave.'"[2]

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[1] Qurʾān 18:9.

[2] Narrated by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 60:370. Set forth by •al-Suyūṭī

There is no doubt that the murder of Imam Ḥusayn b. ʿAlī ؑ and his noble head being severed from his body, propped upon a spear and paraded in the marketplaces of Damascus is more astonishing than the story of the People of the Cave. This is because the People of the Cave had left their homes and livelihoods out of fear of the disbelievers and had migrated and sought shelter in a cave, whereas the oppression and mistreatment suffered by Imam Ḥusayn ؑ, his ؑ Ahl al-Bayt ؑ and other companions was inflicted by those who claimed to be Muslim and having true faith, and who had secured leadership roles by this misdeed of theirs. Moreover, Imam Ḥusayn ؑ was the beloved of the Messenger of Islam – Prophet Muḥammad ﷺ. Even though the People of the Cave had spoken after having slept for hundreds of years, they were, nevertheless, alive, but the blessed head of Imam Ḥusayn ؑ speaking upon a spear after many days of being severed is surely an incident stranger than that of the People of the Cave.

16.6 THE AHL AL-BAYT ؑ RETURNING TO MADĪNA MUNAWWARA

When Yazīd decided to send the rest of the members of the Prophetic Ahl al-Bayt ؑ to Madīna, he first summoned Imam Zayn al-ʿĀbidīn ؑ and said: "May Allāh curse Ibn Ziyād. By Allāh! Had I been in his place, I would have done as Ḥusayn had asked even if it were to cause me loss, but Allāh only willed what you witnessed. Nevertheless, do write to me if ever you need anything." Then he summoned Nuʿmān b. Bashīr ؓ and instructed him to transport the Ahl al-Bayt ؑ to Madīna Munawwara with essential supplies and in the protection of a noble band of men. With utmost respect and honour, and providing much comfort and ease, he ؓ did just that and took them ؑ to Madīna Munawwara.

The Prophetic Ahl al-Bayt ؑ were impressed by the noble service and the wonderful conduct extended by Nuʿmān b. Bashīr ؓ that they wanted to remunerate him for it. Sayyida Zaynab and Sayyida Fāṭima (al-Ṣughrā - Junior) ؑ removed and sent to him ؓ the jewellery that

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in *al-Khaṣā'iṣ al-Kubrā*, 2:216 & in *Sharḥ al-Ṣudūr*, p. 209 §49. •al-Munāwī in *Fayḍ al-Qadīr*, 1:205.

Yazīd had given them ؑ in exchange for their own jewellery, and they also sent the message: "We are currently incapacitated and have nothing with us. This is to thank you for your good conduct to us. Please accept it." But Nuʿmān b. Bashīr ؓ returned the jewellery and said: "By Allāh! I did not take this service for worldly profit but for seeking the good pleasure of Allāh ﷻ and due to the proximity with the Messenger of Allāh ﷺ."[1]

When this victimised caravan entered Madīna Munawwara, all the inhabitants of the city came out to see them. The daughter of ʿAqīl b. Abī Ṭālib came out crying with the women of her family and said the following poetry:

مَاذَا تَقُولُونَ إِنْ قَالَ النَّبِيُّ لَكُمْ
مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ
بِعِتْرَتِي وَبِأَهْلِي بَعْدَ مُفْتَقَدِي
مِنْهُمْ أُسَارَى وَقَتْلَى ضُرِّجُوا بِدَمِ
مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ
أَنْ تَخْلُفُونِي بِشَرٍّ فِي ذَوِي رَحِمِي

> O People! What will you answer if the Honourable Prophet ﷺ was to ask you what you did in spite of being the final *Umma*? After me, with my descendants and my Ahl al-Bayt, you took some of them captives and others whose blood you shed. The advice I had given you that you must not mistreat my close relatives, this was not its fulfilment.[2]

Imam Zayn al-ʿĀbidīn ؑ continued to fast during the day and spend the nights in worshipping Allāh ﷻ. When any food and drink would be presented to break the fast in the evening, he ؑ would say: "My father and brothers were martyred in hunger and thirst. Alas! This food and water was not available to them." He ﵇ then would begin weeping such that he would swallow a few morsels of food and take a few sips of water with much discomfort, and his ﵇ tears would even mix into that. The spectacle of Karbala never went away from his eyes and the memory of his father and brothers never erased itself from his mind. His eyes remained tearful for the remainder of his life.

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:340.

[2] •Ibn al-Athīr in *al-Kāmil fī al-Tārīkh*, 3:440–441. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 6:232–233.

16.7 THE STATES OF YAZĪD'S ACCURSEDNESS AND DISBELIEF

Yazīd displayed further aggression and arrogance after the martyrdom of Imam Ḥusayn ﵇, and his vileness and filth increased as he was madly intoxicated in the craze of leadership. He was already a drunkard, but now his drinking extended beyond limits. He was a lecher anyhow, but now he was committing foulness with stepmothers, sisters and daughters too! In short, he had become an epitome of blemishes and flaws, and his oppression and tyranny reached new limits, which is why the people, especially those of the Ḥijāz, turned fervently against him, and they broke their oath of allegiance to him.

ʿAbd Allāh b. Ḥanẓala al-Ghasīl says:

> "We did not go against Yazīd until we began to fear that stones will be showered down upon us from the sky – because he (is such a vile person who) commits unlawful acts with (step) mothers, daughters and sisters. He drinks wine and misses ritual prayers. By Allāh! If none of the people was with me, I would even then most certainly employ my most outstanding skills in this battle of good against evil for Allāh's sake!"[1]

When Yazīd saw that the people of the Two Noble Ḥarams [of Makka and Madīna] were committed strongly against him and they left their pledge of allegiance to him, and that their leaving him will encourage those of other regions to leave him also – as the Two Noble Ḥarams were the centre and the heart of Islam, to save the sinking ship of his leadership, he gave twenty-seven thousand (27,000) riders and fifteen thousand (15,000) infantry to Muslim b. ʿUqba and sent him to attack the Two Pure Ḥarams.[1]

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[1] •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 5:66. •Ibn al-Jawzī in *al-Muntaẓim*, 6:19. •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 27:429. •Sibṭ Ibn al-Jawzī in *Mirāt al-Zamān fī Tawārīkh al-Aʿyān*, 8:193. •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 3:324 & in *Tārīkh al-Islām*, 5:27. •Ibn Ḥajar al-Haytamī al-Makkī in *al-Ṣawāʾiq al-Muḥriqa*, 2:634. •al-Suyūṭī in *Tārīkh al-Khulafāʾ*, p. 209.

This is the character Yazīd, who is sometimes called *'Amīr al-Muʾminīn* – Leader of the Believers,' and sometimes the honorific supplication *'raḍiya'Llāhu ʿanhu* – Allāh be pleased with him' is written next to his name by some today. Some declare him a believer and heading to Paradise. Such is his religious character and conduct that he decides to dispatch a huge army to destroy Madīna Munawwara after the martyrdom of Imam Ḥusayn ☙. It was at his instructions that the inhumane incident at Ḥarra took place.

In Madīna Munawwara, Yazīd's ill-willed army acted extremely mindlessly that the soul shivers in horror at the mere thought of it. They wrought intense oppression and cruelty upon the residents of Madīna and the neighbours of the Messenger of Allāh ☙. One can do nothing but repent at the killing, pillaging and raping, that went on. The people of the Ḥaram were forced to pledge allegiance of servitude to Yazīd that, 'he may sell you or set you free.' Anyone who swore a pledge on the commands of Allāh ☙ and His Messenger ☙, and in accordance to the Book and the Sunna, would be martyred.

Many people left the city for distant and remote areas. Of those who did not leave, one thousand and seven hundred (1,700) Noble Companions ☙ from among the Helpers and the Migrants, seven hundred (700) Qurʾān-reciters and ten thousand (10,000) other people – including senior Successors, children and women were martyred and their homes were robbed. Those brutes declared Madīna Munawwara law-free in every aspect for three days, and the display of barbarity and beastliness was such that history finds nothing in comparison to it. The chaste women of Madīna were violated, the prominent Noble Companion of the Holy Prophet ☙ – Abū Saʿīd al-Khudrī ☙ – was seized by the beard and slapped on the face, and his beard was pulled at. The great Noble Companion Jābir b. ʿAbd Allāh ☙ was attacked and subjected to violence, as well as dishonoured.

That evil army tied their horses to the pillars of Masjid Nabawī. For three days, worship, ritual prayers and congregations were suspended in the Masjid. The prominent Successor Saʿīd b. al-Musayyib said:

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[1] • al-Zurqānī in *Sharḥ al-Muwaṭṭāʿ*, *Kitāb al-Farāʾiḍ*, 3:158.

> "I hid close to the pulpit of the Messenger ﷺ in the Masjid Nabawī, pretending to be insane, mad and possessed. I was caught but then released on being mad and crazy. My heart could not bear to leave the blessed mausoleum of my Master ﷺ and go home in these circumstances. I was there, sitting at the noble pulpit for three days and three nights. There was neither *adhān* being called nor any arrangements for congregational ritual prayer to be held. By the Lord Almighty! Whenever the time for ritual prayer would come, I would hear the sound of the *adhān*, *iqāma* and of congregational ritual prayer from inside the mausoleum of the Messenger ﷺ, and that is how I performed ritual prayers for three days with that congregation while there was no one else with me."[1]

After relentless bloodshed, Muslim b. ʿUqba invited the people to pledge their allegiances to Yazīd, but their reactions were mixed; some pledged their allegiances out of fear for the lives and properties, and others remained firm on their decision. One man from the Quraysh pledged allegiance and said: "I have pledged my allegiance on the condition of divine obedience and not for sin." Muslim b. ʿUqba ordered for him to be killed. When he had been killed, his mother, Yazīd bint ʿAbd Allāh, swore that she would definitely burn that oppressor, be he alive or dead, if she could.

After causing devastations in Madīna Munawwara, the tyrant Muslim b. ʿUqba turned towards Makka Muʿaẓẓama so as to deal with ʿAbd Allāh b. Zubayr ؓ and his companions because of their rebellion against Yazīd. However, he was struck with paralysis on the way, and died. Upon the command of Yazīd, Ḥuṣayn b. Numayr was installed in replacement as the commander of the army. They buried Muslim b. ʿUqba at the place where he died and they proceeded to march ahead.

When Yazīd's army had gone ahead, the mother of the man from the Quraysh who had been killed found out about Muslim b. ʿUqba's death, and so she came to his grave with a few people so that she could exhume his body and burn it and thereby fulfil her promise. When the grave was opened, they saw that a python had wrapped itself around his neck and it was biting his nose, sucking at it. Seeing this frightened them, and they said to that woman: "Allāh ﷻ is Himself punishing him for his misdeeds and He has appointed an angel of torment. Therefore, you should leave him and abandon the thought of burning him." She replied: "Never! By Allāh, I shall certainly fulfil my oath and promise; I will burn him and calm my anger." Reluctantly, the people tried to open and dig out Muslim from the feet. When they removed the earth from there, what they saw was a python had wrapped itself around his feet in like manner. Everyone asked that woman to abandon the plan of burning him for all this was sufficient punishment for him, but she declined. She performed ablution (*wuḍū'*) and offered two units of ritual prayer and prayed to Allāh ﷻ by raising her hands in supplication: "O Allāh, You know well that my anger against him is for Your good pleasure. Give me the power to fulfil my promise and burn him." She made this supplication and then struck the snake with a piece of wood, and it left the neck and went away. She then struck the second snake and it too left. Then the people took the corpse out of the grave and set it alight.[1] It was as if Allāh ﷻ did not deem his torment sufficient which is why he had him burnt by the woman as punishment.

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[1] Narrated by •al-Dārimī in *al-Sunan*: Ch.: 'How Allah ﷻ honoured His Prophet ﷺ after his ﷺ passing,' 1:56 §93. •al-Khaṭīb al-Tabrīzī in *Mishkāt al-Maṣābīḥ*, 3:1676 §5951. Set forth by •al-Qasṭallānī in *al-Mawāhib al-Laduniyya*, 3:600.

Muslim b. ʿUqba went to so such extent, evil and excesses in his murder, bloodshed and violation of the sanctity of Madīna Munawwara that he was, thereafter, known as 'Musrif – Extremist'!

It is Madīna Munawwara about whose residents the Master of Both the Worlds, Prophet Muḥammad ﷺ, has said:

> مَنْ أَرَادَ أَهْلَ هَذِهِ الْبَلْدَةِ بِسُوْءٍ (وَفِي رِوَايَةٍ لَهُ: شَرًّا) يَعْنِي الْمَدِيْنَةَ أَذَابَهُ اللهُ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ.
>
> Anyone who intends evil (and in another narration: harm) against the people of this city, i.e. Madīna, Allāh ﷻ will

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[1] Set forth by •Ibn ʿAsākir in *Tārīkh Madīna Dimashq*, 58:114. •al-Haythamī in *Majmaʿ al-Zawā'id*, 7:250. •al-Suyūṭī in *Sharḥ al-Ṣudūr*, p. 175 §54.

liquify him like salt dissolves in water.[1]

We have explained many hadiths on this topic in Chapter 7. The study of those hadiths makes it completely clear as to the consequences of any who violate the sanctity of Madīna Munawwara and its residents, and that such a perpetrator will be among the most hated of all of this world's created beings.

By Yazīd's orders, his army committed such atrocities and caused such pain and anguish to the Prophetic Ahl al-Bayt and the people of Madīna Munawwara, and humiliated them to such extent that makes the soul shiver. Undoubtedly, Yazīd and his aides and supporters deserve to be cursed, and they are included within the saying of Allāh ﷻ:

﴿إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا﴾

﴾*Indeed, those who offend (or insult) Allah and His Messenger, Allah has cursed them in this life and the Hereafter. And He has prepared a humiliating punishment for them.*﴿[2]

16.8 The Attack on Makka Mukarrama

As soon as Yazīd took the reins of power, he sought pledges of allegiance from Imam Ḥusayn ؑ, ʿAbd Allāh b. ʿUmar and ʿAbd Allāh b. Zubayr ؓ. He sought pledges from them via Walīd b. ʿUtba, the Governor of Madīna. Imam Ḥusayn ؑ went to see the Governor of Madīna when he summoned him ؑ, but returned after declining to pledge allegiance to Yazīd. The governor then summoned ʿAbd Allāh b.Zubayr ؓ, who did not go to see him but left Madīna that very night and came to Makka Mukarrama. After migrating to Makka, he continued to seek refuge in the Ḥaram. When the people of Ḥijāz grew ever disliking of Yazīd's misdeeds, he invited the people of Makka to gather together and delivered to them an effective speech, whose summary is the following:

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[1] Narrated by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ḥajj* [The Pilgrimage], Ch.: 'Allah will punish those who intend to do any harm to the citizens of Medina,' 2:1007 §1386. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:309 §8075. •ʿAbd al-Razzāq in *al-Muṣannaf*, 9:264 §17155. •al-Janadī in *Faḍā'il al-Madīna*, 1:29 §29. •Abū Nuʿaym in *al-Musnad al-Mustakhraj*, 4:49 §§3201–3202.

[2] Qur'ān 33:57.

> "Apart from a few, the people of Iraq, and especially those of Kūfa, are so disloyal and treasonous that they invited the descendant of the Messenger ﷺ to help them so that they could make him ﵇ their leader, but those traitors did not do as such. Rather, they aligned with the government of Yazīd and asked him ﵇ to submit himself over to them so that they can hand him over to Ibn Ziyād, or that he ﵇ should fight them. Imam Ḥusayn ﵇ preferred an honourable death to a humiliating life, and he did not bow his ﵇ head to the enemy masses. May Allāh ﷻ have mercy on him ﵇, and may He ﷻ humiliate his murderers.
>
> How can we be assured by those people after what they did to Imam Ḥusayn ﵇? How can we submit in obedience to them? They do not deserve to be obeyed. By Allāh! They have murdered one who would stay up all night worshipping Allāh ﷻ and who would fast during the day. He was more worthy that the affairs of authority should be handed to him than these people, and he was superior to them in his religion, excellence and nobility.
>
> By Allāh! He was not one to spread misguidance at the cost of the Qur'ān; he was beyond bounds when it came to crying in the fear of Allāh ﷻ. He was not one to miss fasting for being drunk with wine, and his gatherings did not mention dogs in the place of the remembrance of Allāh ﷻ."

ʿAbd Allāh b. Zubayr ﵁ said these words with indication to Yazīd, and then he said that those people who follow Yazīd will be fuel for Hell.[1]

After the aforementioned speech made by ʿAbd Allāh b. Zubayr ﵁, the people requested him ﵁ to announce his taking pledges, and so he ﵁ did. Everyone from Makka Mukarrama and Madīna Munawwara pledged their allegiances to him, apart from two people. The people evicted all of Yazīd's workers from Makka and Madīna, and so Yazīd's governance in the Ḥijāz came to an end.

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[1] al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:346–347.

Yazīd was made aware of this so he sent an enormous army to attack Madīna Munawwara and Makka Mukarrama. The details on what that army did to Madīna Munawwara have passed. After its aggression against Madīna Munawwara, that army attacked Makka Mukarrama under the command of Ḥuṣayn b. Numayr. ʿAbd Allāh b. Zubayr ؓ was besieged in Makka Mukarrama and Yazīd's army completely surrounded the city for sixty-four (64) days[1], in which they continued to kill people, and they hurled so many rocks with the use of mangonels that they filled the courtyards of Makka Muʿaẓẓama with stones. Yazīd's army, when pelting the rocks and stones at the Noble Kaʿba, was saying this poem:

خَطَّارَةٌ مِثْلُ الْفَنِيقِ الْمُزْبِدِ
تُرْمَى بِهَا جُدْرَانُ هَذَا الْمَسْجِدِ

> These mangonels are like camels with wide legs, with which the walls of this Masjid (al-Ḥarām) are pelted.

While pelting the rocks, ʿUmar b. Ḥawṭa al-Sadūsi was saying:

كَيْفَ تَرَى صَنِيعَ أُمِّ فَرْوَهْ
تَأْخُذُهُمْ بَيْنَ الصَّفَا وَالْمَرْوَهْ

> Just take a look at (the mangonel) Umm Farwa, how it targets people between Ṣafā and Marwa![2]

Those irreligious people attacked the Holy Kaʿba with such force and ferocity that it caught fire. Its covering and its walls were burnt and its pillars fell. It was because of the barbarity and atrocity of Yazīd's army that the people of the Noble Ḥaram of Makka were stricken with severe difficulties for two months, and the Holy Kaʿba was without a cover for many days. All these incidents took place in the year 64 AH.

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[1] Ibid., 3:361.

[2] •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:225.

16.9 YAZĪD'S HUMILIATING DEATH

Yazīd's attack on Makka Muʿaẓẓama and the Ḥaram of the Holy Kaʿba was yet under way and the Holy Kaʿba was still in flames that news arrived of the evil Yazīd's death. As soon it was announced, ʿAbd Allāh b. Zubayr ؓ shouted: "O army from al-Shām! Your idol is dead!"[1]

Varying narrations are found in books on Yazīd's horrific death. They are all unanimous that Yazīd was dispatched to Hell when his forces were attacking the Holy Kaʿba and pelting it with rocks and fire. It is also written that he was drunk and fell off his horse by which his neck broke, and so he reached his evil conclusion [of death]. Someone has also mentioned that he was screaming and died a horrible death due to the pains he suffered because of colic, and he had no chance to say anything else. In brief, we quote some narrations on this.

1. In *Kitāb Jumal min Ansāb al-Ashrāf*, the famous historian Imam al-Balādhurī (d. 279 AH) writes in reference to ʿAbd Allāh b. ʿAyyāsh (d. 71 AH):

   خَرَجَ يَزِيدُ يَتَصَيَّدُ بِحُوارَيْنِ وَهُوَ سَكْرَانُ، فَرَكِبَ وَبَيْنَ يَدَيْهِ أَتَانٌ وَحْشِيَّةٌ قَدْ حَمَلَ عَلَيْهَا قِرْدًا وَجَعَلَ يُرَكِّضُ الْأَتَانَ وَيَقُولُ:

   أَبَا خَلْفٍ احْتَلَّ لِنَفْسِكَ حِيْلَةً
   فَلَيْسَ عَلَيْهَا إِنْ هَلَكْتَ ضَمَانُ

   فَسَقَطَ فَانْدَقَّتْ عُنُقُهُ.

   Yazīd was intoxicated when he went out on a hunt with two young camels. He mounted the ride, and there was a wild female donkey in front of him upon which he had mounted a monkey. He began racing the donkey and saying, 'O Abū Khalf (i.e. the monkey)! Plan to save yourself! If you die, then this (female donkey) will not have anything against it as an offence.' At that moment, Yazīd fell from his horse and broke his neck.[1]

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[1] •al-Ṭabarī in *Tārīkh al-Umam wa al-Mulūk*, 3:363. •Ibn al-Athīr in *al-Kāmil*, 3:467. •Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:226.

2. In another place, Imam al-Balādhurī (d.279 AH) has written:

ذَكَرَ لِي شَيْخٌ مِنْ أَهْلِ الشَّامِ: أَنَّ سَبَبَ وَفَاةِ يَزِيْدَ أَنَّهُ حَمَلَ قِرْدَهُ عَلَى الْأَتَانِ وَهُوَ سَكْرَانُ، ثُمَّ رَكَضَ خَلْفَهَا، فَسَقَطَ فَانْدَقَّتْ عُنُقُهُ أَوِ انْقَطَعَ فِي جَوْفِهِ شَيْءٌ.

An elderly man from the people of al-Shām has described the reason behind Yazīd's death being his monkey that he had tied to a female donkey when he himself was intoxicated. He chased after it and fell, by which he broke his neck, or he cut something in his belly (and so he died and ended up in Hell).[2]

3. Imam Ibn Ḥibbān (d. 354 AH) writes in *al-Thiqāt*:

قَدْ قِيْلَ: إِنَّ يَزِيْدَ بْنَ مُعَاوِيَةَ سَكِرَ لَيْلَةً وَقَامَ يَرْقُصُ، فَسَقَطَ عَلَى رَأْسِهِ وَتَنَاثَرَ دِمَاغُهُ فَمَاتَ.

It has also been said that one night Yazīd b. Muʿāwiya danced all night long while drunk, and he fell on his head because of which his brain (oozed out and) spread and he died.[3]

4. ʿAllāma Ibn Ḥazm al-Ẓāhirī (d. 456 AH) writes:

أَخَذَ اللهُ تَعَالَى يَزِيْدَ أَخْذَ عَزِيْزٍ مُقْتَدِرٍ، فَمَاتَ بَعْدَ الْحَرَّةِ بِأَقَلَّ مِنْ ثَلَاثَةِ أَشْهُرٍ وَأَزْيَدَ مِنْ شَهْرَيْنِ.

Allāh ﷻ, according to His ﷻ overwhelming glory, seized

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[1] •al-Balādhurī in *Kitāb Jumal min Ansāb al-Ashrāf, Amr Yazid b. Muʿāwiya*, 5:287 §770.

[2] Ibid., §769.

[3] •Ibn Ḥibbān in *al-Thiqāt*, 2:314.

Yazīd, and he died after the incident at Ḥarra in less than three months or just over two months.[1]

5. In his own book, *Tadhkira al-Khawāṣṣ*, ʿAllāma Sibṭ b. al-Jawzī al-Ḥanafī (d. 654 AH) writes:

وَكَانَتْ وَقْعَةُ الْحَرَّةِ سَنَةَ ثَلَاثٍ وَسِتِّيْنَ فِي ذِي الْحَجَّةِ، فَكَانَ بَيْنَهَا وَبَيْنَ مَوْتِ يَزِيْدَ ثَلَاثَةُ أَشْهُرٍ، مَا أَمْهَلَهُ اللهُ، بَلْ أَخَذَهُ أَخْذَ الْقَوِيِّ، وَهِيَ ظَالِمَةٌ، وَظَهَرَتْ فِيْهِ الْآثَارُ النَّبَوِيَّةُ وَالْإِشَارَاتُ الْمُحَمَّدِيَّةُ.

The incident at Ḥarra took place in the year 63 AH. Between then and Yazīd's death is the space of three months. After that terrible brutality, Allāh ﷻ did not give him any more time, but seized him severely. It was a very firm grip. About him, Prophetic reports and references from the Holy Prophet Muḥammad ﷺ have appeared.[2]

6. When describing the circumstances surrounding Yazīd's death, Imam al-Dhahabī (d. 748 AH) has narrated with the chain from Muḥammad b. Aḥmad b. Mismaʿ:

سَكِرَ يَزِيْدُ، فَقَامَ يَرْقُصُ، فَسَقَطَ عَلَى رَأْسِهِ، فَانْشَقَّ، وَبَدَا دِمَاغُهُ.

Yazīd was drunk. He got up to dance, but fell on his head, which split open and his brain oozed out. (So, this is how he died.)[3]

7. In *al-Bidāya wa al-Nihāya*, al-Ḥāfiẓ Ibn Kathīr (d. 774 AH) writes:

وَقَدْ أَرَادَ -يَعْنِي يَزِيْدُ بْنُ مُعَاوِيَةَ- بِإِرْسَالِ مُسْلِمِ بْنِ عُقْبَةَ تَوْطِيْدَ سُلْطَانِهِ وَمُلْكِهِ، وَدَوَامَ أَيَّامِهِ، مِنْ غَيْرِ مُنَازِعٍ، فَعَاقَبَهُ اللهُ بِنَقِيْضِ

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[1] •Ibn Ḥazm in *al-Rasāʾil*, 2:140.

[2] •Sibṭ b. al-Jawzī in *Tadhkira al-Khawāṣṣ*, p. 259.

[3] •al-Dhahabī in *Siyar Aʿlām al-Nubalāʾ*, 4:37.

قَصْدِهِ، وَحَالَ بَيْنَهُ وَبَيْنَ مَا يَشْتَهِيْهِ، فَقَصَمَهُ اللهُ قَاصِمُ الْجَبَابِرَةِ، وَأَخَذَهُ أَخذَ عَزِيْزٍ مُقْتَدِرٍ. ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ﴾ [هود، ١١/ ١٠٢].

"Yazīd sent Muslim b. ʿUqba (as his representative) with the intention of strengthening his kingdom and authority, and to lengthen his governance without opposition of any kind. However, Allāh ﷻ punished him by quelling his contemptible plans and intervening between him and his wishes. Allāh ﷻ smashed him like that of the powerful, and seized him like that of the overwhelming and authoritative. (It is mentioned in the Glorious Qur'ān:) ﴿ *Such is the seizing of your Lord when He seizes the towns while they are doing wrong. Indeed, his seizing is painful (and) severe.* ﴾ [Qur'ān, 11:102][1]

8. al-Ḥāfiẓ Ibn Kathīr has written at another place:

فَإِنَّهُ لَمْ يُمْهَلْ بَعْدَ وَقْعَةِ الْحَرَّةِ وَقَتْلِ الْحُسَيْنِ ؑ إِلَّا يَسِيْرًا، حَتَّى قَصَمَهُ اللهُ الَّذِي قَصَمَ الْجَبَابِرَةَ قَبْلَهُ وَبَعْدَهُ، إِنَّهُ كَانَ عَلِيْمًا قَدِيْرًا.

Then, after the incident at Ḥarra and after the killing of Ḥusayn ؑ, Yazīd was not given any time but a brief one, because Allāh ﷻ took his life – the One Who took the lives of the tyrants before him and after him, for He ﷻ surely has much knowledge and is very powerful.[2]

9. When writing on the death of Muslim b. ʿUqba under the incidents that took place in the year 64 AH, al-Ḥāfiẓ Ibn Kathīr states:

ثُمَّ مَاتَ -قَبَّحَهُ اللهُ. قَالَ الْوَاقِدِيُّ: ثُمَّ أَتْبَعَهُ اللهُ بِيَزِيْدَ بْنِ مُعَاوِيَةَ، فَمَاتَ بَعْدَهُ فِي رَبِيْعِ الْأَوَّلِ لِأَرْبَعَ عَشْرَ لَيْلَةً خَلَتْ مِنْهُ، فَمَا مَتَّعَهُمَا

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[1] Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:222.

[2] Ibid., 8:224.

اللهُ بِشَيْءٍ مِمَّا رَجَوْهُ وَأَمَلُوْهُ، بَلْ قَهَرَهُمُ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَسَلَبَهُمُ الْمُلْكَ، وَنَزَعَهُ مِنْهُمْ مَنْ يَنْزِعُ الْمُلْكَ مِمَّنْ يَشَاءُ.

"Then Muslim b. ʿUqba – may Allāh ﷻ uglify him – died. Imam al-Wāqidī said, 'Following him, Allāh ﷻ took the life of Yazīd b. Muʿāwiya and he died on 15th Rabīʿ al-Awwal. Allāh ﷻ did not fulfil any of the hopes or expectations of either of them, but He ﷻ – the All-Powerful One, Who overwhelms all His ﷻ created beings – brought His ﷻ subjugation down upon them, and seized from them their kingship and their authority. He ﷻ takes away authority from any He ﷻ chooses.'"[1]

10. At another place in *al-Bidāya wa al-Nihāya*, al-Ḥāfiẓ Ibn Kathīr (d. 774 AH) writes:

وَقِيلَ: إِنَّ سَبَبَ مَوْتِهِ أَنَّهُ حَمَلَ قِرْدَةً وَجَعَلَ يُنَقِّزُهَا فَعَضَّتْهُ.

It is said that the cause of Yazīd's death was a monkey that bit him when he picked it up and began poking at it. [2]

Thus, he died and did not have the opportunity to repent.

11. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī (d. 852 AH) writes in his *Tahdhīb al-Tahdhīb*:

فَحَاصَرُوْا ابْنَ الزُّبَيْرِ، وَنَصَبُوْا عَلَى الْكَعْبَةِ الْمَنْجَنِيْقَ، فَأَدَّى ذَلِكَ إِلَى وَهْيِ أَرْكَانِهَا وَوَهْيِ بِنَائِهَا ثُمَّ أُحْرِقَتْ، وَفِي أَثْنَاءِ أَفْعَالِهِمُ الْقَبِيْحَةِ فُجِئَهُمُ الْخَبَرُ بِهَلَاكِ يَزِيْدَ بْنِ مُعَاوِيَةَ، فَرَجَعُوْا. وَكَفَى اللهُ الْمُؤْمِنِيْنَ الْقِتَالَ، وَكَانَ هَلَاكُهُ فِي نِصْفِ رَبِيْعِ الْأَوَّلِ سَنَةَ أَرْبَعٍ وَسِتِّيْنَ وَلَمْ يُكْمِلِ الْأَرْبَعِيْنَ.

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[1] Ibid., 8:225.

[2] Ibn Kathīr in *al-Bidāya wa al-Nihāya*, *tarjuma Yazīd b. Muʿāwiya*, 8:236.

"Yazīd's army besieged ʿAbd Allāh b. Zubayr ؓ and installed mangonels (to catapult) against the Kaʿba. This had weakened the pillars of the Kaʿba and its structure. Then, the Kaʿba was set alight. As they were committing these very evil acts of theirs, they suddenly received the news of Yazīd's death, and so they returned to al-Shām. In this manner, Allāh ﷻ was enough against those who killed believers. Yazīd's death took place on 15th Rabīʿ al-Awwal, 64 AH, and he could not complete even forty years of his life."[1]

12. al-Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī has also written in his book *Lisān al-Mīzān* on Yazīd's misdeeds and corruptions, and he has mentioned his sudden death:

ثُمَّ تَوَجَّهَ إِلَى مَكَّةَ لِحَرْبِ ابْنِ الزُّبَيْرِ فَمَاتَ فِي الطَّرِيْقِ، وَعَهِدَ إِلَى الْحُصَيْنِ بْنِ نُمَيْرٍ، فَسَارَ بِالْجَيْشِ إِلَى مَكَّةَ، فَحَاصَرَ ابْنَ الزُّبَيْرِ وَنَصَبُوا الْمَنْجَنِيْقَ عَلَى الْكَعْبَةِ، فَوَهَتْ أَرْكَانُهَا. ثُمَّ احْتَرَقَتْ وَفِي أَثْنَاءِ ذَلِكَ وَرَدَ الْخَبَرُ بِمَوْتِ يَزِيْدَ.

"Then Muslim b. ʿUqba set off for Makka to fight against ʿAbd Allāh b. Zubayr ؓ but died on the way. (Before his death,) he took a pledge from Ḥuṣayn b. Numayr (to fight against ʿAbd Allāh b. Zubayr ؓ), who headed towards Makka Mukarrama with the army. He laid siege to ʿAbd Allāh b. Zubayr ؓ and hurled stones at the Holy Kaʿba with the use of mangonels, because of which its pillars were weakened and burnt (by fire). It was at that moment that the news came of Yazīd's sudden death."[2]

13. Shaykh ʿAbd al-Ḥaqq al-Muḥaddith al-Dihlawī has written in his *Ashʿat al-Lamaʿāt Sharḥ Mishkāt al-Maṣābīḥ* when mentioning that Yazīd's horrific end was like that of infidels and on stating his sudden death:

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[1] •al-ʿAsqalānī in *Tahdhīb al-Tahdhīb*, 11:316 §600.

[2] •Ibn Ḥajar al-ʿAsqalānī in *Lisān al-Mīzān*, 6:294 §1050.

ظاہر شد از حال یزید شقی کہ بعد از واقعہ حرہ در اندک
فرصت ہلاک شدہ بعقابِ الٰہی و الم دق و سل بگداخت و
فانی شدہ۔

> It is clear from that wretched Yazīd's state that he died with punishment from Allāh ﷻ soon after the incident at Ḥarra. He suffered with tuberculosis and a sickness of the lungs, and died (eventually because of all that).[1]

It is therefore proven that the Holy Kaʿba was being set on fire when Yazīd suddenly died. Now, where stands the possibility of his repentance? He was seized with divine punishment during the very moment the Holy Kaʿba was being burnt, and he, thus, suffered much on his way to Hell.

16.10 REAL SUCCESS IS NOT THAT OF THIS WORLD

It is about suchlike people that Allāh ﷻ has said in the Glorious Qurʾān:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَـٰدِ﴾

﴾(O believer!) Let the bustle of the disbelievers in the towns not delude you.﴿[2]

When the time comes for Allāh ﷻ to seize someone, they are destroyed like Yazīd the Accursed was, and they are humiliated in such a manner that their name and traces are wiped out among future generations, as the Glorious Qurʾān has said:

﴿مَتَـٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ﴾

﴾(This is only) a brief enjoyment, then their abode will be the Hellfire. What an evil abode!﴿[3]

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[1] ʿAbd al-Ḥaqq Muḥaddith al-Dihlawī in *Ashʿat al-Lamaʿāt Sharḥ Mishkāt al-Maṣābīḥ*, 2:395.

[2] Qurʾān 3:196.

[3] Ibid., 3:197.

History tells us that the moment Yazīd the Accursed was dispatched to Hell, his son Muʿāwiya was forced to take the throne. The very throne that Yazīd was attempting to secure by the blood of the Ahl al-Bayt ؑ, his own son – Muʿāwiya b. Yazīd – cursed it and abdicated in rejection of it.

16.11 YAZĪD'S LINEAGE WAS EXTINCT IN A VERY SHORT TIME

Yazīd attempted to end the lineage of Imam Ḥusayn ؑ but Allāh ﷻ had planned otherwise. The heavens witnessed that Yazīd's lineage ceased in this world in such a short period of time as if it had never existed, whereas the descendants of Prophet Muḥammad ﷺ are living in all corners of the world. In *al-Bidāya wa al-Nihāya*, al-Ḥāfiẓ Ibn Kathīr has explicated Yazīd's twenty (20) biological children, of whom fifteen (15) were boys and five (5) were girls. Thereafter, he mentions their being forgotten into oblivion, and writes:

وَقَدِ انْقَرَضُوْا كَافَّةً، فَلَمْ يَبْقَ لِيَزِيْدَ عَقِبٌ.

> They all became entirely extinct. From the descendants of Yazīd, no one survived.[1]

The very Yazīd who had sold his faith and exceeded all limits in oppressing the household of the Messenger ﷺ, and who killed seventy-two (72) of the hunger-stricken and thirsty Ahl al-Bayt ؑ and their companions in the scorching desert of Karbala, all so that he could extend a few days' rule and leadership in this world, a time did come when the people stood up against him, and, in response to the seventy-two (72) who were martyred, approximately one hundred and forty thousand (140,000) of Yazīd's supporters were killed.

Yazīd had sent an army to Madīna Munawwara upon horses and camels that were tied inside Masjid Nabawī and at the Mausoleum of Allāh's Messenger ﷺ for three days, and where the ritual prayers and their congregations were suspended for three days, the same later, took effect at his grave. A time came when horses and camels were tied at his grave, whereupon they were spreading their filth. The author, the humble servant Muḥammad Ṭāhir-ul-Qādrī, has, with his own eyes, seen this occurrence at Yazīd's grave.

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[1] Ibn Kathīr in *al-Bidāya wa al-Nihāya*, 8:237.

CONCLUSION:

SOME QUESTIONS FOR YAZĪD'S SUPPORTERS AND ADVOCATES

Yazīd's character, activities and preoccupations, the horrific occurrences and incidents taking place in his era and at his orders and the heart-wrenching events of oppression, cruelty and tyranny are all evidence that he was an extremely inhumane and beastly individual. He had neither the fear of Allāh ﷻ in his heart nor any respect or reverence for the Holy Prophet ﷺ. Had he even a speck of love for the Messenger ﷺ in his heart, honour for the Pure Ahl al-Bayt عليهم السلام and veneration for the Two Ḥarams, he would never have oppressed or tyrannised, in the desert of Karbala, the leader of the youths of Paradise, the beloved son of the Conqueror of Khaybar (ʿAlī عليه السلام) and the beloved of Sayyida Fāṭima al-Zahrāʾ عليها السلام, namely Imam Ḥusayn عليه السلام, together with his عليه السلام Ahl al-Bayt and companions عليهم السلام.

Likewise, he would never have committed the horrific and terrifying crimes that violated the sanctity and holiness of the Ḥaram of the Holy Prophet Muḥammad ﷺ, al-Masjid al-Nabawī, the Mausoleum of the Messenger ﷺ, the Noble Pulpit and the '*Rawḍa min Riyāḍ al-Janna* – Garden from the Gardens of Paradise'. He would never have even conceived of the despicable and heinous idea of instructing the siege of Makka Muʿaẓẓama (which the Glorious Qurʾān has called '*al-Balad al-Amīn* – the City of Peace'[1] and swore by it.[2]), destroying the walls of the Ḥaram of the Kaʿba and burning down the covering of the Kaʿba itself. However, that man who is evil-hearted, faithless and blinded by the greed for power, wrought the worst cruelties in the history of humankind and is guilty of committing the vilest of sins, all for the quest of furthering his rule. It is astonishing, however, that in spite of knowing of all his bloodshed, beastliness and murderous nature, some people today do not hesitate in attempting to produce remote interpretations and meaningless evidence to prove him a man of faith and a personage of *maghfūrun lahum* (they are forgiven).

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[1] Qurʾān 95:3.

[2] Ibid., 90:1–2.

With the grace of Allāh ﷻ, evidence of the ill-willed Yazīd's supporters and of his advocates have been refuted in this book directly from the conclusive texts of the Qur'ān and hadith and in an academic manner based on research. The truth shall thereby become crystal-clear that the academic hair-splitting of Yazīd's aides is nothing but a spider's web of deceit.

At the conclusion of this book, I would like to present some sorrowful questions and requests to those who advocate for Yazīd.

Every Bloodied Speck in Karbala's Desert Seeks Answers

- Who was responsible for ending the three-day thirst of ʿAlī Aṣghar's throat with the shower of arrows?
- Who rejoiced at ʿAlī Akbar's blood-drenched martyrdom in the prime of his youth?
- Who was it that dispatched the army equipped with swords, axes, spears and daggers, in order to martyr the household of Imam Ḥusayn ؑ and extend his own rule?
- Who is really responsible for the headless bodies of Imam Ḥusayn ؑ and of the other Prophetic Ahl al-Bayt ؑ being trampled under the hooves of horses?
- Who is truly responsible for the sanctified heads of the Prophetic Ahl al-Bayt ؑ being impaled on spears?
- Who encouraged Ibn Ziyād to strike the lips of Imam Ḥusayn ؑ with a stick in the court in Kūfa?
- Who gave the encouragement that the chaste and pure princesses of the Prophetic Ahl al-Bayt ؑ should be held captive?
- Who encouraged the holy princesses of the Ahl al-Bayt to be imprisoned and paraded in the marketplaces of Kūfa?
- Who ordered the ill, weak and feeble body of Imam Zayn al-ʿĀbidīn ؑ to be shackled and chained, and bound with ropes and an iron collar,

and presented in the court in Damascus?

- Who dishonoured the surviving princes and princesses and made them walk from Kūfa to Damascus in hunger and thirst?
- Who was the chief of the courtiers who laughed at the weeping, wailing and helplessness of Fāṭima bint ʿAlī ؑ?
- Who was poking with his stick at the severed pure head and the holy lips of Imam Ḥusayn ؑ in the court in Damascus?
- Who was committing the inexcusable crime of indirectly insulting the Messenger ﷺ by mocking the features of Imam Ḥusayn ؑ who resembled the Messenger ﷺ himself?
- Who read out poetry and expressed joy when seeing the severed holy head of Imam Ḥusayn ؑ in his court?
- Who was it that said in poem, 'We have avenged our forefathers who were killed in the Battle of Badr?'
- Who was it that was proud to claim those Makkan polytheists who were killed in Badr as his ancestors?

In Karbala's Air, Imam Ḥusayn's ؑ Breathing Soul is Exclaiming

O you oppressors who went wild in competing with one another in the crime of chopping my body to pieces:

- You did not consider for even a moment that I am the one who would ride on the shoulders of the Messenger ﷺ, and I am the one who grew up in the lap of His ﷺ beloved daughter Fāṭima al-Zahrāʾ ؑ!
- You mindless people! You did not even take concern for the fact that I am not only the descendant of the Messenger ﷺ but also from the prime descendants of Prophet Ibrāhīm ؑ and Prophet Ismāʿīl ؑ; that Ismāʿīl ؑ by whose heels rubbing on the ground did spring forth the fount of Zam-Zam – that will continue to quench the thirst of those who visit the Ḥaram until the Last Day, yet you have become those who restrict water of the Euphrates from reaching the young children of my family!
- You reckless oppressors devoid of modesty and shame! Ibn Ziyād's army burnt down the tents and the mantles of those princesses of the Ahl al-Bayt ؑ whom even the angels had hardly ever seen. Those mantles were so sacred that the Verse of Purification (*Āya al-Taṭhīr*) was

stitched into every fibre of their very fabric. You wrongdoers! You did not even honour those mantles!

- O cruel people! I am the one for whom the chest of the Messenger ﷺ would become a bed for rest. You did not even honour the limitless love that your Messenger ﷺ had for me!

- O you who are immodest and hard-hearted! You have forgotten that when I was a child and the Holy Prophet ﷺ would go into prostration, I would climb onto his ﷺ blessed back, and he ﷺ would extend his prostrations out of his concern for my feelings. You did not even have any shame for those lengthy prostrations of the Master ﷺ.

- Remember! Not only will my Grandfather, Prophet Muḥammad ﷺ, stand against you on the Day of Judgement, but his ﷺ blessed chest and his ﷺ extended prostrations will also complain against you.

The City of the Prophet ﷺ (Madīna Munawwara) is Asking Questions

- Who permitted every kind of beastliness, killings, pillaging and bloodshed for three days in the Cradle of Peace – Madīna of the Messenger ﷺ?

- Who pierced the illumined chests of the thousands of Noble Companions ؓ and the Noble Successors in Madīna Munawwara with spears and severed their heads?

- The streets of Madīna Munawwara that were fragranced with the blessed perspiration of the Holy Prophet ﷺ, on whose command were they rendered into rivers of blood?

- Who was responsible for the dishonour and violation of the daughters and granddaughters of the Noble Companions ؓ at the hands of the army from al-Shām?

- On whose orders were the lives, honour, property and sanctity of the people of Madīna abused?

- Who instructed the humiliation and mockery of the elderly and prominent Noble Companions ؓ of the Messenger ﷺ?

- Who was that disloyal oppressor on whose command the beard of the great Noble Companion Abū Saʿīd al-Khudrī ؓ was seized and his ؓ face was slapped?

THE STREETS OF MADĪNA MUNAWWARA ARE CALLING OUT!

- Upon whose command was it that every street, alleyway and house of my city suffered an environment of fear and intimidation?

- Who is it that severed the heads of thousands of my inhabitants?

- Who is it that had the sanctity and holiness of Masjid Nabawī violated with horses and mules?

- Who is it because of whom ritual prayers and the *adhān* were suspended from Masjid Nabawī for three days?

- Because of whose harmful commands did my city's environment continue to crave for the delightful melody of the *adhān*?

- Because of the strict siege and curfew, whose soldiers was it that rendered it impossible for each one of my citizens to go out and perform ritual prayer in congregation at Masjid Nabawī?

- Who is it that deprived the courtyard of Masjid Nabawī of the humble prostrations of the proud foreheads of the Noble Companions رضي الله عنهم and the Honourable Successors?

- Who is responsible for the violation of the Mausoleum of the Messenger ﷺ and of the '*Rawḍā min Riyāḍ al-Janna* – A Garden from the Gardens of Paradise'?

- Who is it that gave the disgusting order to his beastly and wild soldiers to dishonour the chaste daughters of Madīna?

- O you who conceal the truth in the name of knowledge and research! Just take a moment and listen to the voice of your own conscience, as it screams out:

"- Yes! That oppressor and bloodthirsty tyrant was Yazīd, whose battle to prove him being a 'believer' is considered essential by some lesser understanding individuals. We seek forgiveness from Allāh ﷻ.

- Yes! That insolent and impudent character was Yazīd, that some researchers have rendered the ink of their pens a liability for their own disgrace in order to establish him a 'believer' and a 'Leader of the Believers'. We seek forgiveness from Allāh ﷻ.

- Yes! It was Yazīd, for whom evidence is being forged that it is possible for him to have repented. We seek forgiveness from Allāh ﷻ.

- Yes! It was Yazīd, for whom baseless walls of interpretations are being constructed to save him from being labelled a disbeliever. We seek forgiveness from Allāh ﷻ.

- Yes! It was Yazīd, that various schemes are being devised to save him from being declared accursed. We seek forgiveness from Allāh ﷻ.

- Yes! It was Yazīd, that all kinds of hair-splitting academic details are being sought to protect him from being branded a disbeliever. We seek forgiveness from Allāh ﷻ.

- Yes! It was Yazīd, who openly declared his disbelief in the resurrection and life after death, and interpreted them as words that lead to darkness and promote despair. After having rejected the fundamental tenet of the Islamic creed, does he remain a believer? We seek forgiveness from Allāh ﷻ."

Those who deem Yazīd a believer must think!

What if the floral streets of Madīna Munawwara, bloodstained in dark red with the blood of the Noble Companions ﷺ, their descendants and the Successors, exclaim:

- When on the one hand the daughters and granddaughters of the Noble Companions ﷺ were being violated, on the other hand excuses were being made to defend the faith of the violators.

THE HOLY KAʿBA QUESTIONS

-Who is it that attacked my city – a city that Allāh ﷻ swears by?

- Who is it that devastated the peace and security of *al-Balad al-Amīn* (The City of Peace)?

- Who is it that had my city of Makka besieged?

- Who is it that had rocks hurled at me with mangonels?

- Who is it that brought down my walls built by Prophets Ibrāhīm and Ismāʿīl ﷺ?

- Who is it by whose directives the covering of my Kaʿba was set alight and its walls and door were burned?

- Who is really responsible for spreading fear and anxiety, and insecurity and alarm in the streets and alleyways of my city?

- Who was interested in protecting his own throne by committing all these atrocities?

- For the extension of whose authority and tenure were all these devastations brought into play?

Does anyone have any doubt at all that the person guilty of all

these monstrous crimes and acts of disbelief was Yazīd?

Those who deem Yazīd a believer must think: ***On the Day of Judgement, what if the Holy Kaʿba asks:***

- When on the one hand the House of Allāh ﷻ was being set on fire, on the other hand the faith of the arsonists was being defended by fabricated evidence. Why was this happening?

- Here, the Kaʿba of Allāh ﷻ was being attacked with rocks pelted at it, when on the other side the one who gave these orders was being inclined to be sought forgiveness for, and even overlooked, all behind the smokescreen of 'research'. Why was all this happening?

LISTEN TO THE VOICE OF SAYYIDA ZAYNAB عليها السلام WITH THE EARS OF YOUR IMAGINATION

- The bold voice of the lionhearted daughter of the Lady of the Universe [Sayyīda Fāṭima] عليها السلام – namely Sayyida Zaynab عليها السلام – when she was kept in captivity continues to cause tremors in the airwaves even today. It asks: O lords of oppression! Did you not feel any shame and concern for the pure and purified lap of your Messenger ﷺ (whose followers you all claim to be) in which I was honoured to play?

- Zaynab عليها السلام was forced to walk barefooted for thousands of miles – that Zaynab عليها السلام who was the beloved and darling granddaughter of our Leader Prophet Muḥammad ﷺ and the young princess of our Master ʿAlī عليه السلام!

- That Zaynab عليها السلام was displayed in the marketplaces of Kūfa and Damascus as a rebel – that Zaynab عليها السلام upon whose head was donned the shawl of purification belonging to Sayyida Fāṭima al-Zahrāʾ عليها السلام!

- That Zaynab عليها السلام was thrown into prison, who had the honour of being brought up in comforts and luxury in the company of the Messenger of Allāh ﷺ!

- Why have you been supporting and taking sides with the beast-in-human-form, i.e. Yazīd, who mistreated Sayyida Zaynab عليها السلام in this oppressive and cruel manner?

- Are you still concerned for the defence of the 'Muslimness' of Yazīd the Accursed even after having known all these heart-wrenching truths?

- Can any person of faith have a soft spot for Yazīd the Accursed and his cronies for their bloodshed and animosity against the descendants of the Messenger ﷺ?

O intellectually-deprived and mindless advocates of Yazīd!

- Just think! On the Day of Judgement, will you be asked about the love for the Ahl al-Bayt ؑ or about the 'Muslimness' of Yazīd?

- Just think! On the Day of Judgement, will you be questioned on the affection for the Ahl al-Bayt ؑ or on Yazīd's faith?

O people of true faith! Everyone knows that Sayyida Zaynab ؑ is the beloved and darling daughter of the daughter of the Messenger ﷺ – Sayyida Fāṭima al-Zahrā' ؑ. These questions asked by the daughter of the fearless and awe-inspiring Lion of Allāh ﷻ, 'Alī ؓ, are enough to rattle the conscience of those who prefer justice.

O YOU WHO SYMPATHISE WITH THE MURDERERS OF THE PROPHETIC AHL AL-BAYT! WHAT WILL YOU REPLY IF ON THE DAY OF JUDGEMENT SAYYIDA FĀṬIMA AL-ZAHRĀ' ؑ ASKS YOU IN THIS REGARD?

Who is Sayyida al-Zahrā' ؑ?

- Sayyida al-Zahrā' ؑ: the beloved of the Messenger ﷺ!

- Sayyida al-Zahrā' ؑ: about whom the Messenger of Allāh ﷺ said: "*baḍʿatun minnī* – a piece of me."

- Sayyida al-Zahrā' ؑ: about whom the Messenger ﷺ said: "I am displeased with whatever she is displeased with, and I am pleased with whatever she is pleased with."

- Sayyida al-Zahrā' ؑ: upon whose arrival the Holy Prophet ﷺ would stand in affection to welcome her!

- Sayyida al-Zahrā' ؑ: whose forehead the Messenger of Allāh ﷺ would kiss out of fatherly love!

- Sayyida al-Zahrā' ؑ: for whose seat the Leader of all the Worlds ﷺ would spread out his ﷺ mantle!

- Sayyida al-Zahrā' ؑ: whose walking gait was like that of the Prophet ﷺ!

- Sayyida al-Zahrā' ؑ: whose mannerisms were as that of the Prophet ﷺ!

- Sayyida al-Zahrā' ؑ: whose speaking was similar to that of the Prophet ﷺ!

- Sayyida al-Zahrā' ؑ: when she comes on the *Day of Judgement*, the people in the Plain of the Great Gathering will *lower their gazes*!

- Sayyida al-Zahrā' ؑ: by the mere crease of her *brow will the entire* climate of the Plain of the Great Gathering change!

O YOU WHO DIVERT YOUR ATTENTION FROM THESE TRUTHS, IF SAYYIDA AL-ZAHRĀ' ؑ QUESTIONS YOU ON THE DAY OF JUDGEMENT

- Did your expertise in Islamic jurisprudence and in issuing religious edicts persist in protecting the faith of those who killed my darlings, and did you continue to defend their crimes of disbelief?

- Was the objective of your so-called knowledge and research to prove the wrongdoers to be followers of the true faith who violated the sanctity and holiness of my Ahl al-Bayt?

- Were all your spoken and written attempts specified to defend those who ripped apart the honour of my descendants?

When the beloved of the Messenger ﷺ – Sayyida Fāṭima al-Zahrā' ؑ – questions you in the presence of the Lord of Justice – Allāh ﷻ – in the Plain of the Great Gathering, will you be able to find any answers?

WITH THE CRIMINALS IN THE DOCK OF THE GREAT GATHERING, IF THE MOTHER OF THE BELIEVERS SAYYIDA KHADĪJA AL-KUBRĀ ؓ ASKS

O you who gave preference to defending Yazīd over the love for Ḥusayn!

- Are they still believers, those who are responsible for the outrageous crime of mutilating the pure body of my darling prince Ḥusayn ؑ?

- Is the faith of those who held my granddaughter Zaynab in captivity and shackled her feet even intact?

- Why is it that I did not see even a glimpse of that faith in the killing-fields of Karbala which was the reference for: "*illa'l-mawaddata fi'l-qurbā* - love for (my) kindred" — but you did?

- I did not see any shades of faith on the 10th of Muḥarram – Yawm 'Āshūrā' – which was the topic under: "*yuṭahhirukum taṭhīran* – Allāh ﷻ will completely purify you," so how come you managed to see them?

- Who are these who arm themselves with invalid references and insulting thereby the crucible of pen and paper, all for a mere handful of coins?

- Who are these who are destroying their own faith by making useless attempts to establish a soft spot in people's hearts in the favour of Yazīd?

When Someone Becomes a Disbeliever If He Insults What the Holy Prophet ﷺ Likes, Why then is the Murderer of Imam Ḥusayn عليه السلام Merely a Sinner?

- When someone who insults the Holy Prophet ﷺ and, Allāh-forbid, verbally abuses him ﷺ is a disbeliever!

- When someone attributes madness to the Holy Prophet ﷺ is a disbeliever!

- When someone who seeks to find flaws and blemishes in the person of the Holy Prophet ﷺ is a disbeliever!

- When someone calls the Holy Prophet ﷺ 'an orphan' with the intention of insulting him ﷺ is a disbeliever!

- When someone calls the Holy Prophet ﷺ 'a poor person' with the intention of insulting him ﷺ is a disbeliever!

- When someone calls the Holy Prophet ﷺ 'a black man' with the intention of insulting him ﷺ is a disbeliever!

- When someone who deliberately makes mockery of the vegetables the Holy Prophet ﷺ likes is a disbeliever!

- When someone who demeans the hadiths of the Holy Prophet ﷺ is a disbeliever!

- When someone who debases the Sunna of the Holy Prophet ﷺ is a disbeliever!

- When someone who intentionally insults the blessed city of the Holy Prophet ﷺ – Madīna Munawwara – is a disbeliever!

- When someone who attributes flaws in the clothing of the Holy Prophet ﷺ is a disbeliever!

- When someone who ascribes 'dirty' to the blessed armour of the Holy Prophet ﷺ is a disbeliever!

- When someone uses the diminutive form of hair in Arabic: *shuʿayra* to insult the blessed hair of the Holy Prophet ﷺ is a disbeliever![1]

then answer the following:

- Someone who intentionally poked with his stick at the place where the Holy Prophet ﷺ would fondly kiss, i.e. the blessed face of Imam Ḥusayn ؓ, how can the culprit be Muslim?

- One whom the Holy Prophet ﷺ would mount upon his ﷺ shoulders and walk in the streets and alleyways of Madīna Munawwara, how come someone who impales his ؓ head upon a spear to intentionally humiliate him ؓ be Muslim?

- One who martyred the reference of: "*Ḥusaynu minnī wa ana min Ḥusayn* - Ḥusayn is from me and I am from Ḥusayn," and had his ؓ headless body trampled under running horses, will that culprit remain merely a sinner?

- One who beheaded the Ahl al-Bayt ؓ of the Holy Prophet ﷺ and carried their heads upon spears, will that culprit remain merely a sinner?

- One who held in captivity the princesses of the Holy Prophet ﷺ and insulted them, will that culprit remain merely a sinner — especially when knowing well that they are the Ahl al-Bayt ؓ of the Holy Prophet ﷺ?

- Those who caused them harm and caused offence to the pure soul of the Messenger of Allāh ﷺ in the Noble Mausoleum, how can they be merely sinners?

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[1] Set forth by •al-Qāḍī ʿIyāḍ in *al-Shifā bi taʿrīf ḥuqūq al-Muṣṭafā* ﷺ, pp. 760–771. •al-Mullā ʿAlī al-Qārī in *Sharḥ al-Shifā'*, 2:385–399. •al-Khafājī in *Nasīm al-riyāḍ fī sharḥ Shifā al-Qāḍī ʿIyāḍ*, 6:146–164. •al-Subkī in *al-Fatāwā, Bāb Jāmiʿ, Faṣl: Sabb al-Nabī*, 2:573–594. •al-Subkī in *al-Sayf al-Maslūl ʿalā min Sabb al-Rasūl*, pp. 325–337, & in *al-Fatāwā al-Sirājiyya*, pp. 301–305. •Qāḍīkhān in *al-Fatāwā* (with *al-Fatāwā al-Sirājiyya*), *Kitāb al-Siyar, Bāb: mā yakūn kufran min al-Muslim wa mā lā yakūn*, 4:467–468. •al-Humām in *Fatḥ al-Qadīr, Kitāb al-Siyar, Bāb: Aḥkām al-Murtaddīn*, 5:98 & in *Bāb al-Jizya, Faṣl: Lā yajūz Aḥdāth bayʿa walā kanīsa fī Dār al-Salām*, 5:62 & in *al-Fatāwā al-Hindiyya, Kitāb al-Siyar, Bāb Aḥkām al-Murtaddīn fī mūjibāt al-kufr wa anwāʿ minhā mā yataʿallaq bil-Īmān wa al-Islām*, 2:263–266. •Ibn Nujaym al-Ḥanafī in *al-Baḥr al-rā'iq sharḥ kanz al-daqā'iq, Kitāb al-Siyar, bāb Aḥkām al-Murtaddīn*, 5:130–136. •*Rasā'il Ibn ʿĀbidīn, al-Risāla al-Khāmisa ʿAshara: Kitāb Tanbīh al-Wilāh wa al-Ḥukām ʿalā Aḥkām Shātim Khayr al-Anām aw Aḥad Aṣḥāb al-Kirām, al-Bāb al-Awwal: fī Ḥukm Sāb Sayyid al-Aḥbāb*, pp. 315–357. •Shaykhī Zāda in *Majmaʿ al-Anhar fī Sharḥ Multaqā al-Abḥar, Baḥth fī: an Alfāẓ al-Kufr Anwāʿ, al-Thānī: fī al-Anbiyā'* ؑ, 2:506–507.

- Those who deprived the sacred personalities of the Ahl al-Bayt ؑ of food and water for many days and made them suffer various kinds of difficulties, how can they be merely sinners?

- Ṣafā and Marwa are signs of Allāh ﷻ, and anyone who intentionally insults them is a disbeliever, but someone who deliberately violated the Noble Mausoleum of the Messenger ﷺ – whose status is above that of the Holy Ka'ba and the Divine Throne of Allāh ﷻ – is the culprit merely a sinner?

- One whose orders led to the *Riyāḍ al-Janna* (Gardens of Paradise) being made a stable where horses and mules were tied, is the culprit merely a sinner?

- One on whose orders led to the *adhān* and the *iqāma* in Masjid Nabawī being suspended, is that culprit merely a sinner?

- One on whose orders thousands of chaste daughters and granddaughters of the Noble Companions ؓ and the Successors were violated, will he remain merely a sinner?

Someone who Raises His Voice in Masjid Nabawī Out of Disrespect is a Disbeliever but One who is Responsible for Horses and Mules Being Tied to the Mausoleum of the Messenger ﷺ is not a Disbeliever? (This is Something Strange Indeed!)

It is mentioned in the Glorious Qur'ān:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا
تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ
وَأَنْتُمْ لَا تَشْعُرُونَ﴾

﴾O believers! Do not raise your voices above the voice of the Prophet (ﷺ), and do not speak loud to him as you speak loud to one another, lest (all) your deeds become void while you are unaware

(of it being ruined). ﴿[1]

One leaves the fold of Islam by speaking in an elevated voice with the intention of insult in the presence of the Messenger of Allāh ﷺ. The imams of all schools are unanimous on the fact that to respect the Noble Mausoleum of the Messenger ﷺ after the blessed passing of Allāh's Messenger ﷺ is just as essential as was respecting his ﷺ holy person in his ﷺ apparent lifetime.

Just imagine:

- How strange that just by raising one's voice in the court [of the Messenger ﷺ] causes 'disbelief', yet one who disrespects that court by tying in it horses and mules and turns it into a stable is not deemed a disbeliever!

- The holy land of which the Divine Throne is also proud, where seventy thousand (70,000) angels visit in the morning and equally in the evening, what is there that those horses and mules might not have done at that place? Is the one who commits such a heinous insult and disrespect not a disbeliever? Will he merely be deemed a sinner?

There is still time to repent!

It might be the case that you will be held to account on the Day of Judgement and you might not be able to answer. How sad to compare those who slaughtered the darling beloved ؓ of Allāh's Messenger ﷺ with the killing of any common Muslim!

My intuition tells me that if you are asked these questions, then:

- You will have no response and no reply to give.
- You will lose your senses.
- You will lose your mind.
- You will find no place to run and hide.
- You will scream and shriek: "*ayna'l-mafarr* – Where is the place to run to?"
- Your lips and those of your companions will have only one wish: "*yā laytanī kuntu turāban* – O how I wish that I was dust (and would avoid being judged)."

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[1] Qur'ān 49:2.

IT IS REQUESTED FROM THOSE WHO ISSUE EDICTS IN THE FAVOUR OF THE MURDERERS OF IMAM ḤUSAYN ﵇ THAT THEY ARE MUSLIMS

- Do not observe Imam Ḥusayn ﵇ from the perspective of any common believer; observe him ﵇ from the viewpoint that he ﵇ is the grandson of the noble Messenger ﷺ.

- Do not look at Imam Ḥusayn ﵇ as a common believer, but in the image of the saying of the Messenger ﷺ: "*Ḥusaynu minnī wa ana min Ḥusayn* - Ḥusayn is from me and I am from Ḥusayn."

- Do not look at Imam Ḥusayn ﵇ as a common believer, but in the colours of the darling son of Sayyida Fāṭima ﵇, playing upon the noble chest of the noble Messenger ﷺ.

- Do not look at Imam Ḥusayn ﵇ as a common believer, but in the image of the darling son of ʿAlī ﵇, sucking at the blessed tongue of the noble Messenger ﷺ.

- Do not look at Imam Ḥusayn ﵇ as a common believer, but as the rider on the shoulders of the Messenger ﷺ in the streets and alleyways of Madīna Munawwara.

- Do not look at Imam Ḥusayn ﵇ as a common believer, but as the complete embodiment of the holy person of the Messenger ﷺ.

- Do not observe Imam Ḥusayn ﵇ from the perspective of being a believer, but from the perspective of the Messenger ﷺ being a benefactor.

- Do not observe Imam Ḥusayn ﵇ from the angle of being a Muslim, but from the angle of him ﵇ being a part of the Messenger ﷺ.

SPEAK! WHAT RESPONSE WILL YOU GIVE TO OUR MASTER, THE MESSENGER OF ALLAH ﷺ?

If, on the Day of Judgement, the Holy Prophet ﷺ asks:

- Your juristic ability and edict-issuing authority were not utilised to protect the sanctity of my Ahl al-Bayt but to defend the faith of those who violated that sanctity — what will be your response?

- Your interpretations were not to send the enemies of my Ahl al-Bayt to Hell but to save them from it — what will be your response?

- Your intellectual suppositions were not for permitting curses upon the enemies of the Ahl al-Bayt but to protect them from being cursed — what will be your response?

- Your juridical insights were not to criticise and demean those who dishonoured Madīna Munawwara but to indirectly venerate them — what will be your response?

- You must never forget that the Divine Court of the *Master of the* Day of Judgement – Allāh ﷻ – will be held, and the King of the Universe – Prophet Muḥammad ﷺ – will be upon the Throne, and Allāh ﷻ will raise him ﷺ to the *Maqām Maḥmūd* (Station of Praise and Glory), and if the Intercessor of the Plain of the Great Gathering ﷺ asks you regarding the killing-fields of Karbala — what will be your response?

- If the Water-Giver of al-Kawthar, Prophet Muḥammad ﷺ, pushes you away from al-Kawthar, where will you go?

- If he ﷺ asks you whether your knowledge was used to glorify his Ḥusayn or used as a shield to protect the faith of his ﷺ killer, what response will you give?

Think!

If, on the Day of Judgement, Sayyida Fāṭima al-Zahrā' stands against you as a plaintiff, and she sues you for killing Imam Ḥusayn and for insulting the Ahl al-Bayt, which advocate will you present there?

- If, on that Day, the blessed head of Imam Ḥusayn testifies against you, what will become of you?

- If Sayyida Zaynab would cross-examine you, then what would be your statement?

- If, on that Day, the tents of the Prophetic Ahl al-Bayt furnish their proofs, what will become of your speculations?

O Advocates of Yazīd! Remember:

- The gates of Paradise will be shut for whomever Sayyida Fāṭima al-Zahrā' will be displeased, and the pit of Hell will swallow them up!

- Those with whom Sayyida Fāṭima al-Zahrā' will be upset, such will be deprived of the shade of mercy!

- The horrors of the Day of Judgement will devour any by whom Sayyida Fāṭima al-Zahrā' will be troubled!

- The mercy of Allāh ﷻ will turn away from those whom Sayyida

Fāṭima al-Zahrā’ will turn away!

- Those against whom Sayyida Fāṭima al-Zahrā’ will complain will become morsels for Hell’s fury!

- Those whom Sayyida Fāṭima al-Zahrā’ will declare treacherous, destruction and eternal punishment will become their eternal punishment!

O Representatives of Yazīd! Think! If you will be asked: “Were you more concerned about Ḥusayn’s life or Yazīd’s faith?” What response will you give?

No other favour you accept, it seems, from my
Master benign, yet, traitors, acknowledge
the blessing of being Muslims, align.

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